THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

1841.

THE PROFITS OF THIS WORK

ARE APPLIED TO

THE RELIEF OF THE WIDOWS OF GOSPEL MINISTERS

OF DIFFERENT DENOMINATIONS

VOL. XIX.—NEW SERIES.

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PREFACE.

During the present year, the conductors of this periodical have had to mourn the removal by death of three of their honoured brethren, long associated with them in the management of its trusts, and in other "works of faith and labours of love." The memory of such men as the late Messrs. Ewing, of Glasgow; Boden, of Sheffield; and Thornton, of Billericay, will not soon pass away from the grateful recollections of those who knew them in the vigour of their days, when they drew towards them a large measure of the public confidence and esteem. They have entered into rest; and those who yet live to prosecute the undertakings in which they took delight, are now called to "work while it is day, since the night cometh in which no man can work." May a double portion of their spirit rest upon their successors, that they may follow them as they followed Christ!

While most of the early friends and projectors of the "Evangelical Magazine" have been removed from the scene of their earthly toils, it is matter of devout thanksgiving to God, that the work continues to hold its relative position amidst the periodical literature of the age. This fact is the more gratifying, when the vast competition of the monthly press is taken into account. In September, 1793, when its first number was issued, there was only another similar publication in the world; but now there are hundreds, both in England and America, more or less devoted to the same objects, and securing for themselves a portion of the public patronage. But amidst all the activity and ingenuity of the periodical press, it is just cause of congratulation to the friends of the gospel, that a Magazine devoted to the interests of evangelical truth, occupies a first rank as it respects its monthly sale, and continues to yield an increased revenue at the disposal of the Trustees, for the relief of the widows of pious ministers, of different denominations of professing Christians.

It is and will be the constant aim of the Editors of the work, to render it worthy of the patronage which it so largely enjoys, by making it the medium of extensive religious intelligence, maintaining its catholic spirit, and strenuously devoting its pages to the defence of great Christian principles,

from whatever quarter assailed. They would not dare to boast of their past efforts; but they venture to throw themselves upon the candid judgment of upright men, as to the real service rendered to the cause of vital godliness by the general tone and temper of the work. The testimonies they receive monthly to this effect, from all parts of the kingdom and of the world, leave no doubt upon their minds as to the wide-spread benefits accruing from their labours. To God alone they desire to render all the praise, who has seen fit, in his infinite wisdom and goodness, to employ so humble an instrument in promoting his own glory and the good of souls!

The Trustees of the "Evangelical Magazine" have very cordially to thank their brethren, in all parts of the kingdom, for the laudable zeal they have shown in extending the circulation of the work. If personal fame were the object of the Trustees, they might well be contented to know that *sixteen thousand* copies of the Magazine find their way monthly into the hands of the public; but when they call to remembrance that the benefit to widows receiving assistance from the funds will be in proportion to the circulation effected, they cannot but urge, with all earnestness, upon their brethren, a continuance of those efforts which may yet increase the sale to twenty thousand, and thus provide relief for twenty-four more widows of devoted men of God, who have borne the burden and heat of the day, but who, from their scanty incomes, have been unable to make any adequate provision for those beloved companions whom they have left to weep behind them in the wilderness.

THE EVANGELICAL MAGAZINE, AND MISSIONARY CHRONICLE,

FOR JANUARY, 1841.

MEMOIR OF THE LATE REV. ANDREW CARNSON, OF COTHERSTONE, YORKSHIRE.

THE object of this memoir, is to record a number of interesting and instructive particulars in the life of a good man and a laborious minister, who, after a pilgrimage of nearly ninety years on earth, calmly retired from its scenes and its sorrows, and entered upon the perfect sabbatism of the skies.

The Rev. Andrew Carnson was a native of Ballymoyle, Londonderry, Ireland, and was born about the year 1752. His parents were Protestants, and belonged to a congregation of Burghers in the neighbourhood. Of his early habits very little is known; it is probable, however, that they did not differ materially from those of the class to which he belonged, and the time and place in which he spent his youth. Constitutionally ardent and energetic, we may conclude with too much certainty, that, previously to the operations of grace upon his heart, he "walked as other gentiles also walked; but God, who is rich in mercy, for his great love wherewith he loved him, even when he was dead in sins, quickened him together with Christ," and through a protracted life, he never failed to give glory, by ascribing all to sovereign and omnipotent grace.

The ministry of the Rev. Mr. Kerr, who then presided over the Burgher congregation, was the instrumentality by which he was brought to the knowledge of the truth as it is in Jesus; the text, which Mr. C. often quoted in subsequent years, being, "The prey shall be taken from the mighty." From this period his pursuits and energies received a new direction; other objects than those which had first engaged him, now presented themselves to his enlightened view; and, having obtained mercy himself, he panted to proclaim and offer it unto others. Looking around on the thousands of his ill-fated countrymen, whose minds were bruised and enchained by superstition and its attendant evils, and hearing a voice that few then could or would hear, saying, "Who will go for us? and whom shall we send?" He joyfully, but humbly responded, "Here am I, send me." Soon after this he began, under the direction of his pastor at Silver-hill, to proclaim "the acceptable year of the Lord." Previously to this,

however, owing to the careful perusal of divers works on church government, especially Dr. John Owen's, and a more minute investigation of the New Testament Scriptures, he had relinquished his former views of the nature and constitution of a Christian church, and adopted the general outline advocated by Congregationalists.

About this time he was united in marriage to Elizabeth Mitchell, a lady of good family, and eminent for piety. To him she proved an invaluable blessing. To strong good sense, and exalted religious attainments, she added such meekness, gentleness, and forbearance; such a uniform and cheerful submission to the allotments of Providence; such fortitude in seasons of deepest affliction, and these were not few; and such a spirit of peace, as have rarely been combined in one character. During a period of sixty-seven years, (and these were the years of her married life,) she sustained, in all the relations in which she stood, a character unassailable in truth; and, what is more marvellous, unassailed. It has been remarked of her by many, that she was scarcely ever known to be angry. This is, perhaps, saying too much; but without all contradiction, it may be said, she

. . . Carried anger as the flint bears fire;
Which, much enforced, shows a hasty spark,
And straight is cold again.

Her path through life was any thing but smooth; the region in which she moved any thing but cloudless; yet she halted not, neither did she deviate for one instant. She lacked not sensibility—who high in Christian attainment does? Yet she met and endured offences and trials of the most irritating and afflictive kind, as if she felt them not; or, as if she felt them only to triumph over them. On the verge of her ninety-seventh year, and only a few months previously to her death, the writer saw and conversed with her. He knew how oft the heaving billow had tossed, and the careering tempest had threatened her bark; he knew how oft she had wet her couch with tears, and sighed for the appearing of the morning; he knew how oft lover and friend seemed to be put far from her, and her acquaintance into darkness; and could not fail, while looking upon her cheerful countenance, and hearing from her lips of hopes and anticipations beyond the reach of sorrow, applying the language of the prophet, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary, they shall walk, and not faint." She fell asleep in Jesus nearly three years before the decease of her husband.

Mr. Carnson did not continue long in his native country; having, by a remarkable train of providential circumstances, been led into North Britain. He had gone, according to the directions of his pastor, to preach at a small sea-port on the eastern coast of Ireland, called Cushadall. On arriving at the place appointed, he found gathered together a large concourse of people, among whom were the crew of a boat from Kintyre, in Scotland, which had been wind-bound in that quarter for some time. The impression produced by the discourse is reported to have been very great, especially upon these sons of the ocean, who, being still detained there, heard the word with gladness on the following Sabbath also. A favourable breeze springing up soon after, they took their departure, but in a short time returned, bearing with them a pressing invitation for Mr. Carnson to visit their coast, with the view of preaching the gospel to them. This, after seeking Divine direction, and consulting with his pastor, he accepted; and, nevertheless, after some opposition, he found an "effectual door" opened for him. Sir James Colquhoun invited him to his house, and after hearing him preach, gave him leave to declare the truth in any part of his estates. During the four succeeding years, he visited many localities, by the inhabitants of several of which he was warmly urged to remain, but this he uniformly declined. In Gartmore, in the Presbytery of Dunblane, a chapel was built, chiefly with

a view of inducing him to settle there, which also failed; and the building was afterward appropriated to the worship of the Kirk. From these parts he made a tour southward, preaching by invitation, in almost every place whither he came; and on his return called at Annan. The curiosity of the landlady led her to open a small bundle, which Mr. C. had laid on one side, and finding a Bible, was certain from that circumstance, in connexion with his appearance, that her guest was a minister. She frankly told him what she had done; asked if she was correct in her conjecture, and in the name of a few religious friends, requested him to preach on the following day—it being the Sabbath. This was readily acceded to; and such was the reception which his ministry met with, that testimonials from Ireland were applied for, touching his life, character, and ministry, which being abundantly supplied, he was urged by the people to take the oversight of them in the Lord. Among the testimonials furnished was one from the Rev. Francis Grey, minister of Bovavey, and another from the Rev. Robert Steel, minister of Dungiven; men of considerable note and influence in those parts. To this invitation he returned a favourable answer, and was soon after set apart as their pastor. In the Evangelical Magazine, for June, 1794, is a highly interesting account of that day, and of the circumstances leading to the transactions thereof. Among those engaged, we find that the Rev. Mr. Waring, then of Durham, gave the charge, from 1 Tim. iv. 16; and the Rev. Mr. Tissier, then of Newcastle, addressed the people, from 1 Thess. v. 25. Referring to Mr. C.'s second day's labours in Annan, the account saith:—"On that day the audience had considerably increased, and were so captivated with his sermon, that they urged him to make a further stay, and at length to take up his abode among them, and become their pastor." Then is added, "We are further informed, that this is the only church in Scotland organized upon the Independent principles of church government." If this be correct, and there is no reason to doubt it, the venerated subject of this memoir, venerated most by those who knew him best, was the first who had the honour—(of course the writer views the subject as a Congregationalist)—of attempting to reduce the principles of Independency to practice in North Britain.

It was but a short time ere a commodious "Meeting-house" was loudly called for. To this call the energetic and devoted pastor cheerfully responded; and at an immense expense of time, bodily fatigue, and mental anxiety, accomplished the object. As there could be little hope of securing funds adequate to the demands of such an undertaking in the neighbourhood of Annan, or in any other part of Scotland, Mr. Carnson determined upon a visit to London. This visit he paid, and collected 180*l*. 8*s*. 7*d*.; no mean sum for a stranger to collect for so distant an object in those days. From a paper now before the writer,—and which is one of a file recently transmitted to him by an esteemed relation; on whom the responsibility of this memoir according to seniority and literary attainments, should have rested, the Rev. T. D. Carnson, of Preston, Lancashire;—it appears that the pastor at Annan was scrupulously exact in all his dealings, as well with bodies of men as with individuals. In the paper referred to is the examination, by competent men, of the begging accounts, regularly signed and counter-signed, and showing that not a penny had been wasted on the one hand, nor on the other diverted from the specified and legitimate object. After a length of time Mr. Carnson was rendered so uncomfortable by an individual, who, so far as the account can be understood, wished not only to secure the deeds of the chapel into his own hands, but to direct and control the proceedings of the place, that he accepted an unanimous call to the pastorate of Park-head, near Carlisle, where, while on a visit to a friend, he had often preached. Here he remained, with much comfort, for nearly ten years,

preaching statedly, not only in the chapel, but in all the regions round about. Previously to his settlement in this place, he discovered, that for some time the Socinian heresy had prevailed in the pulpit at least. This led him to draw up in very clear and comprehensive terms, his confession of faith, which contained every thing essential to a sinner's salvation through a crucified Redeemer, and every thing conducive unto, and promotive of, a holy life, and close walking with God. The people received this document with unmingled satisfaction, and from that time neither the sophistry nor the ice of Socinianism has cursed that rural district.

The influence and tendency of his life and ministry were most apparent here, not only during his residence among the people, but many years after his removal to another field of labour: and not a great length of time ago, when the writer was making a temporary stay in Westmoreland and Cumberland, he was frequently gratified by the simple and touching allusions of many aged Christians to the days of other years, when Mr. Carnson's preaching visits were as welcome as they were found to be refreshing. After continuing in this place nearly ten years, he accepted of an invitation to supply the united churches of Barnard Castle and Cotherstone; and subsequently to remain with them for the space of two years; why he did this it would be difficult to divine. Certainly it was not for the love of filthy lucre; nor was it because of the least dissatisfaction among the people of Park-head. The following copies of documents, taken from the originals, will testify to the truth of the above assertions. The first is dated Barnard Castle, December 20, 1805, and is as follows:—"We the undersigned, composing the church of Calvinistic Dissenters, being satisfied with the character and gifts of you, the Rev. A. Carnson, do invite you to undertake the charge of teaching and governing us, the said church, according to the gospel of our Lord Jesus Christ. . . . . And we the said church do promise for the present, to give you 35*l.* per ann., with 10*l.* to be paid by ——. As witness our hands," &c. As this was all that the church offered him, and that only "for the present," he will be acquitted of the charge of seeking "great things for himself." That his removal was not occasioned by any alienation of the affections of his charge, the next extract from another paper will show. It is dated November 23, 1805: "We the undersigned, do certify and declare, that the Rev. Andrew Carnson has been our pastor upwards of nine years, during all which time he has laboured faithfully among us in word and doctrine. We also declare, that his leaving us at this time, is his own free choice, and that our original harmony and affection are still unbroken; and that in parting with him we feel the deepest regret. Signed," &c. In addition to this, we may select the following honourable testimonial from the Rev. G. Bennet, of Carlisle, afterwards of Strathmiglo, whose piety and learning secured him the friendship and patronage of many eminent men of the day, dated Carlisle, November 19, 1805:—"I do hereby certify, that I have known the Rev. Andrew Carnson, some time settled in Park-head, Cumberland, and from my observation can declare, that his walk and conversation have been such as becometh the gospel of Christ: and now, being loosed from his late charge, is every way deserving of encouragement in his views as a minister of Christ. George Bennet," &c.

Having, to the entire satisfaction of the two congregations, fulfilled the terms of the primary engagement, he received an invitation from them to become their permanent pastor. This was dated Feb. 14, 1808, and thus begins:—"We, the members of the dissenting churches of Cotherstone and Barnard Castle, being satisfied with the life and doctrine of you, the Rev. Andrew Carnson, colleague and successor to the Rev. L. Prattman, do unanimously invite you to continue among us, and take the oversight of us in the Lord," &c. From this time Mr. Carnson laboured inces-

santly in the discharge of his double duties, until the Rev. W. L. Prattman resigned his charge in Farnham, and became a resident in Barnard Castle. What the immediate effect of this change was, or what the precise nature of the arrangements made betwixt the two ministers, the writer has no correct knowledge, being then too young to interfere with, or care about such matters. Suffice it to say, there was, for a length of time, the appearance, and we trust, the existence of strict and unfeigned amity among all parties; "And walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were edified." But this state of things was not permitted to continue. A certain party became dissatisfied; and, as dissatisfaction without sufficient reasons shows great weakness or something worse, it was incumbent that reasons should first be found and then assigned. In the finding of them there would, of course, be little difficulty; in stating them, no reluctance. Consequently, a document was drawn up, containing divers grave charges, and forwarded to the trustees of the York Fund, with a view of alienating from Mr. C. the yearly exhibition which he had solely enjoyed since the death of his predecessor and colleague, Mr. Prattman, sen. Whether the gentlemen of that trusteeship had too little piety for a due appreciation of the charges, or too great piety and discernment to be misled by them, the writer is not competent to judge; be that is it might, they caused a copy of the whole to be carefully taken, and sent to Mr. C., together with the regular remittance; a delicate, but substantial method of saying, "There's nothing here to shake our confidence in your character." That copy we have at this moment before us; and, although somewhat mutilated, it is sufficiently legible, even to the names of the parties whence it emanated; and we are laid under a deep moral and religious obligation to declare, that after a most careful and impartial induction of the facts or rather statements, contained therein, there is no proof, no, nor shadow of proof, of any neglect of ministerial duty; of any, even the least approach to inconsistency of moral conduct; or of any one circumstance in the whole of his public life that need have caused himself, or can cause his surviving friends a momentary blush. A great number of his friends now flocked more closely round him, including several of the evangelical clergy and laity of the episcopal church; some of the most eminent of the Society of Friends, and many in his own denomination, and proved the estimation in which he was held, by contributing in a way the most delicate, yet efficient, to the comforts of his old age, and the relief of his increasing infirmities. Notwithstanding this unexpected trial — as cruel as it was unexpected—he continued to labour with patience and diligence for several years; yet not in many respects, as he had been wont to do. In spirituality of feeling, and blandness of manners, he greatly improved; but it was evident that he was a man of broken spirits, and that wounds had been inflicted which no power on earth could entirely heal. That such should have been the influence of a document so concocted, and so employed, on one of keen sensibility and high moral feeling, and on one too, whose ingenuousness invited, and whose integrity dared the strictest scrutiny, cannot be a matter of surprise: for, certainly, it is one of the most extraordinary papers ever drawn up for, or presented to, a committee of intelligent, impartial, or practical men; and signed by individuals, who, whatever their claims might be as gentlemen or officers of a Christian church, which claims we feel no disposition to deny, even if it were mannerly to do so, could prefer no reasonable grounds of complaint, if we doubted their ability, at that period at least, to examine evidence; or their disposition to do unto others as they would have had others do unto them. He came out of this trial not only unscathed, but purified, and continued his labours, for some years, when sensible decay led him to resign all ministerial engagements and responsibility. In the Rev. Mr. Harri-

son, co-pastor with the Rev. Mr. Prattman, of Barnard Castle, he found a faithful successor. To him he committed, under the Great Shepherd, and with their own consent, the flock over which he had presided during twenty-four years; and with him he held a delightful and endearing fellowship to the day of his death.

Persecution having now exhausted all its energies, sanctified friendship having opened unexpected resources, and ministerial duties no longer devolving upon him, the subject of this memoir had nothing to do but "set his house in order," and wait the long expected summons. To his friends it was delightful to witness his growing meetness for heaven. His reading, his conversation, his prayers, the addresses which he delivered with great feebleness from his chair, in the absence of the young pastor, testified that his conversation was in heaven, and that he was tending thither. To give an account of his dying experience, would be to give an account of many of his last months, nay years. In a very important sense he died daily. His attachment to the great doctrines of salvation, as revealed in the Scriptures, and as propounded in the "Assembly's Catechism," became stronger and stronger; his faith in the Lord Jesus Christ more simple, consequently more energetic; and his reliance upon the character and offices of the blessed Spirit more habitual and influential. Never did man glory more in the cross of Christ; and never did man, according to the measure of his ability, preach it more constantly or exclusively. During the first years of his ministry, the crowds that followed him, frequently rendered accommodation within doors utterly hopeless. Congregations of five, six, and even seven thousand have often stood around him, and from good authority we know the effect was in many cases very powerful. Our earliest recollections of him represent but the ruins of what had once been stately and imposing; yet those recollections are associated with much that was animated, benevolent, and commanding. Had his education corresponded with his talents, his knowledge of mankind with his knowledge of the Scriptures; or his means of improvement with his capacity for improvement, few would have surpassed him. In this, however, we would not glory. The recollection is sweet to us, that he was "a holy man of God," as is the conviction, "that he now inheriteth the promises." He died without a struggle, on Tuesday, July 21, 1840, surrounded by many friends. A vast concourse attended his funeral. Previously to the removal of the body to its final resting place, an eloquent funeral oration was delivered by the Rev. W. L. Prattman, of Barnard Castle; and on the Sunday following the event was improved in an excellent sermon, from Hebrews xiii. 5, last clause, to a crowded congregation, by the Rev. Mr. Harrison, of the same place. "Our fathers, where are they? and the prophets, do they live for ever?"

Chelsea.

A NEW YEAR'S THOUGHT,

SUBMITTED TO THE READERS OF THE EVANGELICAL MAGAZINE.

"Lord, what wilt thou have me to do?" Acts ix. 6.

The opening year, while it speaks loudly of past mercies, and calls on every servant of God to erect his "stone of remembrance," suggests, at the same time, many salutary considerations in reference to the future. No Christian can absolutely have lived in vain;—his relation to Christ, the truth which dwells in him, the love which constrains him, and the Spirit by whom he is pervaded and sanctified, forbid the possibility of such a case. But, is it not true, that many a child of God, from ignorance of his obligations, from de-

fective views of his responsibility, from the want of definite plans, from some vague floating notion that he has no influence that can be brought to bear usefully upon the condition of others, sits down in comparative indolence, and allows himself to forget that his one talent is as sacred a trust as if ten had been committed to him? If no Christian man can either live or die to himself, it follows as a consequence that, living or dying, he must be the Lord's; and, if the Lord's, then he must be supremely anxious, while he lives, to know what is the will of the Lord concerning him. He must, with the Bible in his hand, make himself acquainted with the Master's will,—what is agreeable to it, what is required by it; and then he must strive to ascertain, by deliberate and prayerful reflection, what means and opportunities are committed to him for the accomplishment of any part of that will. He must ask himself, in the presence of Him who died for him, have I neglected the proper use of any talent intrusted to me? have I preferred my own ease and comfort to the Divine glory? have I felt as I ought to have felt for the honour of that Saviour, who bore my sins "in his own body on the tree?" have I looked with sufficient compassion on the souls of men perishing around me? have I exerted a uniformly holy and Christian influence in the circle in which I move? have I omitted no favourable occasion for doing good to the souls and bodies of men? In one word, have I done what I could? An investigation of this close and faithful character cannot fail to discover many a neglected path of duty, and to suggest new walks of usefulness in the Christian life.

Is the reader *a head of a family?* Let him ask himself whether he has done all in his power to advance the spiritual interests of those committed to his immediate care? Can nothing more be accomplished in the way of instruction, of earnest persuasion, of wise government, of strict religious example, of conciliatory conduct and spirit, and of well-digested plans of domestic piety and worship? Let him ask, if he has agonised in spirit, for the salvation of his house? if he has conversed and prayed with his children individually and apart, as well as in the family circle? if he has estimated, at their proper value, the souls of his domestics? if he has been uniformly careful of the eternal interests of all those dependent upon him for support and counsel? Such inquiries as these will quicken the energies of conscience, will stimulate the dormant feelings of piety, and will lead to the adoption of some new methods of practical usefulness.

Is the reader *a member of a Christian church?* All true Christians ought to be such. It is their Lord's will concerning them, that they should confess him before men, that they should come out from the world and be separate, that they should remember his dying love. But how many members of churches stand idle all the day, as if the Master had given them no work to do! They look to the fellowship of the church as a medium of receiving good; but they forget that their membership imposes upon them the solemn obligation of seeking the good of Jerusalem. Let every church-member ask himself, have I been a helper of my pastor in his anxious and arduous work? have I contributed my mite of influence to the prosperity of the cause? has my spirit been that of love, while my efforts have been those of an active and devoted member of the mystical body of Christ? have I allowed no grace to lie dormant, and hid no talent in the earth? Is the church the better or the worse by reason of my accession to it? What does conscience testify? What are the reasonable conclusions of my pastor and brethren respecting me?

Is the reader engaged *in any of those works of usefulness, which characterise the present age*, and distinguish it from those periods of lethargic indifference to the cause of Christ which have preceded it? Let him ask, in what manner he has acquitted himself in the performance of the duties which his zeal and piety have led him voluntarily to undertake? Has he been earnest

and untiring in his endeavours? or, have they been cold and languid, and such as could not be expected to produce an effect? *Sunday-school teachers!* have you prayerfully sought an avenue to the hearts of your interesting charge? Has your spirit been that of Jesus, as you have beheld the little children of your class approaching you? Have you sought out acceptable words,—words of truth and tenderness? and have you persevered in your work, waiting for the reward which God shall give you in his own good time? *Visitors of the poor and neglected!* have you yet expended all the self-denial, all the benevolent sympathy, all the laborious effort, all the prayerful solicitude which your work demands? Or, have you been too easily discouraged? have you shrunk back from difficulties? have you said, "There is a lion in the way?" have you folded your hands in ease, and left to be performed by others what you ought to have accomplished yourselves?

These new year's reflections may be extended and generalised by Christians of every rank and standing in the church. Ministers, deacons, private Christians, may find something in them to reprove and to stimulate. Let the present year be entered upon by all in a new spirit. Let past failures and negligences awaken deep repentance; and lead to the adoption of a more holy and devoted course. Let the Spirit of all grace be sought by fervent and reiterated prayer. Thus may all who name the name of Jesus hope to be more useful and happy in the future than they have been in the past.

Chelsea. J. M.

NOTES OF THE LAST ILLNESS OF MRS. HEMANS.

"For she was born beyond the stars to soar,
And kindling at the source of life, adore."

It is peculiarly delightful to the intelligent and devout mind to learn, in any instance, that an individual possessed of superior acquirements, and pre-eminent talent, is under the influence of the grace of the gospel, and that that individual enters eternity, reposing unlimited confidence in the love and atonement of the Redeemer; and when this person is one who exerts a commanding power over his age, as a writer, whether in prose or poetry, it is most refreshing to ascertain that the divinity of the Christian religion is recognised; that the claims of that religion are felt; that the preciousness of that religion is experienced; and that, in the dying hour, the supports of that religion are enjoyed.

Few writers of the age, it is obvious, have imparted so much pleasure to persons of cultivated minds, poetic taste and sensibility, in every district of the land, as the late Mrs. Hemans; and in the productions of few female authors do we find more beautiful specimens of polished language, vigorous imagination, graceful, tender, and glowing thought. The versification of her poems, the imagery employed, the range of subjects, and the vivid and impressive manner in which her principal compositions are penned, combine to render her one of the most captivating and influential writers of the British empire. How delightful, then, is it for the Christian to be able to cherish the hope that during her last illness, she was brought effectually to the Saviour, and that, when she expired, she died calmly and happily in the Lord,

——— "Soaring to the world
Of light, and fadeless joys above."

A few concise notes to exemplify the correctness of these observations, may prove interesting and beneficial to every enlightened believer in Jesus who peruses these pages, and may augment the gratification of those who often read her exquisite poems—"A

Domestic Scenes;" "the Graves of a Household;" "the Better Land;" "the Silent Multitude."

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine county of Wicklow, during a storm, she was struck by one beautiful effect on the hills: it was produced by a rainbow diving down into a gloomy mountain-pass, which it seemed really to flood with its coloured glory. "I could not help thinking," she remarked, "that it was like our religion piercing and carrying brightness into the depth of sorrow, and of the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.

During her last illness, Mrs. Hemans delighted in the study of sacred literature, and particularly in the writings of some of our old and choice divines. This became her predominant taste, and it is mentioned respecting her, that the diligent and earnest perusal of the Holy Scriptures was a well-spring of daily and increasing comfort. She now contemplated her afflictions in the right manner, and through the only true and reconciling medium, "and that relief from sorrow and suffering, for which she had been apt to turn to the fictitious world of imagination, was now afforded her by calm and constant meditation on what alone can be called 'the things that are.'"

When the cholera was raging in Dublin, she wrote to a dear relative,—"To me there is something extremely solemn, something which at once awes and calms the spirit, instead of agitating it, in the presence of this viewless danger, between which and ourselves we cannot but feel that the only barrier is the mercy of God. I never felt so penetrated by the sense of an entire dependence upon Him, and though I adopt some necessary precautions on account of Charles, (her son), my mind is in a state of entire serenity."

While the work of decay was going on surely and progressively, with regard to the earthly tabernacle, the bright flame within continued to burn with a steady and holy light, and, at times, even to flash forth with more than wonted brightness. On one occasion she finely expressed herself, when there was a favourable change in her condition,—"Better far than these indications of recovery is the sweet religious peace which I feel gradually overshadowing me, with its dove-pinions, excluding all that would exclude thoughts of God."

This gifted lady wrote, with peculiar beauty, on another occasion, "I wish I could convey to you the deep feelings of repose and thankfulness with which I lay, on Friday evening, gazing from my sofa upon a sunset-sky of the richest suffusions, silvery green and amber kindling into the most glorious tints of the burning rose. I felt its holy beauty sinking through my inmost Being, with an influence drawing me nearer and nearer to God."

Her confidential attendant, a most interesting young female, devotedly attached to her mistress, expressed herself respecting her in the following delightful and impressive manner, "It may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here. She often said to me, 'I feel like a tired child, wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly,' and then she would say, 'Oh, Anna, do not you love your kind Saviour? The plan of redemption was indeed, a glorious one; humility was, indeed, the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with Him into those blissful realms with far more rapidity.'"

The sufferings of Mrs. Hemans, prior to death, were most severe and agonis-

ing, but all were borne in the most uncomplaining manner. Never was her mind overshadowed by gloom: never would she allow those around her to speak of her condition as one deserving of commiseration. Her sister finely remarks, "The dark and silent chamber seemed illumined by light from above, and cheered with songs of angels, and she would say, that, in her intervals from pain, no poetry could express, nor imagination conceive, the visions of blessedness that flitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose.

At times her spirit would appear to be already half etherealised. Her mind would seem to be fraught with deep, and holy, and incommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, to commune with her own heart, and reflect on the mercies of her Saviour. She continually spoke of the unutterable comfort which she derived from dwelling on the contemplation of the atonement, and stated that this alone was her rod and staff, when all earthly supports were failing.

In the heaviest affliction, she desired the assurance to be given to one of her friends, that the tenderness and affectionateness of the Redeemer's character, which they had often contemplated together, was a source, not merely of reliance, but of positive happiness, to her:

"The sweetness of her couch."

The powers of memory, for which Mrs. Hemans had always been so remarkable, shone forth with increased brightness while her outward frame was so visibly decaying. She would lie for hours without speaking or moving, repeating to herself whole chapters of the Bible, and page after page of Milton and Wordsworth.

The conviction of the inestimable value of affliction, as the discipline of Heaven, was ever present to her mind, mingled with the deepest humility, the most entire resignation, an equal readiness to live or die, a saying with the whole heart, "Behold the handmaid of the Lord. Be it unto me according to thy word."

"I feel," she would say, "as if hovering between heaven and earth," and she seemed so raised towards the sky, that all worldly things were obscured and diminished to her view, while the ineffable glories of eternity dawned upon it more and more brightly.

In her physician, Dr. Croker, Mrs. Hemans was wont to say, she had at once a physician and a pastor. He frequently read to her from a little book which she dearly loved, and which he had first made known to her,—a selection from the works of Archbishop Leighton. The last time of her listening to it, she repeatedly exclaimed, "Beautiful! beautiful!" and, with her eyes upraised, she appeared occupied in communing with herself, and mentally praying.

When her spirit was nearly gone, she said to her darling Charles, and her faithful sister Anna, that she felt all at peace within her bosom. Her calmness continued unbroken till, at nine o'clock, on the evening of Saturday, May 16, 1835, her spirit passed away, without pain, or the endurance of a struggle, and the pleasing hope is cherished, was translated, through the mediation of her blessed Redeemer, to that uninterrupted "rest which remaineth for the people of God."

The remains of this gifted lady were deposited in a vault beneath St. Anne's church, in Dublin, almost close to the house where she died. A small tablet was placed above the spot where she lies, inscribed with her name, her age, and the date of her death, and with the following lines, from a dirge of her own:—

"Calm on the bosom of thy God,
Fair spirit, rest thee now:
E'en while with us thy footsteps trode,
His seal was on thy brow.
Dust, to its narrow house beneath:
Soul, to its place on high:
They that have seen thy look in death,
No more may fear to die."

ON "THE LIVELY ORACLES."

A HOMILY FOR THE TIMES.

Acts viii. 37.

An oracle denotes something delivered, in the form of a revelation, by divine wisdom. The oracles of the heathen world were but a grand imposture, borrowed, in mimic show, by their priests, from the supernatural appendages of the patriarchal and Jewish worship. Wherever the light of heavenly truth has penetrated these false oracles have been silenced, and the deluded worshippers of dumb idols have been brought to listen to "the lively oracles" of God.

The word "oracle" is first employed in Scripture, to denote the most holy place, from whence the God of Israel revealed his will to his ancient church; for it is recorded of Solomon, 1 Kings vi., that "against the wall of the house he made chambers round about, both of the temple and of the oracle;" and again, in the same chapter, "the oracle he prepared in the house within, to set the ark of the covenant of the Lord; and the whole altar that was by the oracle he overlaid with gold; and within the oracle he made two cherubims of olive tree, each ten cubits high." Hence, too, the Levitical priesthood are said in 1 Kings viii. 6, to have "brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, under the wings of the cherubims." Hence, also, it is written, 2 Chron. iv. 20, that "the candlesticks with their lamps, were to burn before the oracle, of pure gold." Thus it was, that the sacred spot, whence God communicated his will to his church of old was styled the oracle, because there he gave forth the intimations of his holiness, justice, and truth; and because there he communed with his people from off the mercy-seat, and from between the cherubims of glory.

It may be observed, however, that though, in the first instance, the sacred writers restrict the application of the word "oracle" to the hallowed residence of the ark, the mercy-seat, and the shechinah, they proceed, in a further stage of divine revelation, to apply it to all the several communications of God's will to the children of men, in whatever way imparted, whether by the mouth of prophets, or by the office of the Jewish high-priest, or by any other method in which the Most High revealed himself to his blind and erring creatures. Thus, when the word is used in the plural number,—and it is generally so used,—it denotes the revelations contained in those sacred writings, of which the nation of Israel were made the depositaries. Hence, in the seventh chapter of the Acts of the Apostles, Moses is described by Stephen as having received "the lively oracles" from God, that he might impart them to the Israelites. Hence, when Paul enumerates the advantages of the Jews, he declares, that "unto them were committed the oracles of God," Rom. iii. 2. It was thus that the phrase came to be applied to all inspired writings in general; as when the apostle to the Hebrews charges them with ignorance of the grand outline of the written word; he says, "When ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

We are justified then, in regarding the terms "oracle" and "oracles," as expressly denoting a revelation of the will of God, and as absolutely restricted to such revelation. They describe the whole of that sacred volume, in which we have truth without any mixture of error, and of which alone it can be affirmed, that it is "able to make us wise unto salvation, through faith which is in Christ Jesus."

It may be profitable, in these critical times, to invite attention to the Scriptures, considered as the oracles of God,

and then to justify the epithet applied to them, when they are denominated "the lively oracles."

I. Let us invite attention to the Scriptures considered as the oracles of God.

1. *They are divine oracles.* "All Scripture is given by inspiration of God." In the several parts of this divine book, "holy men of old spake as they were moved by the Holy Ghost." Of the two grand departments of revelation, the Old and New Testaments, it is thus written, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," Heb. i. 1. The best description, then, of the Bible is, that, from first to last, it is God addressing himself to the children of men. The human agents that, in certain cases, intervened, do not break in, in the slightest degree, upon this grand and solemn view of revealed truth; for what Paul said of his instructions to the Corinthians, may be said with equal truth of every other part of Scripture,—"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," 1 Cor. ii. 13.

The Bible, reader, is the only divine oracle, which God has given us to consult. All other books are human and erring productions; but this is the word of the living God,—the express revelation which he has given of himself and of his great salvation. All other professed oracles are but the inventions of men; to listen to them is to forsake our only sure guide, and to yield that homage to man which is due only to God.

Much is said and written, in our day, on the subjects of tradition and church authority; but to those who contend most vehemently for these bewildering tenets, may we not say, "Ye do err, not knowing the Scriptures, nor the power of God;" "ye make void the law of God by your traditions;" "ye be blind leaders of the blind." Tradition! what had been the value of the written word, if tradition had been added to it as a rule of faith? Church authority! what *is* it? what *can* it be, in reference to the divine oracles, open to all, with a command to all to "search" into their sacred contents, if it be not to perform that office, which Paul gives to the church in his first Epistle to Timothy, iii. 15, "The church," says he, "of the living God, the pillar and ground of the truth." "The truth," here spoken of, is the divine oracles, and the office assigned to the church is not that of authoritative interpretation, but that simply of exhibiting as on a conspicuous column, displaying as on a visible platform, the truth of God to a benighted world, that thus it may be enlightened and saved. As God by his holy oracle has spoken to the children of men, it will be at their peril if they listen to any other voice but his; and whenever the church puts herself in the place of God, we must say to her, as God did to the professed teachers of his people in days of old, "To the law, and to the testimony; if they speak not according to these, it is because there is no light in them."

2. *They are sure oracles.* The credentials of the Bible, as a divine revelation, are so indubitable, that the more they are examined, the more firm and fixed will be our conviction of their truth. He who binds this precious volume to his heart hath not believed a cunningly devised fable; but may well "give a reason of the hope that is in him, with meekness and fear." He can speak of its adaptation to the present lapsed and miserable condition of human nature; he can tell of the light, and peace, and holy influence it has shed upon his once bewildered, unhappy, and polluted mind; he can point to its triumphs in himself and others; he can show its consistency with itself, and its perfect harmony with the moral character of God; he can exhibit its long series of fulfilled prophecies; he can prove the historical truth of the miracles which were wrought in confirmation of its life-giving doctrines; he can tell the bitterest enemy of re-

velation that it has survived the hostility of ages, and triumphed in every hour of threatened danger and alarm; he can say, what flesh and blood hath not revealed to him, 'He that believeth on the Son of God hath the witness in himself."

The statements of human teachers may mislead us, and, at best, they are but mixed and imperfect; but here is an oracle ever to be relied on; for "the testimony of the Lord is sure, making wise the simple."

3. *They are perfect oracles.* "The law of the Lord is perfect, converting the soul." This perfection is twofold, —1st. As to the source whence the Bible emanates; and 2nd. As to the actual matter it contains. It is the only infallible standard of truth and holiness; just because it came from God, and unfolds his actual will. It stands out before all generations, in its own integrity and purity, as "the word of God, which liveth and abideth for ever." To set up any other standard is treason against the Author of the Bible. He gave it, once for all, to be "a light to our feet, and a lamp to our path." As nothing can be added to this standard, so nothing must be taken from it. It is the appointed luminary of this dark region, and those who walk beneath its rays shall have the light of life. The church is as much bound to yield to this teacher as the world. All men, all systems, all views, all creeds, all ages, are to be tried by this only infallible oracle: the slightest deviation from this perfect directory, the most trifling addition to its hallowed contents, is an offence against Him who hath said, "Heaven and earth shall pass away, but my word shall not pass away."

4. *They are exclusive oracles.* They stand solitary and alone in our world, the monuments of God's truth, holiness, and grace. All other pretended oracles are false and deceitful, and carry along with them no decisive marks of a celestial origin. Whenever God spake, he verified his appeals by the tokens of his omniscience and of his power. The history of those successive revelations, which are now contained in the Old and New Testament Scriptures, may be traced amidst the demonstrations of matchless skill, almighty energy, and divine foreknowledge. Where is there any other oracle in our world, to tell us of God's love in Christ Jesus to guilty and dying men? "The heavens indeed declare his glory, and the firmament showeth his handywork;" suns and systems, worlds and atoms, nature in all her life, and beauty, and order, proclaim his eternal power and Godhead; but to the Bible alone and exclusively are we indebted for the knowledge of the stupendous truth, that God can be "just in justifying the ungodly;" that he is "in Christ reconciling the world to himself, not imputing unto them their trespasses." Had this truth never been revealed by God, it could never have been discovered by man. The book, therefore, which makes it known to us is an *exclusive oracle;* and the deference which is to be paid to it can be nothing less than that which is due to the voice of God. It is of no use to tell us that the church, through her ministers, is the publisher of salvation; we ask, whence did her ministers derive their message? Was it not from the word which God himself has spoken? and shall we confound the erring messenger with the divine and infallible oracle? Assuredly not. "Let God be true, though every man should be a liar." We will not only say with the immortal Chillingworth, "the Bible, the Bible alone, is the religion of Protestants;" but we will say, "the Bible, the Bible alone, is the only sure oracle of the church."

We proceed very briefly,

II. To justify the epithet applied to the Scriptures, when they are described as "the lively oracles."

1. *They are "lively oracles," because they reveal a life-giving message.* Their great and comprehensive object is to make known the way of life to a race of creatures ready to perish. To the accomplishment of this one mighty

purpose of the Infinite Mind, all the resources of inspiration have become tributary. Its first promise, its institution of bloody sacrifice, its long line of prophets, its matchless narrative of Him of Nazareth, its ministry of divinely commissioned apostles, all its accounts of the early triumphs of Christianity, point to one and the same grand object, viz., the setting forth of pardon and eternal life, by faith in the great propitiatory. The divine oracles, indeed, embrace a vast variety of themes, and present to our contemplation a succession of divine dispensations; but one mighty thought pervades the whole, and that thought is redemption by the blood of the Lamb. In Scripture all other subjects are incidental; this alone stands out with a prominence entitling it to be regarded as the primary object and aim of the divine oracles.

What cause for gratitude and praise may be found in the fact, that the Bible is so replete with the message of God's love to a sinful and miserable race! Salvation is its all-pervading theme; it is the alpha and omega of its blessed disclosures; it gilds and irradiates every page, and makes it the book of books to every soul oppressed with a sense of its own guilt and pollution in the sight of God.

The Scriptures might have been styled the oracles of God, had they contained no promise of life in Christ Jesus; had they been simply a discovery of "wrath against the day of wrath, and revelation of the righteous judgment of the Almighty;" but they could never have been described as the "lively oracles," had not the chief burden of their message been, that "God is love," yea, that he "so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have eternal life."

2. *They are "lively oracles," because they have in them a living and quickening power.* They are not more unlike all other books in their contents, than they are in the effects which they have produced in our world. They have been as the voice of God, to rouse the attention of a slumbering and sin-stupified world to eternal interests. Dark and prejudiced as is the mind of fallen man, it has not yet ceased to be a truth, that, "The word of God is quick and powerful, sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." When the Holy Spirit takes this sharp two-edged sword into his hand, and wields it with Almighty energy, how does it slay the enmity of the human heart against holiness and truth? How does it divide between the soul of man and its most darling lusts? How does it prostrate in the dust the self-righteous pretensions of a long life? How does it annihilate all hope of mercy, but as it is seen beaming and brightening from the cross of Christ? How does it sustain its own express character, as the word of the living God?

The Scriptures are "the lively oracles," not only because they reveal life; but because they become the instrument of imparting it, and the main element in the spiritual being of a new-born heir of glory, for "of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures;" and we are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

And these "lively oracles" are the instrument not only of converting men, but of building them up in faith and holiness. "Sanctify them," said Christ, "through thy truth; thy word is truth." "Seeing," said Peter to the Jews of the dispersion, "ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." All the great principles and motives which promote holiness are contained in the Bible; and when in prayer we look up for the teaching and grace of the Holy Spirit, those principles and motives acquire a resistless energy, and, "beholding as in

a glass the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord."

To these "lively oracles," too, are we indebted for the preservation of the church from fatal error, and for a fixed standard by which we have been enabled to recover lost truth. Age after age has beheld error succeeding to error, like the waves of the troubled ocean; but the "lively oracles" of God, like some mighty embankment, some lofty and precipitous rock, has opposed a barrier to the foaming billow which threatened to ingulf the church. There is no security for the members of the true Church, in any times, and particularly in evil times, but in keeping close to the oracles of God. They were the only standard of Apostolic appeal; they are the only revealed rule of faith. The church never erred, but as she forsook the Bible; she was never reclaimed from error, but as she returned to seek her rest, her security, and her moral beauty in a close adherence to the written word. These "lively oracles" procured us the blessings of the Reformation; and they will yet silence and confound those false oracles of human tradition, and high church authority, which threaten to make England once more a tributary and a vassal to the see of Rome. "Search the Scriptures," reader, "for in them ye have eternal life, and they are they which testify of Christ."

ON DANCING.

To the Editor of the Evangelical Magazine.

Sir,—I have repeatedly been requested to state publicly my reasons for not employing a dancing-master in the establishment for the education of Young Ladies, over which I have the happiness to preside; and I am induced now to comply with the wishes of my friends by the hope that I may be instrumental in awakening parents to a more serious consideration of the subject, than it has hitherto received.

To the act of dancing I see no moral objection, but it is so entirely associated with the gaieties of life, and is so peculiarly calculated to encourage the vanity and levity natural to our fallen character, that I could not feel it right to be the means of introducing young immortals into the vortex to which it leads.

Christians are enjoined not to be conformed to the present world; and a very little experience will convince us, that great watchfulness is demanded from those who desire to obey this precept. I trust Christians are not likely to be conformed to the world in those practices which are glaringly opposed to the will of God; but I do think them in great danger of being conformed to it, in its more specious appearance of innocent enjoyment and indulgence. I am very far from branding the society of the gayer classes with the severe epithets sometimes used; but I think their pleasures awfully contrary to the spirit of the gospel, and I know by experience that their tendency is to banish all remembrance of the Divine presence, and to unfit their votaries for the chief end of man,—to glorify God. These views will condemn equally the select and private dance, and the public and brilliant assembly.

The principal arguments urged in favour of dancing are,—1st, That it is a pleasing exercise, and affords at once healthful exercise and pleasant amusement. 2nd, That it is very beneficial to the carriage, and general activity, and grace of the person. In reply to these objections, I would acknowledge that dancing is a pleasing exercise; but I really think too much importance is attached to it on this account: it is far from being the only or the favourite amusement of young people; and I

have generally observed that it is irksome to them, unless attended by exciting accompaniments.

I would also grant that it is beneficial to the carriage; but it is not the only means by which a graceful deportment may be obtained. Drilling, with calisthenic exercises, are quite as well calculated to effect this object, while they afford equal advantages in point of exercise.

These are arguments as frequently urged by pious parents as by others; but there is another which is most naturally and powerfully felt by those who wish their children to mingle in scenes of worldly gaiety, while it appears to me a strong motive for inducing the pious to keep their children ignorant of the art: it is, that the young people appear to disadvantage in society, and are not qualified to take a part in the fashionable amusement.

I believe that many pious parents are not aware of the temptations to which they expose their children by having them taught an accomplishment which enables them so readily to fall into the engagements of such scenes. Next to the preservation afforded by Divine grace, ignorance appears to me the best defence against such alluring pursuits. Indeed I cannot understand how parents can expect restraining grace for their children unless they use every means in their power to preserve them unspotted. Their own precepts must likewise receive a continual counteraction, first, by the taste for pleasure which has been imbibed in the dancing-room, and then, by the cruel inconsistency of having them taught an accomplishment which they are required never to practise.

A sincere desire to promote the welfare of our youth has influenced my conduct, and the same feeling now prompts me to place the subject before parents; and I pray that it may meet with such attention as may lead many to determine to train up their children in the way in which they desire them to walk. I feel no doubt that, if such simplicity and consistency were maintained in the education of the children of those who profess to believe the word of God, we should not so often see them departing from the path of life, and entering into the pleasures of sin, but that we should realise the fulfilment of the promises upon which parents may rely, while they are bringing up their offspring in the nurture and admonition of the Lord.

Perhaps some may think that I have ascribed too much power to the fascinations of worldly pleasure. I have viewed the subject in the light in which my memory paints it, and I believe most lively young people experience its influence to be very great; if this were not the case, the arguments against dancing would lose much of their force. The pleasures of sin are only for a season; but the injury done may be eternal.

I remain, Sir,

Yours, &c.,

M.

P.S. Since writing the above, I have perused Mr. James's admirable work, "The Christian Professor," and rejoice to find the sentiments upon which I have acted, beautifully and explicitly enforced.

I will quote the passage, in the hope that the opinion of one so highly esteemed, may add weight to the judgment of an individual who has endeavoured to follow the Lord, even to her own serious loss, as it regards temporal prosperity.

"Christian parents are not quite satisfied about the practice of sending their children to a dancing-master, and yet they do it, and doubt all the while. They fit them to go to balls, and then tell them they are *not* to go: qualify them for an amusement, and then keep them from it; give them a taste for a gratification, and then deny it to them."

REVIEW OF RELIGIOUS PUBLICATIONS.

The BOOK *of the* PROPHET ISAIAH, *translated from the original Hebrew; with a Commentary, critical, philological, and exegetical: to which is prefixed, an Introductory Dissertation on the life and times of the Prophet; the character of his style; the authenticity and integrity of the book; and the principles of prophetical interpretation. By the Rev.* E. HENDERSON, D.Ph., author of "Lectures on Divine Inspiration," "Biblical Researches and Travels in Russia," "Iceland," etc. 8vo, pp. 486.

Hamilton, Adams, and Co.

FROM our former brief notice of this learned translation of one of the most important of the prophetic books, many of our readers have doubtless put themselves in possession of the means of determining as to the real character of the work, as well as the accuracy of our opinion in reference to it. It will readily be admitted by any competent judge who takes the trouble of investigating these pages, that the author's task has been one of great labour and critical research. Nor are these the only recommendations of this translation and commentary. They are not more the product of a sound scholarship, than of a mind deeply imbued with reverence for the authority of God's holy word; a quality vitally necessary to the critical investigation of any inspired document.

Great as are the merits of Bishop Lowth's translation of Isaiah, it must have given pain to any one jealous for the honour of divine truth to perceive how largely that learned prelate indulges in mere conjectural emendation; a style of criticism much to be deprecated as applied to any ancient book, but which when brought to bear on the text of Scripture cannot be too earnestly rejected. An honest collation of manuscripts, a thorough acquaintance of oriental scenes and habits, an accurate knowledge of the etymology and syntax of the Hebrew tongue, and a skilful use of the cognate dialects,—are fair and honourable methods for arriving at the meaning of the inspired writers, and are necessary steps towards effecting a sound translation of any book of Holy Scripture; but to foist into the sacred text such additions as may be suggested by a luxuriant imagination, is a method of translation greatly calculated to impair the integrity of God's word, and is opposed to all sound principles of scriptural philology.

Dr. Henderson has entered his warm protest against this imaginative and deceitful method of "handling the word of God," and has strictly confined himself within these limits which belong to the biblical critic, deeply sensible of the responsibility attaching to the translator or interpreter of the sacred volume.

"Having," observes our author, "during a period of thirty years endeavoured to render myself familiar with the language in which Isaiah wrote, and with the kindred dialects, whence so much help is to be derived; having perused the principal biblical and oriental productions which have appeared, both in this country and on the continent; and having, for some time past, more largely taken up Scripture exegesis as part of my official duty, I trust I shall not be deemed obtrusive in thus offering my contributions on the altar of sacred truth.

"In executing the task which I prescribed for myself, it has been my aim to fix the reading of the text; to clear up philological and other difficulties; to mark the peculiarities of style; to trace the logical connexion; to catch the spirit, and ascertain the meaning of the prophet; and, as far as possible, to express that meaning in language true to the original, yet not ungrateful to an English ear."

These pretensions, though modestly urged, are well sustained. The translation, for the sake of exhibiting more distinctly the beauties of the Hebrew parallelisms, is thrown into the rhythmical form, in doing which the author has been guided mainly by the divisions formed by the Hebrew accents.

It did not comport with the translator's plan, nor with the limits set to himself in executing his task, to indulge in much doctrinal or practical exposition. He has, therefore, contented himself with simply ascertaining the express meaning of the sacred text; but in doing so, it will often be found, that he has supplied the very best materials for doctrinal elucidation, and practical and experimental appeal. We should have been glad if one so well qualified as the author had seen fit to add a page of strictly theological statement and reflection at the close of every chapter. We cannot help thinking that it would have added materially to the value of the Commentary, while it would not have swelled the volume beyond due bounds. If our suggestion should meet his eye, and sho[illegible]

approve itself to his better judgment, he may be able to avail himself of it in a second edition, which we doubt not will speedily be called for.

It may be necessary to apprise our readers, that the author, after long and patient research, has come to the conclusion held by the majority of scriptural commentators, that the Jews will be restored to the land of Palestine. "That such restoration," observes Dr. H., "is taught in Scripture, I had been accustomed to regard as more than questionable, how firmly soever I believed in their future conversion to the faith of Jesus. On examining, however, the different prophecies of the Old Testament, which treat of a return of that people, I have had the conviction forced upon my mind, that while the greater number decidedly apply to the restoration which took place on the capture of Babylon by Cyrus, there are others which cannot, without violence, be thus applied; but which being upon any just principle of interpretation, equally incapable of application to the affairs of the gentile church, must be referred to events yet future in Jewish history. In this class, I particularly include the last six chapters of Isaiah, which immediately follow the remarkable prediction respecting the future conversion of the Jews, at the close of the fifty-ninth. Not the most distant allusion is made throughout these chapters to any circumstance connected with the deliverance from Babylon; while, on the other hand, they contain a distinct recognition of various things belonging to the new dispensation,—such as the divine mission of the Messiah, the abolition of the Jewish worship, the calling of the gentiles, the rejection of the Jews, and certain features of their present dispersion. At the same time, there is such a marked distinction uniformly kept up between the persons spoken of and the gentiles; such an appropriation to their condition of language elsewhere only used of the natural posterity of Abraham; such an obvious description of the desolation of Palestine; and such express mention of a restored land, mountains, vineyards, fields, houses, flocks, &c., which cannot be figuratively understood, that, with no hermeneutical propriety, can the scene be placed in the gentile world, or regarded as exhibiting the state of gentile Christianity.

"That the Jews shall cease to exist as a distinct race on their incorporation in the Christian church, the Bible no where teaches; nor is such an event probable in the nature of things. But, if they shall exist as believing Jews, on what principle can it be maintained that they may not live in Palestine, just as believing Britons do in Britain, believing Americans in America, &c.? Christianity does not destroy nationality, nor require an amalgamation of the different races of mankind, however it may insist that, in a spiritual point of view, all its subjects constitute but one nation and one people, holy and peculiar, the sons and daughters of the Lord God Almighty. If the Jews had received the Messiah, when preached to them by apostles, there is no reason to suppose, that they would have been expelled from their own land; so that whatever admission of gentiles there might have been into their community, it would still in the main have been made up of Jews, as in fact, 'the churches of God' were, 'which in Judea were in Christ Jesus.'"

We should have been glad if Dr. Henderson, in thus ably defending his own conclusions, had noticed some of the difficulties connected with it. By so doing he would have removed a stumbling-block out of the way of those who find it difficult to reconcile the national peculiarity of the Jews with the comprehensive principles of the gospel. We particularly recommend to the careful notice of our readers, Dr. H.'s Introductory Dissertation; particularly what he has said in opposition to the double sense of prophecy, which he shows to be unnecessary, unsatisfactory, and unwarranted. The whole work we regard as one of the most valuable additions to our stores of sacred criticism, which has been made in the present age. Such a volume cannot fail to enhance the credit of Protestant Dissent, and to shed honour on the theological chair occupied by the amiable author.

The COMPLETE WORKS *of the* REV. ANDREW FULLER, *with a* MEMOIR *of his* LIFE. *By* ANDREW GUNTON FULLER. Imp. 8vo. pp. 1106.

W. Ball and Co.

It would be difficult to select any theological writer of the present age, to whom the Christian church is more deeply indebted than Andrew Fuller. Possessed of an original mind, which he had cultivated and enlarged by severe and diligent study, and which was eminently imbued with the spirit of holiness, he entered upon his public career at a time when a spurious Calvinism, akin to fatalism, pervaded and crippled the denomination of which he became the distinguished ornament. He looked upon the plague-spot with anguish of heart, and, rightly judging it to be the result of ignorance of the doctrine of Scripture, set himself, with full purpose of heart, to remove the unsightly excrescence. His success, in this somewhat ungracious undertaking, was far greater than could have

been expected from the labours of a single life. His writings roused the ire of his hyper-Calvinistic brethren, though there was nothing in them personal; but, meanwhile, he had the satisfaction of seeing the truth prevail, and the churches of his own denomination, and some of other connexions, in a great measure purged from the antinomian leaven. His "Gospel worthy of all acceptation" is the best dissection of antinomian common-places extant; and all the querulous replies made to it, left it unimpaired, a monument of the author's theological research and discrimination.

Not only were his writings blessed, as a check to these prevalent notions of Crisp and others; but also in defending the doctrines of grace from the onset of Arminians on the one hand, and Unitarians on the other. "The Calvinistic and Socinian Systems Examined and Compared as to their Moral Tendency," is a work which, in lucid statement, cogent argument, and clear scriptural induction, can scarcely be surpassed. His replies to Dr. Toulmin and Mr. Kentish, on the same subject, are master-pieces of acute and searching criticism of the Socinian theory and its results. He did noble service, too, in the deistical controversy in His "Gospel its own witness;" in which he examined the moral character of infidelity, and exhibited the harmony of the Christian religion, a triumphant evidence of its divinity.

His works, indeed, which are now for the first time given to the public in one handsome volume, embrace the whole range of subjects connected with revealed truth, and display, throughout, great spirituality of mind, great reverence for the word of God, great insight into the mind of the Spirit, and great acuteness in carrying truth home to the conscience. His Exposition of the Book of Genesis falls more into the spirit of patriarchal simplicity than any other work of the kind we have ever read. It is quite a cordial to the heart. His thirty-one Discourses on the Apocalypse are full of solid interpretations of that mysterious portion of divine truth, and are eminently worthy of the perusal of those who do not desire "to be wise above that which is written." Indeed we know not where to look into Mr. Fuller's works without finding excellences of a rare and peculiar order. His views on the ordinance of baptism we, of course, do not adopt; and we are far from commending his notions of strict communion. There are spots in the sun; and it is matter of astonishment, that a mind so enlarged as Andrew Fuller's should contend for excluding all from the Lord's table not baptised according to his view of the ordinance.

The present edition of Mr. Fuller's works, at the moderate cost of *thirty shillings*, is a decided boon to the Christian church.

The Ecclesiastical *and* Political History *of the* Popes *of* Rome, *during the Sixteenth and Seventeenth Centuries. By* Leopold Ranke, *Professor in the University of Berlin. Translated from the German. By* Sarah Austin. In 3 vols. 8vo.

John Murray.

The spirit of the age, and the exigencies of the Protestant faith, demand that every thing pertaining to the History of Romanism should be thoroughly sifted, and brought forth to light. History is the faithful mirror which reflects the true character of religious systems, and he who would form a correct estimate of the papal scheme must follow it along the stream of ages, must trace its variations and its identity, must mark its political and theological aspects, and must judge of its real tendency by its ascertained results. As a "mystery of iniquity," it may be no easy task to unravel its dark page, and to place in the clear sunshine of truth, all the tortuous movements of a system which, for more than a thousand years, has been exerting its baneful influence on the nations of Europe; but every enlightened attempt to furnish mankind with just and discriminating views of the real pretensions of a scheme which has proved itself one of the most deadly foes to human happiness, because one of the greatest corrupters of the Christian faith, is to be hailed with gratitude by all who receive their creed from the infallible pages of "the lively oracles."

A work like Professor Ranke's, written in the spirit of over-weening candour, is, perhaps, the very best (history not being falsified,) for detecting the essential turpitude of Romanism; for, though our author always places the facts of its history in the lights least unfavourable to its claims, the result invariably shows it in striking contrast with the religion of the Bible,—a compound of despotism, intolerance, false doctrine, and practical abuse.

"The History of the Popes of Rome, during the Sixteenth and Seventeenth Century," is a work of immense labour and research; and presents to the view of the reader many documents which have slumbered in the public or private collections of the Continent, since the period when they were first committed to writing. Many of these documents throw great light on the political and religious history of the papacy, and illustrate in a very striking manner the variations of that system which its advocates would have us believe had been invariably the same.

We are particularly indebted to Professor Ranke for the important light he has thrown upon the causes and progress of that counter-Reformation, which so speedily, in most of the Continental kingdoms, extinguished or impaired the labours of Luther. This, indeed, is the most valuable portion of Mr. Ranke's laborious undertaking; and is deserving of credit for its originality, and for the mass of interesting facts which it contains. It is full of warning to Protestants, while it exhibits the true animus of Rome.

The work before us, as a book of reference, is truly valuable. A more glowing Protestantism would have enhanced its usefulness. It is cold and cautious beyond endurance. But it tells a tale at which Romanists may tremble, and Protestants weep.

The public are under powerful obligations to the fair translator, for a rendering of these volumes which has drawn forth the distinct commendation of the learned author.

The UNIVERSAL PSALMODIST; *containing three hundred popular and new Tunes, adapted to the various metres in the Collections of Drs. Watts and Ripon; the Rev. E. Bickersteth; the Congregational and G. Burder's Supplements; and the New Version of the Psalms. The whole arranged for Four Voices and Organ, Pianoforte or Seraphine. By* E. J. WESTROP.

Purday.

Of the three hundred tunes here presented to the notice and patronage of the public, one hundred are said to be new. Of course the extracts from Beethoven, Haydn, Mozart, and Weber, can only be new in the very appropriate form now assigned to them. From the specimen here given, we could have wished Mr. Westrop had gone a little further in his selection from those great men; not that we by any means think lightly of the new tunes, bearing less classical names; and we are aware that a caterer for public patronage must give to the public such things as will suit a multitudinous taste. In a collection of Psalmody, therefore, it would be deemed almost treason to leave out the compositions of such writers as T. Clark, Stanley, Milgrove, Tucker, Isaac Smith, Jer. Clark, Madan, and a host of others of equal celebrity. A good selection has been made from the work of the late Dr. Rippon; we repeat, a good selection, because the editor has chosen the best tunes, and he has rendered them in a better because more grammatical form; the old harmonisation being in many cases defective as to the scientific rules of composition; yet by correcting their deficiencies he has still kept in view their practicability to congregational purposes; and has avoided the other extreme, into which some of his contemporaries have fallen, that of extraneous and difficult harmonies.

In several of the old standard tunes, such as Angel's, St. Ann's, Bedford, &c. he has changed the time from triple to common; a judicious alteration, and one that admits of a much better utterance of words; for these tunes are drawled out generally in a very uncertain and unsatisfactory manner. We are pleased also to perceive that very few fugue tunes are introduced into this work; as they are seldom well performed, and when performed at all, a mutilation of the sense is a necessary consequence; for these reasons we deem them unfit for Congregational use in most cases.

Each tune is adapted to six different hymns or psalms; one from each of the above collections; and with a discrimination scarcely equalled in any other work; for here the sentiment is in accordance with the sound, and the emphasis of the poetry properly suited to the accent of the music, so that the poetry is made, as it should be, the prominent feature.

As a whole, we congratulate the editor on the performance of his task, which he has accomplished with judgment and discretion. If there is, here and there, a chromatic progression, which may puzzle the uninitiated, it may serve to show the necessity for "praising God with the understanding" as well as "with the heart," and may stimulate us to obtain the necessary knowledge of music that shall enable us to do so.

In conclusion, we have no hesitation in affirming that this is a most valuable work both for the church and the chamber; and its study in the latter will greatly promote a better performance in the former, than which we know nothing more desirable. There are some remarks on the adaptation and performance of Psalmody, which are worthy the especial notice of our singers.

MINISTERIAL RECORDS; *or, brief Accounts of the Great Progress of Religion, under the Ministry of those eminent, learned, and pious Ministers of God, the Rev. D. Rowlands, of Llangeitho; the Rev. W. Williams, of Pant-y-Celin; the Rev. D. Jones, of Llangan, &c. By the Rev.* E. MORGAN, A.M., Vicar of Lyston, Leicestershire. Part I. (*Rowlands.*)

London: H. Hughes, St. Martin's-le-Grand.

The worthy author of this new life of the celebrated Rowlands, of Llangeitho, has discovered the greatest diligence in collecting materials, superior skill in their arrangement, and very creditable ability as a biographical

writer. He seems to have thoroughly imbibed the spirit of the men, whose history he records, whose character he describes, and whose usefulness he relates, in a manner peculiarly interesting. Mr. Morgan is evidently filled with admiration of the men, as men of God, by whose ministry their divine Master was honoured, the word of the Lord glorified, and souls saved from death. Hence his frequent exclamations respecting Mr. Rowland: "Happy instrument! Most blessed man!" "What incalculable good has been effected by one individual!" "Oh, what invincible powers of the Spirit came down on the minds of the people, under the word preached by Rowlands!" "How striking and remarkable an instrument! What endless treasures were conveyed through this extraordinary vessel, when he moved through the country on his grand mission!" But whatever may be the opinion of his readers, as to the style in which he occasionally expresses himself, they cannot but admire the feeling by which the author was actuated, and must be charmed with the piety, good sense, and intelligence, discovered throughout the whole performance. In order to show that the admiration to which we have alluded, is by no means unreasonable, we transcribe the following description of Rowlands, as a preacher, by the Rev. Christmas Evans, an esteemed Baptist minister, who frequently heard him: "His manner of speaking was sententious, and his expressions were neat, pithy, and sensible. Methinks I see him now, entering in his black gown, and making his appearance in the pulpit, to the immense congregation. His countenance was, in every respect, adorned with majesty. His forehead was high and prominent; his eye was sharp, quick, and penetrating; and he had a sonorous, commanding, and well-toned voice. He would stand up, and read his text distinctly, so that all might hear. The whole congregation was most attentive, as if on the point of hearing some heavenly oracle. He had, at the commencement of his discourse, some stirring, striking idea, like a small box of ointment, which he opened before the great one in his sermon; and it filled the house with its heavenly perfume, as the odour of Mary's alabaster box of ointment at Bethany. The congregation, being thus delightfully enlivened, were prepared for more throughout the sermon. He would then divide his text, and proceed with his first division, bending his head down a little, as if to glance at his notes. Thus would he go on with his discourse, in a calm and deliberate manner; but growing gradually warm with his subject, his voice became so elevated that it resounded through the whole chapel. The effect on the people was wonderful. You could see nothing but smiles or tears; and sometimes joyful acclamations were uttered by the vast assembly. There was very little, if any, inference or application, at the end of Rowlands' sermons, because he had been applying and enforcing the glorious truths of the gospel throughout the whole of his discourse. He would conclude with a very few striking and forcible remarks, which were often invincible and overwhelming; and then he would make a very sweet, short prayer, and utter the benediction. Then, full of perspiration, he would make haste out of the pulpit. The congregation was left in a very heavenly frame, enjoying the light of the Lord's countenance, and magnifying his holy name with all the powers of their souls; and all this in such a manner as it is impossible to describe on paper," pp. 125—129.

We are sorry that we are obliged to consider Mr. Morgan as almost *rara avis in terris* among his brethren. There is nothing of that jealousy and exclusiveness, nor any of those unreasonable assumptions in favour of his own communion, which we observe in Mr. Sidney, in the two clerical biographers of Mr. Wilberforce, and other similar writers. The vicar of Sysson has the candour and honesty to speak well of Protestant Dissenters, and to own them as brethren in the Lord. We have seen one of his letters to a Dissenting minister, in which he says, "If all Churchmen and Dissenters were like you and me, there would be an end to discord." It is not, however, merely because of the liberal spirit of the author, that we commend his work to public favour, but because of its intrinsic value. It is worthy of being universally read, and will amply repay the attention we wish our readers to give it. Ministers, and especially those who have but recently entered upon the duties of their office, may find much in this publication that will be of service to them, and in consequence of which they will, probably, thank us for directing their attention to it.

CHECKS *to* INFIDELITY, *contained in Four Essays, on the Being of God, the Scriptures of the Word of God, the Holy Nature of God, the Righteous Character of the Day of Judgment.* *By* JAMES HARINGTON EVANS, Author of "Sermons on the Spirit of Holiness," "Letters of a Pastor to his Flock," &c. 18mo, pp. 166.

John F. Shaw, Southampton-row.

That there is a wide-spreading infidelity in this country, at the present moment, poisoning the very springs of social existence, will not be questioned by any one

acquainted with the moral condition of large masses of the community, both in the middle and humbler walks of life. Our Sunday newspapers, our penny literature, to say nothing of the band of Social lecturers, abundantly demonstrate the fact that revealed religion is discarded and trampled upon by thousands and tens of thousands of our unhappy countrymen.

Among the numerous works which have been prepared by able and Christian men, with a view to counteract the progress of infidelity, the one before us deserves to occupy a conspicuous place. It is written in an amiable and conciliatory spirit; and, with no lack of logical argument, is replete with those appeals to the moral and accountable nature of man which are the most difficult to answer or to parry off. We earnestly recommend these essays to the notice of those who spend a portion of their property in the circulation of works fitted for general usefulness.

VOYAGES *and* TRAVELS *round the* WORLD, *by the Rev.* DANIEL TYERMAN *and* GEO. BENNET, *Esq., Deputed from the London Missionary Society to visit their various Stations in the South Sea Islands, Australia, China, India, Madagascar, and South Africa, between the years* 1821 *and* 1829. *Compiled from original documents. By* JAMES MONTGOMERY. *The Second Edition, Corrected. Beautifully illustrated with twenty-six Engravings.* Imp. 8vo. pp. 306.

John Snow.

These Missionary Voyages and Travels have long been out of print, while they have continued to be anxiously demanded by that portion of the Christian public interested in the glorious cause of missions. We have regretted the delay which has taken place in the publication of the second edition, because it was calculated to check the sale of the work; but this regret has, in a great measure, been relieved by the appearance of the work in its present neat and *economical* form. That two thick volumes, closely printed, and expensively embellished, should be compressed, without abridgment, into a single one of moderate size, at the trifling cost of *seven shillings*, is assuredly one of the triumphs of the modern press. The whole of the matter has been carefully revised by the former distinguished editor; and some important defences of the South Sea Missions have been introduced by Mr. Bennet, in reply to the gross misrepresentations of Kotzebue. All the pictorial embellishments of the former edition are here given to the public, and the paper and print are such as to entitle the work to a place in any library, however genteel.

The HOLY WAR, *made by Shaddai upon Diabolus, for the regaining of the Metropolis of the World; or, the Losing and Taking again of the Town of Mansoul. By* JOHN BUNYAN, Author of the "Pilgrim's Progress." *Eighteen Superior Engravings.* Printed by S. Bentley. 12mo.

Religious Tract Society.

This is a beautifully illustrated edition of "the Holy War," a work which many able judges have deemed but little inferior to the Pilgrim.

The SUNDAY-SCHOOL TEACHERS' ALMANACK *for* 1841. *Being the first year after Bissextile or Leap Year.* 12mo.

Sunday-School Union.

This Almanack should be in the hands of every Sunday-school teacher throughout the kingdom. It is a manual of inestimable value.

ANTI-POPERY; *or, Popery unreasonable, unscriptural, and novel. By* J. ROGERS. 12mo. A new edition, altered and amended.

Simpkin, Marshall, and Co.

Notwithstanding the flippant and uncourteous reference of the Christian Observer to our notice of the first edition of this work, our opinion is unchanged as to its real merits; and we are happy to find that the public have sympathised with us in the views we expressed by calling for a second edition of this masterly and unanswerable exposure of Romanism. It is just such works as Mr. Rogers' that the present crisis demands. Popery is spreading with alarming rapidity in this country, under the deceitful guise of Protestantism; and it is right that Englishmen should be told in plain terms what the Oxford doctors are striving once more to rivet on the public mind of this country. Here is the picture of Nicene Christianity; let men look at it, in the light of Scripture, till they learn to abhor it as "the man of sin," and "the mother of harlots and abominations of the earth."

WORKS RECENTLY PUBLISHED.

1. *Ancient Christianity.* No. VI. Containing a Sketch of the Demonolatry of the Church in the Fourth Century. Together with *a Supplement* to the Vth Number. 8vo. Jackson and Walford.

This truly masterly and seasonable production, which promises to be a great blessing to the church of Christ, is hastening towards its completion. It

has roused the ire of the Oxford-tract party, whose vain talk about the purity of the Nicene age, it has utterly demolished, by those stern appeals to historic fact, which admit of no fair or honest reply. All the elements of Popery then existed, and they are now revived by the advocates of "Church Principles," falsely so called.

2. *The Genuine Epistles of the Apostolical Fathers;* St. Clement, St. Polycarp, St. Ignatius, St. Barnabas, the Pastor of Hermas; and an account of the Martyrdoms of St. Ignatius and St. Polycarp. written by those who were present at their sufferings; being, together with the Holy Scriptures of the New Testament, a complete collection of the most primitive antiquity, for about a hundred and fifty years after Christ. Translated and published, with preliminary discourses, by the most reverend Father in God, William, late Lord Archbishop of Canterbury. The seventh edition. 8vo. S. Bagster.

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9. *Intemperance, the Idolatry of Britain.* By W. R. Baker, author of the "Curse of Britain," &c. &c. Second edition, revised and enlarged. 12mo. 12, Bull's Head-court, Newgate-street.

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12. *The Faded Flower.* A Brief Memoir of Mary Ann Jackson. By her Father, the Rev. T. Jackson. 18mo. Third edition. Groombridge.

13. *Scriptural Geology;* or, an Essay on the high antiquity ascribed to Organic Remains imbedded in Stratified Rocks; communicated, in abstract, to the Geological Section of the British Association, at the Annual Meeting held in Newcastle. In Two Parts. Part I. Proving that the Strata, instead of requiring myriads of ages for their formation, may have been deposited nearly about one period. Part II. Showing that the Deluge was the period when all the secondary and tertiary rocks were formed. Second edition. With an *Appendix,* containing Strictures on some Passages in the Rev. Dr. J. Pye Smith's Lectures, entitled, "Scripture Geology;" particularly his theory of a local creation, and local deluge. By the Rev. George Young, D.D., M.W.S., &c. &c., author of a "Geological Survey of the Yorkshire Coast," &c. 8vo. Simpkin and Marshall.

PREPARING FOR PUBLICATION.

1. In conformity with the wishes of many of the friends of the deceased, it is proposed to publish a volume of the *Sermons of the late Rev. L. Forster,* with a brief Memoir of Mr. Foster, by the Rev. John Ely. It will be neatly printed in 12mo, and will be sold at 8*s*. in cloth boards. It is intended to send it to press as soon as a sufficient nnmber of subscribers can be obtained to guarantee the necessary expenses. Should an extensive sale be obtained, some pecuniary benefit will accrue to the widow and daughter of the lamented author, who are left without any adequate provision.

Subscribers' names will be received in London by the Rev. Dr. Matheson, 11, Chatham-place, Blackfriars; and by W. Jones, Esq., 56, Paternoster-row; by John Player, Esq., Saffron Walden; Mr J. Biggar, Blackburn; the Rev. R. Fletcher, Manchester; the Rev. J. Ely, Leeds; the Rev. W. Scott, Airedale College, Bradford; and the Rev. A. Reid, Newcastle-on-Tyne.

2. *Memoirs of the Rev. John Eagleton,* late Minister of Ramsden-street Chapel, Huddersfield, and formerly of Coventry, Atherston, and Birmingham. By one of the Family. With his *Sermon on the Probable Destiny of Great Britain.* Price not to exceed 5*s*.

Subscribers are requested to send their names to Mr. Roebuck, Printer, Huddersfield. The work will be sent to press as soon as a sufficient number of names are subscribed.

OBITUARY.

MRS. WILLIAM WHITE,
Of Liverpool.

Mary, the wife of Mr. William White, was in early life brought up, to use her own words, under unfavourable circumstances, from attending a church connected with the Establishment, where the Gospel was not preached. "At that time," she observes, "I lived a careless and volatile, in short, a prayerless life. I used to repeat a form of prayer morning and evening; and I thought if I attended church, and did my duty to others, it was all that God required of me. I recollect I entertained an aversion to Dissenters, and thought them too strict." The first thing that impressed her mind was an observation made when on a visit at the house of a pious friend, when about

eighteen years of age, who took an opportunity of expressing the hope that she might soon become possessed of religion. She observes, "I thought with myself, I shall not become serious yet, it is time enough for me." Yet this simple expression of desire for her spiritual welfare was never forgotten, it was "a word in season." Soon after this, she was induced to attend one of the evening services of Dr. Raffles. It was a funeral sermon for a young man, and the text, "Prepare to meet thy God," made her "somewhat uneasy," as she herself observes in her Diary. "About this time," she says, "I abandoned my form of prayer, and told God my wants as well as I could. I then began to get dissatisfied with the church I attended, thinking them lukewarm: and on my union with my husband in 1826, I was prepared, at the suggestion of a pious relative, to attend Bethseda chapel. This was soon after the death of the Rev. Mr. Charrier. Soon after my marriage, my dear husband had a long illness; he appeared more in earnest about the things of God. I also felt their importance, and thought this illness was a loud call to me; I think it was blessed to me. Occasionally, at this time, when I attempted to pray, I could not, and thought I was deserted and cast off." Under impressions produced by the preaching of the Gospel, Mrs. White and her husband were prepared, at the time of their marriage, to have family prayer. They also made it a rule, that on the Lord's-day they would never either visit or invite company. This was strictly adhered to up to the time of her decease; and having a large circle of worldly friends at this period, with whom the Sabbath was wont to be a day of visiting, this rule was found to work well in keeping off injurious influences, and was an evidence, amongst others, that a work of grace had been begun in her heart. As the services of the chapel were morning and afternoon, the evening was usually devoted to reading the Scriptures, with extracts from Doddridge's Rise and Progress. This was a kind of text-book, and the conversations arising from it were of a most interesting character; and were continued till the claims of a little family imposed on them duties of a somewhat different character. These seasons were always looked back upon as peculiarly profitable. "Often," she says, "I find great comfort in our evening devotions; yet at other times I am cast down, and think I am forsaken of God, and beneath his notice: I feel a great want of faith."

Allusion has been made to the establishment of family prayer, how important to be faithful to our convictions of duty. These seasons were highly prized by the dear departed. "One morning," she observes, "my dear William was reading the parable of the Wise and Foolish Virgins; it made a deep impression on my mind. I thought it strange it had never affected me before; and the lesson derived from it, 'Be ye also ready,' was rendered more solemn by the circumstance, that one of my servants, soon after this, was taken ill and died suddenly. I thought this another call to me."

At this time she observes in her diary, "O may I improve every opportunity, and pray earnestly for a renewal of heart. I bless God that he has awakened me from a state of sleep, to a sense of my own unworthiness. I this day (18th January, 1829,) heard the Rev. Mr. Kelly; felt much depressed that I could not give the attention that I ought; prayed earnestly on my return for purity of heart, and that God would grant me his grace, and never 'leave me nor forsake me.'"

A few sabbaths after this, when prevented from attending the house of God, she writes—"I feel comforted from earnest prayer, that the light of the Gospel might shine upon me, and the influences of the Holy Spirit be shed abroad in my heart, guiding, governing, and directing my whole thoughts, words, and actions; being conscious that of myself I can do nothing."

It is always a pleasing evidence of a work of grace, when an individual feels a concern for the spiritual welfare of unconverted friends. This was manifested by the departed, not only toward those of her household, but for others. "I called," she says, "several times to see a sick friend, and endeavoured to lead her mind to heavenly things; grieved to see her so indifferent. May we learn a useful lesson from this, and not defer making our peace with God till we are on the brink of the grave. Now is the accepted time while we have health and strength: may God of his infinite goodness, call my friend to repentance, though it is at the eleventh hour." At another time she says, "Feel much refreshed after our evening devotions, find my heart much drawn out in earnest prayer for the dear children and others under my roof." Though usually blessed with a measure of health, there were seasons when this blessing was interrupted. On one of these occasions she writes, "I feel languid and fatigued with the least exertion: into thy hands, O Lord, I commend my spirit, and look up to thee for support.

"How can I sink with such a prop,
As my eternal God?
Who bears the earth's huge pillars up,
And spreads the heavens abroad."

During the year 1829, the mind of Mrs. White appears to have been powerfully directed towards her best interests. Many

were her aspirations after conformity to the will of God; and deeply humbling her views of her own character. When speaking of her inadequacy to impart religious instruction to those who were out of the way, she observes, "I feel I want a teacher myself. I have neglected the great truths of the blessed Gospel and the solemn dispensations of God's providence. When I look back on my past life, and reflect on the many years that have been spent in trifling things, I am led to abhor myself. I would rather flee to that dear Redeemer, who suffered on the cross for my transgressions. Create in me a clean heart, and renew within me a right spirit." In November 9th of that year, she appears to have solemnly devoted herself to God. After noticing what she terms "her gross and wilful neglect"—the precious time lost, never to be recalled—and reviewing the leadings of God's providence, she observes, "I am led to the resolution to follow after the things which make for my peace." On completing her thirtieth year, she observes, "Am much dissatisfied with myself. My earnest prayer to the Father of mercies, is for more spirituality of mind, and a greater desire to serve him." The whole of this year appears to have been one in which she made considerable progress in the divine life; such however was her dissatisfaction with her present attainments, and such her view of what a Christian ought to be, that on the last day of the year, she writes, "I cannot look back on the past year with the least delight, or consider that I have made progress in the divine life. What an awful consideration! Oh Lord, pardon my innumerable offences against thee. How many sabbaths passed away without that attention to divine things that I ought to have given."

Being naturally of a retiring disposition, and fearful of self-deception, she hesitated some time before she would connect herself with the people of God. In 1833, she joined the church under the pastoral care of the Rev. John Kelly (under whose ministry her character had been formed.) Many were the powerful convictions of mind, produced by the preaching of the word. The discourse, which led more particularly to the entire surrender of herself to God, was one preached from the Proverbs:- "He that being often reproved, hardeneth his neck; shall suddenly be destroyed, and that without remedy."

In discharging the relative duties of life, Mrs. White was very exemplary; and while, as has been observed, from the time she began to feel the importance of eternal things herself, she was anxious as regards the salvation of her relatives and others; it was in discharging her duties to her children that she appeared eminently to excel. The salvation of the children was a subject that lay near her heart. One of her earliest acts was solemnly to devote them to God. On one of these occasions, she observes, "I strongly recommend this dear child to the care of our heavenly Father, praying fervently for grace to bring it up for God. All I would ask for my tender babes, is, that the love of God may be early shed abroad in their hearts." And on another occasion she writes, "This dear little babe, with its sisters, I devote to the Lord: I ask no earthly possessions for them, but the favour of God. May they be the objects of his kind care, and a seed to serve him in their day and generation."

On the sabbath afternoon she was in the habit of assembling the children for instruction. At these times, they usually first sung a hymn; then repeated verses of hymns committed to memory during the previous week, and explanations of the interesting stories from the Scriptures; when the mother concluded by praying with and for them. On such occasions the children were each taught to offer up a short extemporaneous prayer. Her desires cannot be better expressed than in her own words—"O may I be enabled to scatter seed, that may bring forth fruit to perfection even a hundred-fold." On the anniversary of their birthdays, the vows of dedication to God were usually renewed. At that time, the plan adopted by the Rev. Legh Richmond was acted upon. Mrs. White usually retiring for a short time after tea, when herself and partner usually prayed and conversed with the children; making these opportunities also seasons of self-examination, with especial reference to the training of the children. As this will meet the eye of parents, a few of the queries are given.

1. Am I, in the education of this child, bearing in mind the solemn fact, that the first five or six years of life generally lay the foundation of its future character?

2. Do I, in the education of this child, view it as an immortal being destined for an eternal existence? Further,

3. I resolve not to require any act of obedience but what is right, and uniformly to enforce it.

4. I resolve not to suffer a child to carry its point by importunity or crying.

5. I resolve never to deceive a child, or suffer it to be deceived.

Why such a mother should be suddenly removed from a family of nine children, the eldest not thirteen, is one of those mysterious acts of the divine providence of Him whose "way is in the sea, and his path in the great waters, and whose footsteps are not known:" but still of Him of whom it may be said, "though clouds and darkness

are round about him, righteousness and judgment are the habitation of his throne."

But it is time to allude to the closing scene of the life of this humble, yet devoted Christian. That the death should be peaceful, where the life has been consistent and exemplary, is what in general we may expect. It was so here.

On sabbath afternoon, the 23rd of February, she was in her usual health, although expecting daily to be confined. She was then engaged, as usual, in the instruction of her dear children. While sitting at tea, she was suddenly attacked with acute pain in the side, accompanied by difficulty of breathing, which proved to be an inflammation of the chest. The following day she gave birth to a son, and it was hoped this would have relieved the inflammatory affection. But though it subsided for a little in the afternoon, it returned with severity in the evening; and when, after a week's medical treatment, the affection of the chest appeared to be relieved, other symptoms of an alarming character made their appearance, inducing great prostration of strength, and which terminated in death, nearly four weeks after her first attack. During the greater part of her illness, her medical attendants enjoined the utmost quiet, as necessary to her recovery; and her friends, wishing to carry their desires into effect, kept her as much as possible from speaking, except in a whisper. This was a trial; still there was One with whom she could converse, and of this privilege she availed herself. The clasped hands, and moving lips, evidenced that much of her time was spent in prayer. Sometimes what was passing in her mind, was not merely indicated by the moving of the lips, but some ejaculatory expression would burst forth in low, but audible words; such as "Poor barren tree!" "Cumberer of the ground!" and other expressions, evidencing the humbling views she entertained of her own character. "Pray with me," "Read with me," she would often say to her husband; and, as in health, many were the happy hours spent together in united prayer by the bed-side; so now, the same exercise was resorted to, saddened by the apprehension that these hallowed seasons were fast drawing to a close.

Many and fervent were the supplications offered up on her behalf by the church, and by various Christian friends; and when told, time after time, that she had been affectionately remembered by her pastor, and at the prayer-meeting, the intelligence appeared as a cordial to her languishing spirit. On one occasion, at an early period of her illness, speaking of the kindness of friends, it was observed to her, "After all, what is the kindness of earthly friends in comparison with the love of the Saviour? God commended his love toward us, in that while we were yet sinners, Christ died for us." "Yes," she answered; and after a brief pause, as if in anticipation of her probable removal, taking up a verse of the little hymn she had often sung with the children—

"Oh, how happy we shall be,
For our Saviour we shall see
Exalted on the throne.
Oh! that will be joyful!"

Her patience during her continued and severe affliction was exemplary. The friends who were constantly by her bed-side, never heard a murmuring expression escape her lips. Every little attention was gratefully acknowledged; even the few spoonsful of nourishment given her, were received with the words, "Very good." "I am," she said on one occasion, "loaded with mercies;" and when it was observed to her, "We have not an High Priest that cannot be touched with the feeling of our infirmities," she replied, "I know God will not lay upon me more than I am able to bear. As is my day, so shall my strength be."

Frequently through her illness she expressed her entire resignation to the Divine will. "If it is God's will," she observed, "I shall be raised again; if not, I am willing to depart." On the debility increasing, and the dear patient becoming unable to help herself to her food, her husband observed, "Dear Mary, we feed you as a little child." She replied, "I feel as such. I desire to lie passive in the hands of the Lord, as a little child." About a week before she died, on the verse being repeated to her—

"When languor and disease invade
This trembling house of clay," &c.

she observed, "What a blessing it is that I have not God to seek now;" and then, taking up a favourite hymn, she repeated,

"Not all the blood of beasts," &c.

laying great emphasis on the lines—

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

Two days before she died, she caught sight of one of the children, who had accidentally gone into her room; and calling her to her bed-side, she said, "Dear Emma, may the Lord be the guide of your youth. I do not think I shall get better, but I shall go to a better place. Be good to your dear father and sisters, and give my love to all your dear sisters. Do not grieve, my dear Emma, do not grieve, for it is the Lord's will to take me away. Give mother one

last kiss." Soon after this, she called for her dear infant, and kissed it repeatedly. On her pastor visiting her, and expressing a hope that she found the truths of the Gospel supporting her now, she replied, "They do support me, sir." At this time, speaking was exceedingly difficult. The following day, though she was evidently sinking fast, was one of delightful Christian experience. In the morning, she inquired, "Am I going to-night?" "Where, my dear?" "To heaven," she replied. Supported in the bed a few minutes at a time, she saw, as her strength would permit, each of the children, and addressed to them affectionate and suitable counsel. To a young friend on a visit she said, "Give me a kiss, I am quite happy—quite." To another she said, "Trust in Christ! Nothing else supports me now. I bless God I have not him to seek now." Various portions of Scripture were then read to her, particularly those which relate to the unchangeable love of Christ; such as the 8th of Romans, and several portions from the Gospel of St. John. During Friday night, and early on Saturday morning, life was ebbing fast. At one time the difficulty of breathing was so great as to threaten suffocation. Her weeping friends anticipating her immediate departure, knelt around her bed in fervent supplication on her behalf. Thinking that though not able to speak, she would be gratified by hearing once more a few of the precious truths of the Gospel, several sweet promises were repeated to her, with some of her favourite hymns, viz., "When I can read my title clear," &c —"Give me the wings of faith, to rise," &c.—"Why should the children of a King," &c.; and when that verse was repeated—

> "Thou art the earnest of His love,
> The pledge of joys to come;
> And thy soft wings, celestial Dove,
> Shall safe convey me home,"

she clasped her hands together, and then raising them heavenward, spoke by signs what her tongue could no longer utter. For several hours before her death, the difficulty of breathing greatly subsided; the extremities had for some time become cold, and death had nearly done his work. When the pulse was almost imperceptible, and every breath was expected to be her last, her husband, still anxious to know the state of her mind, and under the impression that if consciousness still remained, though she was unable to speak, she might still, by the uplifted hand, "give the sign to parting friends," ventured to inquire, "I trust you are still supported by the truths of the Gospel?" and, as if endued with unusual energy, she replied, "I feel I am." These were the last words she was heard to utter:

> "Thus star by star declines,
> Till all have pass'd away;
> As morning high and higher shines,
> To pure and perfect day.
> Nor sink these stars in empty night,
> But hide themselves in Heaven's own light."

The Rev. John Kelly improved the removal of Mrs. White, on sabbath evening, the 29th of April, in an impressive discourse from Hebrews 11th chapter, part of the 13th verse—"These all died in faith."

REV. JONATHAN CARVER.

Sudden Death.—On Thursday, 3rd of October, whilst on a visit at his friend Mr. Chandler's, at Ashill, a short distance from home, the Rev. Jonathan Carver, of Necton, Norfolk, who at the time of his decease had been the much esteemed pastor of the Baptist church and congregation in that place upwards of thirty-six years. This venerable and exemplary minister had retired to rest the evening before as well as usual; next morning he was taken suddenly ill as he was dressing. Medical assistance was immediately at hand, but he almost instantly expired. He was a man of eminent Christian excellence, and undissembled piety. The protracted period of his public ministry, for he was one of the oldest Dissenting ministers in the county; his venerable appearance, and his long-sustained integrity, and unimpeachable character, commanded the respect and esteem of all by whom he was known. "The memory of the just is blessed."

REV. DAVID DAVIES,

Penwain, Monmouthshire.

Mr. Davies departed this life on the 6th of August last, in the 50th year of his age, and in the 21st year of his ministry, at Penwain. His funeral took place the following Monday. Before the funeral left the house, the Rev. Mr. Gething, of Caerleon, prayed in English, and Mr. Rowlands, of Pontypool, in Welsh; at the chapel, Mr. Gilman, of Newport, commenced the service in English, and Mr. Powell, of Hanover, preached in English, and Mr. Ellis, of Mynddwslwyn, in Welsh; Mr. Jones, of Newport, delivered an address in Welsh and English at the grave; Rev. Mr. Evans, Pont-rhyd-yr-gwn, (Baptist) gave out the hymns.

Mr. Davies was highly esteemed by his brethren in the county; he was a sound divine, a faithful pastor, a consistent Christian. For some years he educated a few young men for the ministry. His last illness was not of long duration; he was quite aware of his approaching end; almost his last words were, "Victory, victory! Amen."

Home Chronicle.

HINT TO THE WIDOWS

Receiving Assistance from the Funds of the Evangelical Magazine.

We have just received a letter from a widow, who has been but a short time on the Magazine Fund, informing us that she has obtained *twelve* new subscribers to the work. She thus writes:—" It has been much impressed on my mind of late, that if the widows who receive assistance from the Trustees, were all to exert themselves as they ought, a great increase to the sale of your valuable Magazine might thereby be effected. I found no difficulty, upon trial, in securing 12 new subscribers. Some to whom I applied were rather pleased than otherwise, and I hope still to gain many more." This is just as it should be. If the hundred and twenty-five widows annually receiving assistance from the Magazine Fund, were all to imitate this grateful correspondent, fifteen hundred additional copies of the work would instantly be brought into circulation, by which many more widows of pious ministers would be aided in their distress. It is sincerely hoped that this hint will not be lost sight of.

PROVISION FOR MINISTERS' WIDOWS AND CHILDREN.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—From the numerous and distressing applications recently made to the public on the behalf of the widows and children of deceased ministers, I am induced to trouble you with a few lines on the importance of ministers themselves endeavouring to make some provision for those from whom they may be thus separated. I am aware of the difficulty, in many cases, of doing this. But in more instances than is generally supposed, it may be easily accomplished. I have recently received applications for assistance from two or three widows in the prime of life, whose husbands, I know, were well able to make a comfortable provision for their widowhood. The neglect, I cannot but think, a dereliction of duty. Ministers should begin to insure at an early period. They have then not only a smaller premium to pay, but are in a position to derive advantage from the increase of property which the institution of which they become members may acquire. I began at the age of thirty-three, and only regret that I did not commence earlier. But like many other young men, I hesitated, and felt the difficulty of sparing an annual sum for that purpose. At length my friend and tutor, Dr. Bogue, without my knowledge, made me a member of the Protestant Union, by paying my first year's subscription of five guineas; and then said, "Now you may continue it or not, as you please." I continued it of course; but I confess not without some effort. This subscription was for an annuity of 25*l.* to my widow, or the amount of eight years' annuity to my children, in case of leaving no widow. From the increase of the society's property, the annuity of 25*l.* is increased to 40*l.*, with a proportionate increase to my children, if there be no widow. To the children of a widower lately deceased, the sum of 330*l.* has been recently paid. Upwards of 1,000*l.* have thus been paid in the course of a short time. And many widows, receiving a legal income, are prevented the painful necessity of appealing to public charity. The provision which this society makes for children gives it, in my judgment, a decided preference. A member, if he leave either widow or children, must receive back his *quid pro quo*.

I regret that this society has not been kept more prominently before the public. In former years, some very considerable legacies were left to it, by various individuals. And I beg to suggest, that no institution can be more adapted to meet the wishes of those who may be disposed to leave property for the benefit of such objects. The appropriation is certain, not according to personal interest, or other casual circumstances, but by a fixed law, and according to legal regulation. At a future period I may furnish you with more particulars. For the present, suffice it to say, the society is conducted on the principles of the best insurance offices, and the whole of its affairs pass, every seven years, under the inspection and are valued by two of the principal actuaries in the city. And I know that it stands high in their estimation. I do most earnestly recommend it to the attention of my brethren, especially to those who are yet in youth. The rules, and any information respecting premium, &c., may be obtained on application to the secretary, Rev. J. Knight, Surrey Lodge, Brixton-hill.

The present directors, who meet monthly, are, Revds. Drs. Bennett, Fletcher, and Styles; and J. Blackburn, J. Hunt, and T. Jackson. Treasurer, W. A. Hankey, Esq. Trustees — W. A. Hankey, Esq.,

Joseph Hardcastle, Esq.; Rev. Dr. Bennett; and Rev. John Hunt.

Begging an early insertion of this paper,
I am, my dear friend,
Yours, very truly,
JOHN HUNT.

Brixton Rise, Dec. 9, 1840.

P.S. The society is open to Protestant ministers of all denominations.

SUNDAY-SCHOOL TEACHERS' AND SENIOR SCHOLARS' INSTITUTE.

We are happy to find that some hints thrown out by one of the speakers at the last meeting of the Sunday-school Union, on the subject of watching over the spiritual interests of the scholars in our Sunday-schools at and after the period of their quitting school, have been taken up by some benevolent friends of the cause, and turned to practical account. We have before us a lecture, delivered by Mr. Althans, at the Fisher-street School-rooms, Red Lion-square, showing the necessity, objects, and advantages of Sunday-school teachers' and senior scholars' institutes, containing many valuable suggestions, which we trust will be extensively read and acted upon. The lecture is published at *one penny*, or *seven shillings per hundred*, and may be had at the Infant School Depôt, Chichester-place, Gray's-inn-road. A more important object can scarcely be proposed, than a Senior Scholars' Institute for every congregation throughout the kingdom.

ACADEMIC HONOURS.

The following paragraph, from the Nottingham Mercury, of the 11th Dec., records the well deserved mark of respect which has been conferred by the University of Glasgow on our esteemed friend, Mr. Alliott:—"We are happy to announce that at the last meeting of the Senate of the University of Glasgow, the Degree of Doctor in Laws was conferred upon the Rev. R. Alliott of this town. The high honours which he took while a student of that University, and the excellent testimonials awarded to him by the Professors under whom he studied, show that this distinction is indeed well merited by our townsman."

ON MAKING COVENANT WITH GOD.

"There is something awful to me in a fallen creature, offending in all things, and in all things coming short, entering into covenant with God, his legislator and his judge. The New Testament does not seem to countenance such a term, or such a practice. God has made laws for us, but he has given us no authority to make laws for ourselves. Where persons have made such covenants, they have generally brought themselves under heavy bondage, by breaking the law of God and their own law; while very few instances can be adduced of its useful tendency; for when the fear and love of God will not constrain to what is right, and preserve from what is evil, the personal covenant will have worse than no force, because it acts upon a mistaken and false motive, and will rather gender spiritual pride than gospel holiness."—*Mr. Griffin's Memoir*, p. 509.

"Where honour or where conscience does not bind,
No other law shall shackle me,
Slave to myself I will not be!
Nor shall my future actions be confin'd,
By my own thought and present mind."
Cowley.

"To the law and to the testimony."

THE AMAZING EFFECT OF A SINGLE CONVERSATION.

"Every conversation leaves an effect on the minds of those who engage in it; so that never do we come out from such intercourse the same persons as we entered. The most casual remark—the softest whisper—lives for ever in its effects. Every word tells for eternity. Hence it is that every 'idle word' which men utter assumes a character so important that it will form a distinct subject of inquest in the general judgment. And hence it is that the Christian is taught to regard the faculty of speech as a means of grace. In the salvation of the cross, the gospel has supplied him with a theme of which his heart is supposed to be full. Every man he meets is interested in it as deeply as himself. Every individual he addresses is perishing through want of it. Every conversation he holds affords him an opportunity of introducing it. Unless he speaks, they may die in ignorance of it; and he is held responsible for every truth he might have uttered, but omitted, and for every soul that perishes through that neglect. His words are no longer his own. As if his lips had been touched with sacred fire, or sprinkled with consecrating blood, he is to stand in the midst of his social circle as the oracle of the cross. As if his were the only tongue on earth that could testify of salvation by Christ, he is to regard himself as set apart to bear witness in its behalf."—*Dr. Harris.*

POULTRY CHAPEL.

A British Missionary Society has been lately established at the Poultry Chapel. The sum collected amounts to 235*l.*

TESTIMONIAL

To the Rev. William Jay, on the Fiftieth Anniversary of his ministry in Bath.

"Honour to whom honour is due," is a maxim of divine authority, and can never be more appropriately regarded than when thousands of grateful Christians unite to pay a tribute of heartfelt respect to the character and labours of an eminent minister of the cross, who for the space of fifty years has borne the burden and heat of the day. If any living man is entitled to be thus distinguished by the wise and the good, it is the venerable pastor of Argyle chapel, Bath, who, by talents the most brilliant, graces the most Christian, and energies the most persevering, has won for himself the confidence, the admiration, and the love of the people of God in evry section of the Christian church.

As it is intended to celebrate the jubilee of Mr. Jay's ministry at Bath, during the present month, by presenting him with some testimonial worthy of his high standing in the religious world, it is hoped that the thousands who have been edified by his ministry and writings, will vie with each other in rendering this tribute of respect to one who may be regarded as the common property of the religious public. Though his own congregation has very properly originated the proposal of such a testimonial in token of their attachment to their venerated pastor, it is delightful to know that multitudes, in all parts of the kingdom, have been eager to join them in doing honour to the worth and genius of a man who is an ornament to his country and to his age.

Connected with the proposed jubilee, it is intended to publish a full length portrait of Mr. Jay, from the faithful pencil of Mr. Darby, a work of distinguished art, in the possession of J. G. Mansford, Esq., who has readily consented, at the request of Mr. Bartlett, the publisher, one of Mr. Jay's congregation, to allow an engraving to be taken from it. The picture is to be executed by Geller, in the first style of mezzotint; and we doubt not that the spirited publisher will meet with great encouragement in his undertaking, which has been commenced from love to his honoured pastor.

TESTIMONIAL

Of respect to the Rev. George Brown, of Clapham.

The Rev. George Brown having resigned his pastoral charge at Clapham, a number of his devoted friends have presented to him, as an expression of their unabated and affectionate attachment, a purse, containing 620 sovereigns. Mr. Brown has also received from the poorer members of his late congregation, a handsome piece of plate (a silver salver) with an appropriate inscription, as a proof of the grateful esteem in which he is held by them.

PROVINCIAL.

CHAPELS.

Hungerford, Berks.

The new Congregational chapel, lately erected in this town, was opened for Divine worship on Tuesday, the 3rd of November, when two very impressive sermons were preached by the Rev. John Clayton, jun., and the Rev. John Leifchild, D.D., both of London; and the Rev. Richard Elliott, of Devizes, preached two appropriate sermons on the following Sabbath.

The attendance on each occasion was very encouraging, and the collections amounted to upwards of 70*l.*

The above chapel is built in a central situation, in the High-street, and is considered an ornament to that part of the town. The erection of this new edifice was indispensably necessary, as the old place of worship had become not only inadequate, but so dilapidated as to render it unsafe; a part of which, however, will be converted into commodious school-rooms. The chapel will seat between four and five hundred people, and a considerable portion of free sittings are reserved for the accommodation of the poor.

The total expense, exclusive of the old materials, will amount to about 900*l.* The congregation, many of whom are poor, and none in affluent circumstances, had made strenuous efforts, and are still employing every means in their power to raise the sum required; and with the assistance of the friends at Newbury, and a few others in the neighbourhood, upwards of one half the requisite amount has already been subscribed, and greatly would they rejoice if they could make up the whole without soliciting assistance from any other quarter; but as they are unable to do this, they will be obliged to make an appeal, though very reluctantly, to the benevolent Christian public; and venture to indulge the confident hope, that such an appeal will not be made in vain.

Wymondham, Leicestershire.

On Wednesday, November 25, a new Independent chapel was opened at this place.

The origin and progress of the congregation, for whose use the above chapel has been erected, are deeply interesting. The building of the chapel and the whole of the arrangements connected with it have de-

volved on the Rev. James Roberts, of Melton Mowbray, by whose zealous exertions the interest itself was first raised. Mr. R. commenced preaching at Wymondham, in February, 1839, in a house hired for the purpose, in which service was conducted for a few weeks, until, the number of hearers having increased, a commodious barn was obtained, where worship was regularly performed up to August last, when the congregation adjourned to a school-room, which had been built and is now connected with the chapel. During this time, the pulpit was supplied by several students from Coward and Highbury Colleges, and other ministers from the surrounding counties, under whose preaching the congregation has rapidly augmented. On the 21st of May, 1840, the foundation-stone of a new chapel, which was absolutely necessary to accommodate the people, was laid by the Rev. James Roberts, who delivered an appropriate address to a numerous audience, illustrative of the principles, objects, and desires of the Congregational body of Dissenters. The edifice, which is now completed, is very elegant and commodious, being forty feet by thirty-six, with a school-room adjoining, of thirty-nine feet by ten. It is situated on elevated ground, near the centre of Wymondham, and is quite an ornament to that respectable village.

At the opening, which took place on the 25th Nov., two excellent sermons were delivered. In the morning, by the Rev. Dr. Reed, of London; and in the afternoon, by the Rev. H. L. Adams, of Newark. The devotional services were conducted by several ministers from the neighbourhood. The services were of a most interesting kind, particularly the sermon of Dr. Reed, which was suited to his high reputation, and characterised by depth of thought, and a chaste and impressive style. The congregations, consisting of persons from Melton, Leicester, Oakham, Loughborough, and neighbouring villages, were respectable, numerous, and attentive, and the collections highly liberal. Between the two services, a party of fifty-seven ladies and gentlemen sat down to an excellent and well-served dinner, provided by Mr. Birchnell, of the Angel Inn. After dinner, Mr. Roberts gave the history of the cause, established at Wymondham, and then presented a very valuable Bible to the son of Mr. Sims, (that being the only acknowledgment he would receive for the use of his barn) accompanied with some touching remarks to father and son. The scene was very affecting, and was followed by a beautiful and useful speech from Dr. Reed. On the following sabbath, the pulpit was again occupied, in the morning, by the Rev. Mr. Berry, from Lancashire, (who is now preaching at Wymondham, with a view of settling,) and in the evening by Mr. Roberts. The congregations were extremely good, especially in the evening, when the chapel was crowded, and the proceeds of the collections of Wednesday and Sunday amount to the very liberal sum of *47l.*

The cause, which has thus been established, has a very encouraging prospect. Already good has been done, and much greater is anticipated. The respectability and number of the inhabitants of Wymondham, and its position in the midst of many populous villages, render it an important sphere of labour, while the increasing congregations, and the interest they manifest in the new cause, afford every reason to expect that it will flourish.

Eggintone, Beds.

On Thursday, the 12th of November, 1840, a new Independent chapel was opened at Eggintone, in connexion with the church at Hockliffe, Beds, when two sermons were preached by the Rev. Caleb Morris, of London; that in the afternoon, from Rev. v. 7, and in the evening from Acts ix. 6. The hymns were given out by the Rev. Rutton Morris, the first pastor of Hockliffe. The Rev. Mr. Bright, of Luton, commenced the service in the afternoon by reading and prayer; and the Rev. Edward Adey, of Leighton Buzzard, began the service in the evening.

On the following Lord's-day, the Rev. Rutton Morris preached at Hockliffe, from Acts iv. 31, in the morning; and at Eggintone from Gal. iv. 19, in the evening; the Rev. William Lewis, the present pastor, having preached at Eggintone in the afternoon, from Psa. cxviii. 25.

On each day the attendance was large, and on the Lord's-day numbers, unable to get into the new chapel, listened to the services outside. The collections were liberal, especially considering that the inhabitants of the village, with scarcely an exception, had previously expressed their goodwill to the object by cheerful contributions according to their ability. Such readiness in the poor villagers to help themselves, encourages the hope that other friends to the gospel in the neighbouring towns, and in London, will be disposed to encourage their pastor when he is able to call on them. About *100l.* will be still wanted to defray the expense of the building.

CORRESPONDENCE IN REFERENCE TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

[Our friend Dr. Alliott, of Nottingham, has forwarded the following correspondence

to us, in reference to the Bible Society, which we readily insert, to show what bigotry will urge on the one hand, and what Christian truth and charity can advance on the other. We sincerely trust that the attack on the Society, no less than the defence, will serve it.—Ed.]

(*From the Nottingham Journal, Nov.* 20, 1840.)

To the Editor of the Nottingham Journal.

Sir,—May I request the favour of a place in your columns for the following letter on the subject of the Bible Society, extracted from a Staffordshire paper. My object in sending it to you is to lead Churchmen to reflect what the principles are to which they give sanction and furtherance, when they become members of the British and Foreign Bible Society, as at present constituted. These principles were fully developed at a late meeting of the Nottinghamshire Auxiliary Branch. In the report read at this meeting by Mr. Alliott, it was stated, that "God had disposed the hearts of many of his people, in the prosecution of this object, to merge minor differences, and to exhibit that unity which it was the Saviour's prayer might characterise his people."

The same meeting which adopted this report proceeded to illustrate what is meant by "minor differences," by appointing on its yearly committee a member of the Society of Friends, a body which denies the existence, not only of the sacraments, but even of the ministry of reconciliation itself. The implication that the merging such "differences" as these constitutes the unity for which our Saviour prayed, appears to me a most awful error. We shall do well to reflect whether, by so doing, we promote the cause of God, before we sanction such concessions.

I should add, that the latter part of the following letter is omitted, because it has no bearing upon the proceedings of the Nottingham meeting.

I am, Sir, your obedient servant,

JOHN STORER.

Hawksworth, Nov. 10, 1840.

To the Editor of the Staffordshire Gazette.

Sir,—As your paper is read by the clergy, and, I hope, by most of the Churchmen in the diocese, I trust you will allow me a column wherein to express my deep feeling of regret for the statements made by some of the speakers at the meeting of the Bible Society, held at Stafford the other week.

The objects of the Bible Society are, as was distinctly stated by several persons on that occasion, two-fold. The first object is to distribute copies of the Bible both at home and abroad; the second object is to meet members and ministers of Dissenting bodies on terms of friendship, for a common religious duty. It is quite manifest that these two objects are perfectly separate one from the other. Bibles might be distributed just as well without this heterogeneous mixture of denominations as with it. If the Church members of the Bible Society subscribed to one society, and the Dissenting members to another, quite as large an amount would be subscribed, probably much more, because it is well known that a great many persons who do not now contribute, would gladly do so, if it did not involve them in what they entirely object to—the association with Dissenters.

But why should they not join Dissenters in so pious a work? The first and simplest reason is, they believe it to be directly contrary to the plain and positive word of God. St. Paul says to the Romans, (chap. xvi. 17,) "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have received, and avoid them." If language can be plain and unequivocal, surely this is so.

The Churchman has "received the doctrine" that Jesus is the Son of God—Very God of Very God—and has made atonement for the sins of mankind. The Socinian denies the Divinity of Christ, and the doctrine of the atonement. Therefore the Churchman is bound to "avoid him."

The Churchman believes in "one baptism for the remission of sins" (see Nicene Creed), and holds that "the baptism of infants is in any way to be retained in the Church, as most agreeable with the institutions of Christ." (See 27th Article.) The Baptist minister not only sinfully debars his own unconscious babe from the covenant of grace, and suffers him to die without being made a Christian, but also separates and endeavours to cause others to separate from the Church; thereby "causing divisions and offences contrary to the doctrine which we have received." Therefore, here also we are bound by God's law to "avoid."

For the same reason we are bound to avoid the Independent, who "causes divisions and offences," by refusing to worship with us, or to break bread with us at the table of the Lord (though he finds it convenient for his own purposes to shake hands with us at a public meeting).

What can be more emphatic than the solemn precept of St. Paul, (2 Thess. iii. 6,) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother who walketh disorderly, and not after the tradition which ye have received of us;" and soon after-

wards, "If any obey not the word of this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." How distinctly does the apostle lay down the rule! We are not to harbour feelings of ill-will and enmity against him, but simply and plainly to "avoid" him, to "keep no company with him," except it be to "admonish" him of his sin; "not to bid him God speed, for he that biddeth him God speed is partaker in his evil deeds." 2 John 10, 11. Now to simple, faithful men this reason is abundantly sufficient. It is nothing to us that times are changed, and we shall be called bigots and illiberals, and lose popularity. It matters not that we have formerly advocated the cause of this Society, and it would be inconsistent in us now to renounce it? God's command is plain and peremptory, and we must obey, whether we discern other reasons or not. But in truth other reasons, both many and weighty, force themselves upon us.

First, we should avoid such persons for their sake. If we keep company with them at religious meetings, bandy compliments with them on our respective liberality and piety, we give them to suppose that we consider their heresies and schisms to be of no consequence; and so far as in us lies, we most uncharitably confirm them in their errors and evil ways, whereby their souls may be endangered.

Again, for our own sakes, we shall do wisely to refrain from associating with them, lest peradventure by evil communications we may be beguiled into the same fatal errors.

And lastly, for the sake of others, we should avoid them. If our weaker brethren see God's ordained ministers consorting in religious matters with those who have separated from the Church, and have "caused and are causing offences and divisions," they know not what to think. They are led to suppose that God's truth is something uncertain; that they may believe or disbelieve what they choose. In vain will the parochial minister, according to his ordination vow, "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word,"—(see Ordination Service)—in vain will he "admonish the people that they defer not the baptism of their children,"—(see Rubrick for private baptism), in vain will he exhort them to be "perfectly joined together in the same mind and the same judgment"—(1 Cor. i. 10,) if they have been told that the differences of opinion between the various members of the Bible Society, that is, the Socinian, the Baptist, the Independent, and a host of others, are "minor differences," and therefore of little moment. CLERICUS.

(*From the Nottingham Journal, Nov. 27, 1840.*)

BIBLE SOCIETY.

To the Editor of the Nottingham Journal.

Sir,—I was very sorry to read a letter in your last journal from the Rev. John Storer, of Hawksworth, objecting to the proceedings of our Nottingham Bible meeting, and to the union of Churchmen with Dissenters in the British and Foreign Bible Society.

As the phrase "minor differences" (as used in the annual report) appears to be misunderstood, will you allow me to explain its meaning? We cannot suppose, though we should rejoice if we could, that all the members of the Bible Society are true Christians, or that the differences between all its members are only minor differences: individuals who do not hold what we consider the essential doctrines of the Gospel, may belong to the Bible Society; our difference with them is not to be regarded as minor; many who are orthodox in their creed may never have experienced any change of heart, and may never have felt the value of that book to the circulation of which they are willing to contribute; the difference between true Christians and such is certainly not minor. There are, however, in union with the Bible Society multitudes of various denominations, who, we rejoice to believe, are renewed by the Spirit, exercise faith in one Saviour, and are looking forward with good hope to one heavenly home. It is of these, and these only, that the report speaks, when it makes mention of minor differences; the language of the report is, "God has disposed the hearts," not of all the subscribers to the Society, but "of many of his people to merge minor differences in the prosecution of its object." These differences we do not call "minor," because we regard them as of no importance, for error in religion is and must be of importance; we call them "minor" simply in comparison with those great points, with regard to which there is no difference amongst true believers, viz., the renewing of the Holy Ghost, that true faith which is the medium of justification, and that holiness of heart and life, which is the fruit and evidence of faith. And when we speak of Christians "merging their minor differences," we do not understand any compromise of principle, but merely their so far merging them, as notwithstanding these differences, to regard each other as brethren, and cheerfully to unite together in any good word and work.

And is it not right for true Christians thus to unite together, and, especially, to unite for the circulation of that Book which they all believe to be written by inspiration

of God, and to be profitable for doctrine, reproof, correction, and instruction in righteousness? Do the passages of Scripture, quoted by your correspondent, really forbid a union of this kind? They do, indeed, call upon us to separate from our Church fellowship, parties who disturb the peace and Christian love of the body to which they belong—they call upon us to separate from our Church communion those who are guilty of disorderly conduct, or who deny the fundamental doctrines of the Gospel—the doctrines received from Christ and his apostles; but surely, they do not call upon us to separate from all, however eminent for their faith and their holiness, who cannot pronounce our own Shibboleth; or to shut up our Christian affection within the narrow walls of our own party! If Scripture is to be interpreted by Scripture, what says Paul to primitive Christians who differed with regard to the propriety of eating meat under special circumstances? "Let not him that eateth despise him that eateth not; and let not him that eateth not, despise him that eateth, for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth." What says the same apostle to Christians who differed with respect to the observance of particular days? "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." "Why dost thou judge thy brother? or why dost thou set at nought thy brother?" So far from the people of God being enjoined to keep apart one from another, they have received a different commandment from him whose servants they are: "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." This love is to be founded, not on unity of denomination with ourselves, not on agreement on minor points, but on common sonship to God. "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of Him." If believers have not all attained to the same measure of light, yet so far as their sentiments are one, they are called upon to unite in their practice; "whereto we have already attained, let us walk by the same rule: let us mind the same thing."

In conclusion, let us look at the result, supposing your correspondent's interpretation of scripture to be received; if, according to that interpretation, there is a duty devolving on Churchmen, there is a like duty incumbent on all Dissenters who believe that their churches are more scriptural than the Establishment; and all the sects must raise the wall of separation higher than it ever has been before; they must regard with indifference, although not as your correspondent tells us, with enmity, all their fellow-Christians who do not see eye to eye with themselves; they must "avoid them," "withdraw themselves from them," and take heed that they never bid them "God speed." Is this Christianity? Is this from the God of love? Is this the evidence of a spirit of love? But let us look at the result, if a different, and as we believe, a more true interpretation of the passages quoted be adopted. Christians of all parties, breathing a spirit of love toward all who love the Lord Jesus Christ in sincerity, and separating themselves from none but those who would disturb their Christian affection one to another, who by their unholy conduct deny the Lord that bought them, or who "bring in damnable heresies;" in short, Christians of all parties striving who shall love the most, sympathizing with each other, praying one for another, and joining heart and hand in the use of divinely appointed means that that kingdom which is not "meat and drink," but which is "righteousness, and peace, and joy in the Holy Ghost," may universally come, and the will of the Lord be done on earth, as it is done in heaven. Which of these results would be the exhibition of the unity for which the Saviour prayed, I leave your readers to judge. And am, Sir,

Your obedient servant,

RICHARD ALLIOTT.

Castle-gate, Nov. 24, 1840.

IRELAND.

DONAGHMORE, NEAR DUNGANNON.

On Friday, the 8th of December, the neat, elegant, and beautifully situated Independent chapel, which has been erected for the church and congregation of the Rev. James Hanson, for many years a minister of the Irish Evangelical Society, was opened for Divine worship. Two sermons were delivered on the occasion; one in the morning, by the Rev. G. N. Watson, of Belfast; the other in the evening, by the Rev. J. D. Smith, of the Congregational Union. The sermons were heard with deep and unbroken interest.

The chapel is situated on the side of one of the many hills which adorn, with peculiar and diversified loveliness, the neighbourhood of Donaghmore. Through Mr. Hanson's personal exertions the entire of the sum incurred by its erection, has been defrayed. It will seat about 300 persons, and was well filled on the day of its being opened.

On the evening of the following day a

social tea-party was held in the chapel, when upwards of 100 individuals, among whom were many Roman Catholics, enjoying the excellent repast provided; after which they cheerfully participated in that higher enjoyment, which consists in the "feast of reason and the flow of soul."

Addresses during the evening were delivered by the Revs. J. Hanson, G. N. Watson, and J. D. Smith.

The whole of the services were pleasant and refreshing; and our prayer is, that temples of similar interest, erected for the pure worship and service of Jehovah, may everywhere stud the desert places of our too long benighted land.

General Chronicle.

MISSION SCHOOL, WALTHAMSTOW.

This school was instituted November, 1838, and commenced with eight children. So soon as it was known applications became numerous, and in two years its numbers increased to thirty. With increasing numbers an increase of room was required, and the house at first occupied affording facilities for enlargement, and possessing many local advantages, it has been deemed advisable to add a wing to it, which will make it capable of accommodating fifty children with comfort, but this involves an expenditure of from 600*l.* to 700*l.* More than 200*l.* has already been supplied by the prompt kindness of friends, as the list will show; and the committee, while expressing their gratitude to those who have already helped them, appeal with confidence for aid to those who are interested in the cause of missions, and in the happiness of missionaries' families.

Sums received since the last list was printed:—

	£	s.	d.
Mrs. Ebbs	0	10	0
Friends, by Mrs. Hill	1	0	0
Mr. Tame	1	1	0
James Lees, Esq.	10	0	0
Miss Mills	5	0	0
Mrs. Gurney, Upton	10	0	0
Mrs. Samuel Gurney, Jun.	5	0	0
Mrs. Honibell	1	0	0
Mrs. Merilon and Friends, Southampton	5	0	0
J. J. Gurney, Esq., Norwich	5	0	0
Miss Gurney	1	0	0
Mrs. Canning	5	0	0
Mrs. T. Barge	0	10	0
Miss Wiliams	0	10	0
Mrs. Ames, Bath	2	0	0
T. Rust, Esq.	2	2	0
— Portlock, Esq.	1	1	0
Mrs. Muir, Edinburgh	1	0	0
Friends at Berwick	4	1	0

N.B. In our last list of donors, read "Mr. Pierce Seaman," instead of "Mr. Pierce Leyman."

BERLIN.

To the Editor of the Evangelical Magazine.

Savoy, Nov. 30, 1840.

My dear Sir,—If the inclosed translations from the German should be considered not undeserving a place in the Evangelical Magazine, they are at your service.

I am, my dear Sir, with the sincerest wishes and prayers for your prosperity and the success of the cause of Christ in every part of the world,

Your affectionate fellow-labourer,

C. F. A. Steinkopff.

Extract of a Letter from the Rev. E. Kuntze, one of the Chaplains to the Orphan Asylum in Berlin.

August 8, 1840.

Great changes have lately taken place, both in our public affairs, and in my family. The death of our late King, Federick William the Third, and the accession to the throne of William the Fourth, have excited every where considerable sympathy and interest, yet most of all in this our city. It is a real consolation to my mind that the upright and truly pious disposition of our present King, inspires the pleasing hope, that his reign will be conducive to the promotion of the best interests, both of Church and State, so far as human instrumentality is capable of aiding a Divine cause. I enjoyed the privilege only a few weeks previous to his elevation to the throne, to proclaim before him and his Royal Consort, who is much advanced in the divine life, the Gospel of the grace of our blessed Saviour, and of his love towards fallen sinners; and but a few days preceding his accession, when still Crown Prince, he paid a personal visit to the Missionary house, attending, in its commodious hall, a sermon delivered at the anniversary of the Society for the amelioration of the morals and the condition of prisoners. He embraces every opportunity of expressing himself in the most decided and unequivocal manner, in favour of Gospel doctrine, and Gospel principles, showing his attachment to the same, not by mere words, but by deeds also. Dr. Strauss, (a pious Chaplain to the Court,) is often seen about his person. May he, who is the only Potentate, the King of kings and Lord of lords, grant to our King the assistance of His Holy

Spirit, that, enlightened by wisdom from above, he may know how to bring those troublesome and complicated questions relative to the Roman Catholic Church, and to some of his Lutheran subjects, to a desirable issue and termination.

In the midst of the general mourning occasioned by the lamented death of our late King, it pleased God to visit me with a severe domestic bereavement, by the death of a beloved mother, who had hitherto superintended my household affairs with a truly maternal care and unwearied attention. Her mind was in a pleasing state of preparation for a blissful eternity. Having once more refreshed her spirit by a devout participation of the Sacrament of the Lord's Supper, she sweetly fell asleep in Jesus.

Amidst these painful changes in public and private life, I have been called to many active exertions on behalf of the cause and kingdom of our blessed Redeemer. Among the rest, I paid a friendly visit to some of the branches and associations of our Missionary Society; preaching their anniversary sermons at Neusalz, Glogau, and Buntzlau, as well as in different other places. It afforded me great pleasure to witness in this short excursion of a fortnight, such a lively interest in the propagation of Christ's Gospel among the heathen nations. And indeed we have great reason to bless God for the success which it has pleased him to grant to our missionary labours in the five stations occupied by our Society in South Africa: namely, Cape Town, Zoar, Bethany, Bethel, and Flemba, where thirty-four persons have been added to the church of Christ, whom we have reason to regard as truly converted to God, justified and sanctified through faith in Christ, and obedience to the truth. We have also some catechists at Beaufort, under the superintending care of the Rev. Mr. Fraser. Next week we intend sending out an additional missionary, and four females, engaged to four of our missionary brethren, who have laboured for some time past in the heathen world.

(From a Berlin Paper.)

When the present King made his solemn entrance into Berlin, the following inscription adorned the Frankfort Gate:—"God bless the King and the Queen!" One of its pillars was decorated with a statue and the symbols of Justice, containing these words, "Wise, just, strong:" whilst the other pillar exhibited the statue and the symbols of Charity, with the threefold motto, "Pious, mild, gracious," (condescending.)

Extract of a Letter from Erasmus to Paul Voltius.—Written in 1519.

Should you happen to know any line of life calculated to afford solid rest and peace to your mind, wearied as it is by the tumult of human passions, and longing after repose, name it to me, and I shall immediately join you in taking up the pilgrim's staff, and hasten together with you in pursuit of it. For I also am completely satiated with the constantly varying and wearying scenes of life which, with the impetuosity of a violent driver, hurry us on in our earthly career. But I really fear, lest in entering upon any other line of life, the old troubles would still overtake us at each successive step. If you, therefore, can prevail on yourself still to go on in your present career, I would advise you to seek rest rather from within, than to import it, as it were, from without. But should ye be unable to hold out any longer in your present situation, implore Christ, the highest as well as the kindest, that whatever course you may choose, he may be pleased to overrule it for your real good. I am alone here, overwhelmed by a flood of troubles. Never, my dear friend in Christ, had I formerly any idea whatever that such a mass of poisonous matter did subsist in human nature.

"CONVERSION OF THE JEWS."

"To love the Jewish people is a natural dictate of piety."—*Mr. Robert Hall.*

The efforts made at the present time in England for the conversion of the Jews, are nearly confined to the labours of Christians belonging to the church by law established. Is it not desirable that some further efforts should be made by dissenting Christians generally, to promote so blessed an object? Perhaps it is from want of publicity that the matter has remained so long without the consideration of Christians of different denominations. Hundreds of poor blinded Jews are annually passing into eternity, ignorant of the great Deliverer. Surely their condemnation and banishment from God's favour, demand some effort from us also, who profess to have found "eternal life in believing on the Son of God."

This hint is given with the hope that some Christians may think of the subject, and devise some means whereby these elder children of our Father's family may yet gain a seat "at his table in his kingdom," with whom, among the multitude redeemed by the blood of the Lamb, they with us may unite to sing, "Thou art worthy to receive honour, and power, and blessing, for ever and ever. Amen."

• In a little work, price 6*d.*, entitled, "The Useful Christian," published by Mrs. Binns, of Bath, is a chapter on this subject, worth reading by such as desire the salvation of the Jews.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

KNILL'S CHAPEL AT NEYOOR.

VOL. XIX.

SOUTH TRAVANCORE.—BUNGALOW CHAPEL, SAYNAMVILLY.

THE annexed engraving will interest many of our readers, as affording a view of one of the numerous Bungalow Chapels erected by our brethren, in the neighbourhood of Neyoor. We are indebted to the Rev. Charles Mead for the drawing from which it has been taken, and the pleasing descriptive account of the chapel itself and scenery surrounding it, that now invites perusal:—

"This Chapel, distinguished by the honoured name of KNILL, is one of those to which the donors gave no designation. I am sure we could not have chosen a title more interesting to ourselves and to the people, some of whom still remember our esteemed friend and fellow-labourer. We are anxious that they and their children's children should not forget one who has been so warm a friend to Travancore. The sum of 10*l.* did not admit of our erecting a cathedral, of course. Its only ornaments are the dear people who attend it; and a very interesting congregation of about 500 persons assemble from the surrounding villages whenever a Missionary preaches; it will contain a few more, as they sit close together on mats laid upon the floor.

"A small table and a chair is all the furniture it possesses. The walls are of humble material, being formed of earth mixed with a little sand and water well trodden by the foot, and put up carefully with the hands, without the aid of a trowel. After the successive layers are well dried by the sun, the wall receives a coating of chunam mixed with jaggery, forming a good cement. This being polished with a stone, looks beautifully white, and might be taken for marble. The framework of the roof is made of palmyra wood, covered with the leaves of the same tree, in a forest of which it stands, interspersed with jackmango, cocoa-nut, and beetle-leaf vines. The site is good, commanding a view of the mountains at a distance, the famed Ghauts of India. The soil is rich, and is sowed close to the chapel with grain; other grains grow on the higher lands, while the valleys are covered with rice plantations, 'dressed in living green' until ripe for harvest. O, if there were no oppression, and no slave labour in India, how unmingled would be our delight at viewing her teeming rice fields! But we must be very thankful for the amelioration of the Indian husbandman's condition even now, compared with what it once was. Christianity only can make the human mind entirely free and happy, and this has advanced and is advancing in a very encouraging manner, in many a village where the devil only was not long since worshipped and served.

"The change in Saynamvilly is great; several idol temples have been destroyed, and no vestige of them remains. We have a school for boys and one for girls here.

"We now require some lamps for the chapels, paint and window-glass for our printing-office, a quantity of nails, screws, locks, bolts and hinges, a select stock of carpenters' and smiths' tools, a lathe for turning, with some good saws, anvil and vice, and a good clock. Some of our scientific friends might be willing to supply us with a good telescope to look at the stars, an air-pump, and similar useful things. We find the necessity of promoting a taste for useful knowledge in general, amongst our people, who once only learned to climb the palmyra tree and weed the paddy field. Scientific and theological works would be very thankfully received. Remember we have nothing new except we receive it from friends at home. Think of our wants, and try to help us."

[The Directors would feel great pleasure in taking charge of any articles which may be presented for the use of the Mission at Neyoor. They cordially commend the case to the kind consideration of the friends of the Society, in the strong hope that the assistance, which Mr. Mead solicits, will speedily be rendered. Any parcels or boxes sent to the care of the Secretaries, Mission House, Blomfield-street, shall be forwarded by the earliest suitable conveyance to India. The contents and value should be described in an accompanying letter.]

LONDON MISSIONARY SOCIETY.

INSUFFICIENCY OF ITS PRESENT INCOME.

During the last seven years the number of faithful men who have left their native land, and gone forth under the auspices of the Society to preach the Gospel to the heathen, has been nearly equal to the entire number previously employed, and the increase also in the number of native Evangelists and Teachers is nearly in the same proportion. In the year 1833, the Society employed 114 European Missionaries and assistants, and 243 native evangelists and teachers.—Total 357. At the present time the number of agents of the former class is 218, and of the latter 452, making a total of *six hundred and seventy men*, exclusive of their wives, (who, in most cases, are valuable and efficient assistants,) now labouring in connexion with the Institution, and dependent on its funds.

Within the short period now described, the results of former years of prayer and labour have abundantly appeared; and, through the Divine blessing, facilities and inducements to extended exertions have been secured, which the most benevolent and sanguine would not have ventured to anticipate.

India, so long shut against the Christian Missionary, or admitting him reluctantly,—regarding him rather as an enemy than a benefactor,—now opens to him a wide and effectual door; and more than a hundred millions of our fellow-subjects, by the depth of their misery and debasement, are crying to the ministers of mercy, "Come over, and help us!" These reiterated cries the Directors dared not disregard. India has had help; and she still needs more.

The return of our beloved and now lamented Williams brought before the Christian public of Britain, in his faithful and vivid descriptions, the urgent necessities and glowing prospects of Polynesia, and the churches throughout the land, with one consent, and with pressing importunity, said to the Directors, "Send forth more labourers." To these requests of an enlightened and generous zeal they cheerfully acceded, and successive bands of additional evangelists were sent to the Isles of the Pacific.

The Legislature of our country, impelled by the power of justice and benevolence, determined at a period earlier than could have been anticipated, that slavery should cease throughout the British empire; and the emancipated Negroes of the West Indies, so long condemned to ignorance and neglect as well as bondage, were now seen by thousands imploring that knowledge which would improve and sanctify their new-born freedom. Such calls from men so deeply injured and so long debased were irresistible, and to Jamaica and British Guiana, Christian teachers were promptly sent forth.

Results the most encouraging, and demanding the devout thankfulness of every friend of humanity and religion, have followed the operations of the Society in the varied spheres of its extended labours; and, especially in those fields on which its devoted agents have *more recently entered*, the evidences of the Divine approbation have been most conspicuous and abundant.

In the Samoan Islands, since the arrival of the Missionaries in the year 1836, God has wrought miracles of power and mercy among the numerous population. War, the scourge of former times, has almost ceased, and now, says one of the brethren, "When the people, belonging to the districts formerly so hostile to each other, meet, they appear to manifest the greatest affection and respect for each other." Chapels and school-houses have been erected—more than 20,000 children and adults are under daily instruction—the congregations are numerous —Christian churches have been formed, and are increasing—and recent letters from the Island of Tutuila contain delightful intelligence of the gracious and un-

usual outpouring of the Holy Spirit, and the extensive awakening and conversion of the natives.

In the West Indies, the congregations and churches gathered by the instrumentality of our Missionaries, for the greater part since the year 1833, now consist of many thousands of enfranchised Negroes who have entered into the fellowship of Christ, or who are inquiring the way to Zion with their faces thitherward. Though included generally with the "poor of this world," the riches of their liberality in the support and extension of the Gospel, in the year 1839, exceeded *seven thousand five hundred pounds.*

The grateful labourers cheer the Directors and animate them to new efforts as they point to these rewards of former toil, and cry, "The Lord hath done great things for us, whereof we are glad." And who that justly estimates the value of a soul redeemed, or feels his infinite obligations to the Saviour, must not share in their ardent gratitude and holy exultation ?

While the Directors could add to these many other decisive indications of the Divine favour in the success of their Missions, they are constrained to remind the friends of the Society that the efforts already made have created numerous and urgent claims for augmented exertions, and that every instance of success has brought with it a demand no less than an encouragement for more extended labours. For this we have been uniting our efforts, and our prayers, and now, as the result of our labours and in answer to our prayers, the world is beginning to feel its destitution and its misery, and the loud cry is heard for help from millions who are perishing for lack of knowledge.

The most urgent and affecting applications are at the present time before the Directors, and did their resources permit, they could send forth *more than fifty additional Missionaries* into fields where no labourer is yet found, or into others that are white even to the harvest. *But from the want of funds, and from that cause only, these applications cannot be entertained—these extensive and promising fields must be declined.*

And as the providence of God is presenting wide and inviting spheres for exertion, so, many devoted members of our churches, constrained by love to Christ and love to souls, are anxious to go forth on this arduous and holy work. But their offers of service the Directors are unable to entertain. *Since the last Anniversary, more than twenty candidates for Missionary work have been most reluctantly declined, from the want of funds, and from this cause alone.*

The present state of the Society's finances not only forbids the increase of our Missionaries, and the extension of our Missions, but the Directors are constrained, though with the deepest sorrow and anxiety, most explicitly to state, that without the permanent augmentation of their annual income, they will be compelled to recall some of their brethren whom they have sent forth to the heathen, and to abandon the fields in which they are now labouring.

On the best calculations the Directors are able to make of their probable receipts for the present year, and with the most rigid regard to economy in the appropriation of the funds intrusted to their care, they cannot but anticipate a *deficiency in the Society's income as compared with its expenditure, of more than Ten Thousand Pounds.* And it must be evident to every reflecting reader that without any considerable extension of the agency already employed and the Missions now existing, the annual outlay of the Society will be progressively increased rather than diminished.

The Directors very earnestly commend this statement of the Society's interests to the most serious consideration of its friends in the metropolis and throughout the country. Its present embarrassment is the obvious result of its success; not its dishonour, but the proof of its fidelity ; and no occasion for regret, though

a demand for forethought and an excitement to zeal. How different, how mournful, would have been our case if faithful men had been wanting for the work, or had the devoted Missionary still been denied access to the multitudes who were perishing, or had God refused to crown our humble service with his blessing! The faithful friends of the Society have long been interceding with God for the overthrow of slavery and the downfall of superstition, the awakening of the nations and the conversion of the world; and, in the progress of the Society's labours and the enlargement of its success, their prayers have been answered and their hopes realised. And will not the liberality of the churches keep pace with the movements of Providence, and the calls of the heathen? The poor, to the utmost of their power, yea, and beyond their power, have proved their generous attachment to this holy cause; but have the rich done what *they* could? With few exceptions the annual contribution of the wealthy, for *the conversion of the world*, scarcely exceeds their subscription to some *local* charity. Surely the signs of the times, with respect to Christian Missions, require that every man should give *as God hath prospered him!*

These appeals are made by the Directors to the friends of the Society, not so much with the desire of exciting a momentary effort of zeal to meet the present emergency, but in the hope of securing, through the deliberate influence of Christian principle, the regular and augmented exercise of liberality, proportioned to the extent of personal responsibility, the necessities of the Society, and the claims and entreaties of a perishing world.

In the large increase in the number of the Society's agents, and the rapid extension of its labours, the Directors are solemnly conscious that they are not justly chargeable with a premature and improvident exercise of zeal, much less with the indulgence of any vain desire merely to augment numbers, and to enlarge the sphere of their operations. They have acted under the most sacred and powerful convictions of Christian duty, encouraged and *even urged by the churches at home*, overcome by the loud and yet louder cries for help from almost every quarter of the heathen world, and animated by the success with which God has honoured the labours of his servants in the salvation of thousands who were ready to perish.

Would they have been worthy of their sacred trust had they proved insensible to appeals so importunate? had they resisted claims so powerful? had they neglected to improve facilities and encouragements to extended exertion so largely afforded by the providence of God? Could they have answered for such negligence and apathy, to the churches of Christ from whom they received their appointment; to the souls of the perishing heathen, their solemn charge; or to that Divine Sovereign and Judge whose servants they are and whose kingdom they are pledged to advance throughout the world? The Directors make these appeals to the friends of Missions in general, and to the members of the Society in particular, and they await their decision with confidence and composure.

Signed on behalf of the Directors,

THOMAS WILSON, *Treasurer.*
WILLIAM ELLIS,
ARTHUR TIDMAN, } *Secretaries.*
JOHN ARUNDEL,

The Directors respectfully request attention to the following extracts from recent Missionary correspondence, by which the statements of this address are confirmed, and its appeals sustained.

EXTRACTS FROM CORRESPONDENCE.

MISSIONARY SUCCESS IN THE ISLANDS OF THE PACIFIC.

(Extract of a letter from Rev. A. W. Murray, Tutuila, February 10, 1840.)

I REJOICE to state that since I last addressed you, we have been highly favoured; the Spirit of the Lord has, we humbly believe, been poured on us from on high; large numbers have been brought under deep conviction, and not a few, to all appearance, have been really converted to God. The work commenced in our own family on the night of Monday, Nov. 4, 1839; and on the very same evening, at Vaitogi, a village about ten miles distant from Pagopago; and since that time it has been gradually extending, and appearing more and more clearly to be a genuine work of the Spirit of God. For some time after the commencement of the work, I could not but feel very anxious in regard to its issue; the excitement was so deep and so general, and evinced in a manner so different from any thing I had ever before witnessed; but such blessed effects soon followed as led us heartily to thank God, and earnestly to desire that He might long sustain among us what we could not but regard as in the main his own work. Large numbers, who but lately were unconcerned, immoral, and vicious—some of them notoriously so—have been brought under deep concern; have completely abandoned their former practices, and become meek, humble followers of Christ.

It ought to be mentioned, however, that almost all who have been the subjects of this awakening, had for a considerable time prior to its commencement been undergoing a preparatory process; they had with few exceptions been pretty fully instructed in the doctrines of the Gospel; the seed had been cast into the soil, and had been waiting the needful influences to cause it to spring up, and bring forth fruit.

I cannot now give any correct information respecting the numbers that have been awakened. The work is still going on, and most earnestly do I pray that it may extend throughout the length and breadth, not of this island only, but of the entire group. It has already extended, in various degrees, to most of the settlements on this island; and the people flock from all quarters to hear the word of life, and inquire what they must do to be saved. We know of several who come weekly as much as 10, 12, and 15 miles, to attend on the means of grace.

The subjects of this awakening include all descriptions and ranks of people, high and low, old and young, blind and lame; some who were before comparatively quiet and well behaved; and others, previously the most wicked on the island. One old Chief confesses that he strove to harden his heart against the work, and to treat it with scorn, and that he felt himself constrained to surrender.

But I cannot now enter into particulars; I only write at present to tell you in general what God is doing for us, that you may rejoice with us, give thanks on our behalf, pray that the blessed influence now amongst us may be continued and extended till the whole island shall be brought to the feet of Christ: and that you may solicit for the humble instruments employed in carrying forward this work, all needful supplies from the Father of Lights. Oh how much we need your prayers. Dear Sirs! do not forget us!

(Extracts of a letter from the Rev. Wm. Gill, dated Rarotonga, Jan 14, 1840.)

ONE subject, that occupied much of our conversation on our voyage, was the importance of constantly urging on the attention of the native churches the duty of relieving the Parent Society, and of presenting them with those high motives by which they should be induced, as Christians, to extend the blessings they themselves have received. Notwithstanding all their disadvantages, the members of the churches at Rarotonga have hitherto shown every disposition to discharge those high obligations under which they feel themselves laid both to the church at home, and to the heathen round about us. Last year, Auxiliary Missionary Societies were first established on the island. One was formed in August last at Avarua, the station of Mr. Buzacott. It was truly an interesting scene, and strongly calculated to encourage the hope that if their spirit of benevolence be matured by Christian principle, their subscriptions will, at some future time, be no inconsiderable item in the financial report of the Society.

In September last, a similar Society was formed at this settlement, Arorangi. On the Sabbath previous to the meeting, I took occasion to show the urgent necessities of the heathen, and our duty to render all the assistance in our power, taking as the foundation of my remarks the solicitous cry of the man of Macedonia for help, recorded in the Acts of the Apostles. Early on the day appointed for the formation of the Society, the chapel was crowded to excess. Services were commenced by singing a hymn cele-

brating the power and majesty of Jehovah as the only true God, after which prayer was offered for the Divine presence and blessing. Mr. Buzacott, who kindly attended, gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the Gospel at Tahiti, and the present state and extent of the Society's operations. To these statements the people listened with intense interest, and indicated by the expression of their countenances that their hearts were deeply affected. At the close of Mr. Buzacott's address, Papeiha, the first native teacher sent to these shores, showed that it was their duty to form a branch Society to aid the Parent Society at home; and after expressing his hope that they would pay proper regard to that duty, proposed that Timmu, the Chief of Arorangi, be appointed treasurer for the ensuing year. This being seconded by the elder deacon of the church, it was unanimously carried. The next proposition was, that Setophano, one of the Chief's sons, be appointed secretary, which was likewise carried; and after the parties proposed had expressed their assent, several other speeches were delivered. We subsequently adjourned to the school-house, the place appointed to receive the subscriptions, and invited the several teachers of the adult classes to bring the collective contributions of his class. Accordingly each brought his basket of arrow-root, and we found at the close, that the whole quantity amounted to 700 lbs. Those who contributed in money, brought dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards a large quantity of miscellaneous offerings were presented, of little value in themselves, but pleasing to be received, as showing the disposition of the people; these being their only property. Among them were 13 fowls, 13 bundles of piere, the native mica; 32 small neatly wrought native baskets; 42 stones of murder, used formerly in their wars; 1 basket of breast ornaments, and other heathen fineries; 7 baskets of various kinds of sea shells by the poor children; and a great number of heathen ear-drops. These contributions remain in the hands of the treasurer, who will dispose of them to the best possible advantage, and forward the proceeds to the Treasurer of the Parent Society.

The people with gladdened hearts sat down afterwards to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon another service was held in the chapel, in order to give many an opportunity to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. Twelve or fifteen speeches were delivered, which exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the Gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

There was one old man present who had been a great warrior, and who in his heathen state seldom appeared *without human flesh hanging on his hook;* but who now, having obtained redemption by Christ, is washed and sanctified, and for many years has united with the faithful in commemorating the dying love of Christ, — this poor man, having on his person many scars of his ancient sanguinary conflicts, referred our minds, in the course of the remarks which he made, to the years of darkness which he had witnessed, stating, that "he had lived to behold a new and a wonderful thing— the gathering together of the people to send the word of the true God to the heathen. It is true," he said, "formerly we used to assemble, but it was either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft and pollution, or to carry those schemes into execution. We then met in fear, and with hearts filled with envy and malice, and dared not to assemble our wives and children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and, above all, this day we have met to show our love to those who are as we were, living in darkness, having no God, and no hope; this is a new and a wonderful event, brought about by the great love of God." After many expressions of gratitude to Divine Mercy, and exhorting others to cherish the same spirit, he most affectionately addressed the young, who listened with much attention, and I trust his exhortations will prove a word in season to many.

Another old man, a candidate for church-fellowship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was—watching and hiding with fear were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then if a man went to fish he

rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King—a powerful King—a King of love—Jesus the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of darkness reigns, by sending them that word of life which made Him known to us." Many other speeches were equally pleasing and grateful, as showing the sincere gratitude of the people, and their desire to communicate the source of their joy to others. Commending ourselves and our work to the blessing of Him who will not despise the day of small things, we dispersed with hearts filled with thankfulness and praise.

Opening Fields in the South Seas.

The Rev. Thomas Heath, of the Samoan Mission, who was requested by his brethren, after the fall of the devoted Williams, to make an exploratory voyage in the *Camden*, has transmitted a most interesting journal of that enterprize. After describing his visit to the Islands of Rotumah, Tanna, Erromanga! the Isle of Pines, &c., &c., at all of which Native Teachers were kindly received, Mr. H. thus concludes:

Let the Directors resolve to occupy these fields without delay. Unmarried Missionaries may go at once. Remember the Roman Catholic College at Valparaiso, and the activity of the new Propaganda at Lyons; but above all, remember the tens of thousands now ready for instruction.

Let the *Camden* be employed two or three months in more carefully surveying the groups of the New Hebrides, the Loyalty and Britannia Islands, and the New Caledonia group. Do not stand still for want of agency. You may find it at Samoa, or in the Windward Island Missions. Brother Murray almost wept that he could not come with me. I love my work at Samoa, but can still leave occasionally for a few months. At the same time I say, Send out another Williams if you can.

Bear in mind that when the *Camden* has done this, she can easily bear away to New Guinea and New Georgia, New Ireland, New Britain, at some if not all of which, teachers may in all probability be placed without delay.

There remaineth very much land to be possessed, and we ought to have a portion of it worth looking at before the celebration of the Missionary Jubilee.

In a letter to one of the Directors, the same devoted Missionary, summing up the events of the voyage, observes:—"Thus commencements are made of five new Missionary stations. Let us thank God, and prosecute the work vigorously. But let us remember they are but commencements, and therefore not expect too much. Please urge on the Directors to be awake and alive. As a heathen lately observed to me, 'God is working! Who will come to his help against the mighty?'"

(Extract of a letter from the Rev. Dr. Ross, dated Sydney, July 25th, 1840.)

I hope there is no talk of giving the *Camden* up. She is essential to your operations in these seas; instead of giving her up, we should rather require another. There is plenty of work for two ships. Do send us Missionaries—we must have them—prudent, zealous, and right-hearted men. The Islands of the Pacific are yours, if you will only take possession of them in the name of our Lord and King!

Appeals on behalf of China.

(Extract of a letter from Mr. W. Lockhart, dated Batavia, April 21, 1840.)

I have now to urge upon the Directors of the Society, the necessity of immediate attention to our present relations with China; every thing regarding the prospect of Missions in that country has hitherto been dark and gloomy, but a change is at hand. I trust a new state of things is about to take place; and that we shall, ere

long, have much more work to do than can be accomplished by all the brethren now stationed in China. I would therefore request most earnestly that the Chinese Mission be strengthened as soon as possible, by the sending out of more Missionaries. I think it would be of very great advantage to have more men ready for work in China; it is true that things are in a very disturbed state at present, but this will soon pass away, and we ought to be in readiness, and have our soldiers fully armed for the conflict; and if brethren be sent out at once, they will be the more speedily available when the day of need comes. I would therefore press this work on the consideration of the Directors, because it appears to me that the best thing now to be done for China, is to send out more labourers, to acquire the language, and thus much valuable time will be saved.

CLAIMS OF INDIA.

(Extract of a letter from the Rev. E. Porter, dated Vizagapatam, September 10, 1840.)

The Nagpoor Territory is a very large district, situated in the centre of the continent of Hindoostan, which has hitherto been quite unoccupied by any Missionary Society, and presents on many accounts a large and interesting field of labour to the Christian church; which I am most anxious to see occupied by the London Missionary Society, if possible. I am particularly desirous of directing the attention of the Directors to the Koles, a people inhabiting the hilly parts of that extensive country. They are a distinct tribe from the Hindoos, and their customs and manners are quite different. Their objects of worship are simple and rude, and somewhat resemble those formerly worshipped by the South Sea islanders and other barbarous tribes; they have no caste amongst them, and their moral character appears superior to the Hindoos in general. Humanly speaking, there is as much likelihood of these people being brought under the influence of Christianity and embracing its doctrines, as the inhabitants of the South Seas. One fact I would mention, which ought to stir up the Christian church to do something speedily for this poor, degraded, yet interesting people, and that is, that the deceitful and wily Brahmins are endeavouring to establish their priestly craft and power amongst them, and, I am grieved to say, have succeeded in some instances. Should the Directors see fit to take up this interesting field of labour, I should propose that six Missionaries, or at least four, be sent as soon as possible; two to be stationed at Nagpoor, and two at Jabbalpur, a large town situated on the borders of the Kole country. I must say that I do feel most deeply for this people, as they have been quite neglected, and yet they present a most promising field for Missionary labour in India. Think, my dear Sir, of 300,000 human beings, without caste, free from the deeply-rooted prejudices of the Hindoo,—living in the heart of Hindostan, open on all sides to the labours of the Christian Missionary, and yet destitute of that instruction which alone can make them wise unto salvation.—Is it not, I ask, a loud call to the church of Christ to be up and doing, to rescue these poor ignorant beings from the power of that soul-destroying and unclean superstition under the withering blast of which so many have perished?

(Extract of a letter from the Rev. James Sewell, dated August 17, 1810.)

You have at different times received so much intelligence about Mysore, that I need say nothing respecting its importance as a Mission station. Of the influence which it has over the country generally, being the capital of the Mysore, and one of the strongholds of idolatry, you are aware, while its nearness to Seringapatam and other large places renders it still more interesting. The population of the capital itself is estimated at 65,000; 14,000 of whom are Brahmins, 12,000 Mohammedans, and the rest composed of different castes. The country itself is larger than Scotland, and contains about three millions of inhabitants.

I trust we shall soon hear that the Directors intend to send eight or ten more Missionaries to the Mysore country, as the field is in every respect the most inviting one in India.

MARTYRDOM OF NINE CHRISTIANS AT MADAGASCAR.

(Extracts of a letter from Rev. D. Jones, Tananarivo, July 20, 1840.)

"After my arrival at the capital, on the 3rd of July, I was told that there were on the eastern side of the town, near Ifaliarivo, sixteen of the native Christians in bonds, waiting their trial. Having succeeded in hiding themselves from their persecutors for nearly two years, they made up their minds some months ago to escape from the island, if possible, and take refuge in the Mauritius; but, alas! after they had proceeded safely within three or four days' journey of Tamatave, on the eastern coast, they were caught, bound, and carried back to the capital. It is said that, two of them, a man and a woman, made their escape in the night while the guards were asleep, and have not yet been retaken. The others were brought to trial and separately examined, each apart from the rest, but all stood firm as a rock. Of the fourteen, NINE WERE CONDEMNED TO DEATH, and the 9th of July was fixed as the day for their execution.

"On the morning of that day, the preparations for the dreadful scene were commenced by a tremendous roar of cannon, and thousands of soldiers appeared, marching towards the parade-ground. About noon, the first officers went forth to deliver the kabary respecting the sixteen Christians who had been taken in attempting to flee to the Mauritius, and to make proclamation that the Queen had ordered nine of them to be put to death in the afternoon. The firing of cannon was kept up at intervals all day, but the meaning of this ceremony was not generally understood. Between three and four o'clock, the Christians—each tied to a pole, and quite naked—were borne by men along the western side of the town to Ambohipotsy, the place of execution. After a short interval, a cannon was fired as a signal—the executioners approached—the nine were instantly speared to death—and their spirits fled to eternal glory.

"Paul and his wife, Joshua and his wife, and Flora or Raminahy,* were of the number of these martyrs. The names of the others I have not yet been able to ascertain. The head of Paul, and that of another man were cut off and fixed on poles. It is worthy of remark, that the cannon which was fired as a signal to the executioners, burst into pieces at the moment, and the gunner was seriously burnt by the explosion. This circumstance was considered by many as a bad omen. I do not yet know correctly how the other five have been disposed of; some say they are in slavery, but this is not certain.

"Thus it is seen that the spirit of persecution against the Christians continues to rage with unabated rancour and malignity, and that the hostility, manifested by the Queen and her counsellors to the Gospel and the work of Missions, is such as to preclude the least hope of the door being opened for us to resume our labours in this country, until some great change take place in the present system.

"When leaving Mauritius, I little thought that such a number of eminent Christians would suffer martyrdom during my stay at the capital. The event has made a deep impression on my mind, but my feelings can be much more easily conceived than described. O that God would arise and plead his own cause, and deliver his people from the hands of the oppressor!"

CALCUTTA.—MISSIONARY TOUR TO THE NORTH-EAST.

Towards the close of last year, Mr. De Rodt, with two native teachers, visited several of the secluded districts lying to the north-east of Calcutta, for the purpose of making known the Gospel among the inhabitants. From the journal of one of the teachers, named Gaubindo, the following are extracts:—

* Wife of David, now in England.

Nov. 15.—At two o'clock I went alone to a place called Boxipore. The people were just celebrating the Sradho before a house, and more than a hundred of them, mostly Brahmins, were assembled. As soon as I came, thirty or forty young men surrounded me, and began to mock and abuse me, clapping their hands. At first I was a little afraid, and prayed in my heart, "O Lord, thy will be done, but give me strength to preach thy truth." Then I addressed them, saying, "Cease to abuse me, and please listen a while to what I have to say. You call yourselves Brahmins, and are the first among the people, and their teachers; consider then if such a behaviour becomes you. Your abusive language does me no harm; on the contrary, I rejoice in it, and thank God, that he has appointed me to suffer and be evil spoken of for the name of Jesus Christ my Lord. Now, listen to what I say. I cannot be of any assistance to you in temporal things, but I wish to do good to your souls in declaring to you the truth of God, as it is revealed in the Bible." When I had spoken thus a pundit came to me, took me by the hand, seated me on a stool, and spoke to me with great kindness. He said, "Do not resent the abuse of these people, I told them to act as they have done, for I know your Bible very well, and have been Mr. Hill's pundit for three months, and I only wanted to see if you were a true Christian or not." The pundit then began to give witness himself of the truth of our Gospel. He said, "See here a proof that Christianity is true, and that it regenerates the mind. Who among us Hindoos would not get angry at such treatment? but this young man has not only borne it, but still requests you to listen to the Gospel." Another old Brahmin said to him, "If you believe Christianity to be true, why do you not become a Christian?" The pundit got vexed, and said, "I know Christianity is true, and the reason why I do not become a Christian is, because fools say, that in doing so one commits a crime and loses caste. They do not reflect that we Brahmins have long ago lost our caste, through evil conduct and impurity." The old Brahmin replied, "I know, as you have read the Bible, you will surely become a Christian, for the Bible entices the minds of those who read it, and they *must* become Christians,—they cannot help it." The pundit answered, "What you say is a proof in favour of Christianity." Afterwards the people begged me to speak a little to them. So I preached the Gospel for a good while.

Nov. 17.—In the evening I saw several Mussulmans standing on the bank looking at our boat; I went up to them and entered into conversation with them. What I said pleased them very much, and they took me to one of their houses, kindled a fire, and we all sat round it. By degrees many more assembled, and I began to explain to them some Gospel truths. They said, "When our own teachers visit us, they never instruct us as you do now." I replied, "Your teachers come to you merely with the wish of getting some money from you; they are not concerned about your spiritual welfare, and if they give you instruction, they never act up to it themselves." The headman of the village, who was present, observed, "What you say is true. Our teacher tells us not to be covetous, and he is himself covetous to a high degree. The other day he came to my house and saw in it a kid. He at once told me to give him the kid; and that he would neither eat nor drink till he had it. So he took it and went away."

I afterwards began to speak of our teacher Jesus, of the Gospel, of the ten commandments, and of the Koran and Mohammed. They begged me to teach them, or write down for them some prayer, which they might repeat. I offered them a tract. They all said they did not know how to read. If I would write something for them, they might show it to the Sircar (schoolmaster) and learn it by heart. I said, "God is not pleased with prayers *learnt* by heart—he likes prayers *from* the heart; but I will give you a book which the schoolmaster will read before you." They said, "Every body is afraid to touch your books, nobody will read them; we were the same formerly, but now we know better, and are very anxious to get religious instruction." I told them that we were going early to morrow morning, and that I could not give them any more instruction, but that they should go to the Missionary at Berhampore, which place was only 16 miles distant; that he would receive them with pleasure, and instruct them.

Nov. 21.—At Patna, I went with a letter to the post-office, but hearing that the postmaster was sick, I went to his house and delivered the letter. When they heard that I was a Christian, they wished to know more of our religion, and gave me a stool to sit upon. When the people heard that a Christian had arrived, several of them came and sat down near me. They said, "We have heard the name of Christians, and were told that Christians had no religion at all, that they merely endeavour to destroy the caste of the Hindoos; but what we hear from you pleases us very much, and we wish to hear more of your religion." I answered them, That, trusting in my Lord, who had said that he would be with his disciples to the end of the world, I would gladly declare to them the Gospel of God.—I then began to preach on the text, "God is a

spirit," and told them that Jesus Christ was the only Saviour, and that by worshipping Hindoo gods, and by following Hindoo shasters, their sins so far from being forgiven, would increase in number. They asked, "Who was Jesus Christ? Why are sins forgiven by believing in his death? and how did sin enter this world?" I then began to lay before them the whole plan of salvation, speaking of Adam, and then of Jesus, his birth, his death, his resurrection; of the prophecies which were fulfilled in him, and of the miracles he performed. They made the following objection, "Why did God not prevent Satan to sin, or after he had sinned, why did he not prevent him from seducing the whole human race? Was he not cruel in permitting him to do all the harm he has done?" I answered, "Not at all: the love of God towards us has rather been the more clearly manifested by such proceedings. For in times of prosperity we do not appreciate a benefactor, we do not care for his love, and perhaps even forget that he loves us; but if we are imprisoned for debts, which we are not able to pay, and the benefactor comes and pays, and delivers us out of prison, then his love towards us becomes manifest, and we love him too." They made another objection, "If God is almighty, why did he not save us at once? what was the use of his suffering on the cross?" I answered, "If God had forgiven our sins without punishing us, he would not have been just, and if he had punished us (without manifesting any way of deliverance) he would not have been merciful. And he has said himself, sin must be punished; the punishment of our sins would have been too heavy for us, it would have subjected us to eternal damnation; therefore did his only Son assume the human nature and suffer for us." They said again, "Our passions cause us to sin, why did God create them in us?" I answered, "You may ask many such questions. I do not know how to answer them. We are not wiser than He is. Whatever he does is done with wisdom, and is well done; we have not got his wisdom, therefore we often misinterpret his works. If we disapprove of his having created passions (which are in themselves neither good nor bad) in our body, we may as well disapprove of his having created day and night, sunshine and rain; we may as well ask, Why did God not cause our food to come down from heaven quite ready and prepared, instead of our being obliged to procure it with so much toil? It was his good pleasure that we should eat our bread in the sweat of our brow, and so it is also his good pleasure that we should continually exert ourselves to keep under our passions." They yet listened to me, conversed with me for a long time, and treated me with great kindness. When I returned to the boat at night, they sent a man with me to show me the way.

The Garrows.

The Garrows are a hill tribe inhabiting one of the districts visited by Mr. De Rodt, by whom they are described as follows:—

Dec. 6.—We went in the afternoon ashore on the east side of the Brumhopooter, which forms here one of the boundaries of Bengal. The eastern shore is inhabited by a hill tribe called the Garrows. They are a nation entirely different from the Bengalees, quite wild, and looking rather fierce. Their country is hilly. The jungle and the hills extend to the very edge of the river. Ramchondro, who had never seen a mountain in his life, calls them in his journal, large mountains; they are, however, not much higher than 250 or 300 feet. Each Garrow family lives separately in the midst of the thicket, and the houses are generally situated in a little valley near a small rivulet whose water is furnished from the surrounding hills. Each man possesses three huts built close together; one for his family, one for his provisions, and one for fowls and goats. The huts built of small bamboos, and thatched with dry grass, look very neat. The house occupied by the family is always erected on a stage of bamboos about eight feet above the ground, and provided with a ladder. But the room above is scarcely more than three feet high. Round the house the jungle is partly cut down, and cotton trees, pepperplants, and pumpkins, are growing on the cleared place. There were also near the house which I visited, several places and objects of worship. The latter are formed of long reeds, and adorned with rough cotton bushes, and look rather like trees than any thing else. On an altar, constructed in the form of a small house, about one foot square, I saw the remains of a fowl, which had been sacrificed not long before. One of those people told me that they worshipped their gods in cases of sickness.

Dec. 7.—To see more of the Garrows, I went to-day to one of their market-places, where I beheld hundreds of them trading with the Bengalees, who had come from the other side of the river. They exchanged cotton and pepper, which they carried to the market on their back in large baskets, for the produce of the plain, viz., salt, plantains, rice, &c. The men have no other covering than a piece of cloth about four fingers broad, and many of them wear on

the head a small crown ornamented with little pieces of white shell. The women are not kept in the houses as in Bengal, but go about and attend market like the men. Their dress only consists of a piece of cloth one foot broad and three feet long round the waist, and another one a little larger, in form of a turban, round the head. They cover their bodies with ornaments. I saw, however, several men and women, who, beginning to be a little more civilized, wore the Bengalee costume. The men are all armed with a spear, or with a sword called Nongboree.

Dec. 18.—We reached again the Garrow hills, and went ashore. The people having seen our boat from a distance had assembled on the shore. There were about fifty persons, men, women, and childen, present. They did not run away when we approached, as they had done the first time, but called us, saying, "Come, come." I went with them. They took me to one of their houses situated on a sloping hill. Whilst I was going along, one of them said in Bengalee, "Sir, my father died to-day." And accordingly, when I arrived at his house, the funeral ceremonies were going forward. There were about six or eight men performing music with copper plates and tumtums; one blew a long buffalo horn. On one side was a sort of neatly built cage in the shape of a coffin, and in it I saw plantain leaves and cooked rice, with other articles of food. I asked them what it meant, they answered, "bap morchee, Jom dhorche," meaning by it, I suppose, that he had prepared this food and this cage for *Jom*, that he might not carry off his father. Near a fire we saw two legs, the head, and some other parts of a cow, which they were about to devour. I went afterward to a little hut, situated on the top of a small hill, and belonging, as they said, to the wife of the deceased. It was like the other houses, built on bamboos six or eight feet high, and provided with a ladder of the same material to ascend it. I asked my new friends if I might go up. They said, "Go, go;" so I climbed up. The upper part consisted of a single room about three feet high, and contained nothing but a fire-place, a heap of paddy, and two bottles made of pumpkins. The side next the river had been left quite open, just as if those wild people had a taste for the beauties of nature. The view from within the house on the Brumhopooter below, and the immense plain through which it winds its course, was really very beautiful. When we left the people we made them some little presents.

The native evangelist, Gaubindo, thus resumes at a later period:—

Jan. 8.—At Nolchiti, I went with Mr. De Rodt to the bazaar, and began to preach at a little distance from him to a very large congregation. Many made objections, and I answered them as well as I could. Not a few confessed that our religion was the true one. But there was among them an atheist, who affirmed that the world came into existence of itself. He asked me, "What have you in your hand?" I said, "Books." He again asked, "Who has written them?" I answered, "They came into existence of themselves." He said, "How is that possible? somebody must have written them." I said again, "No, they came into existence of themselves." He said, "You speak like a fool, how can a man like you teach others?" I said, "True, Sir, I have spoken like a fool; but reflect once, if this little book has an author and a maker, then certainly the world and all its magnificence must have one too." The atheist was struck by what I said, and begged me to pardon him for his foolish speech. I gave him several tracts. Afterwards a Brahmin came and said, "God dwells in us, and he is the first cause of all our actions. He causes us as well to sin as to be righteous." I tried to show him his error, and said, "How can one sun produce light and darkness?" He said again, "If God dwell not in us, how can we walk, and speak, and think?" I answered, "He does not dwell in us, but he has created us with the faculty of walking and speaking; just as the watchmaker fabricates a watch, but he does not go in it to give it the motion; it goes by means of the machinery, which he has placed in it. So it is with men."

Another old Brahmin said, "There are many religions and many shasters in the world; all cannot be from God; I would wish to know which is true, and which are false." I said, "Sir, that shaster is the true one in which God's perfections are described in a manner worthy of him, which contains every where the same doctrines, which gives us instruction as to the nature and works of God; and finally, which makes its followers and disciples holy men." The man answered, "I have seen your Bible, and I believe that it is the true shaster; I believe that Jesus Chrst is the Son of God, but I do not know if he is also the Saviour." I spoke a good while with him, and he went on in the same strain, though the other Brahmins got angry at him. I wanted to give him a New Testament, but I heard that he had got one already from the Missionary at Dacca. Afterward there came some men who belonged to a peculiar Mussulman sect called Terashee. People of this sect believe in the Koran and in Mohammed; but they have neither fasts nor prayers, nor Peorworship, nor caste distinction. I said to them, "There is no proof

of Mohammed being sent by God." They said, "Be he sent of God or not, one thing is true, that he has taught us the religion of God, therefore we must respect him as our religious teacher and guide; if he has committed any sin he will be punished for it. But after all, we would like to hear more of Isa Mesi, (Jesus Christ,) and if one of you would come, settle among us, and teach us, we would gladly support him: we are here to the number of 7000 families."

ORDINATION OF MISSIONARIES.

Mr. Dickson.

On Friday evening, 16th of October, Mr. Robert Dickson, from the Hackney Theological Institution, was ordained as a Missionary to Jamaica, at Zion Chapel, King's Inn-street, Dublin. The following ministers officiated:—Rev. G. N. Watson, Rev. John Powell, Rev. William Foley, Rev. William Cooper, and Rev. W. Haweis Cooper.

Mr. Clark.

On Tuesday, the 20th of October, Mr. Thomas Henry Clark, after completing his preparatory studies at Newport Pagnell Institution, was ordained at Bishopsgate Chapel, as a Missionary to Jamaica. The Rev. Messrs. Spencer, Arundel, Slatyer, Townley, Bull, and Mannering, officiated. At the close, a selection of suitable books bearing on the subject of Missions, was presented to Mr. Clark by the pastor of the church on behalf of himself and flock, with the teachers of the Sunday-school, as a memorial of their affection and esteem.

Messrs. Livingston and Ross.

On Friday evening, November 20, Mr. David Livingston, and Mr. William Ross, Missionaries appointed to South Africa, were ordained at Albion Chapel, Finsbury. The Rev. J. C. Potter, Rev. J. J. Freeman, Rev. John Arundel, Rev. John Young, and Rev. Richard Cecil, engaged in the service.

The Directors take the earliest opportunity of gratefully acknowledging the Christian kindness and attention of the Rev. Thomas Guyer and friends, to the Missionaries and their wives, who embarked for Jamaica on the 7th of November, in the ship *Clara*, but were detained several days at Ryde, in the Isle of Wight, through stress of weather. After being refreshed by the hospitality, and comforted by the sympathy which they there experienced, our brethren and sisters sailed again on the 19th of November.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1839-40.—Tahiti, Rev. C. G. Stevens, April 1. Mr. J. Johnston, Feb. 7. Rev. T. Joseph, May 22. Eimeo, Rev. A. Simpson, April 22. Huahine, Rev. C. Barff, Jan. 13. Raiatea, Rev. G. Charter, April 16. Rarotonga, Rev. A. Buzacott, June 2. Rev. C. Pitman, June 2 (two letters.) Rev. W. Gill, Jan. 14. Marquesas, Rev. Messrs. Thompson and Stallworthy, Nov. 20. Navigators Islands, Rev. A. Macdonald, April 3, April 4. Rev. C. Hardie, April 3. Rev. G. Pratt, April 1. Mr. J. B. Stair, April 5, April 7, April 8 Rev. W. Day, April 8. Rev. T. Slatyer, April 8, April 16. Rev. A. W. Murray, Aug. 14, 1838, Feb. 10, March 20, April 2, April 15. Rev T. Heath, Mar. 30, April 6, April 7. Rev. Messrs. Harbutt and Slatyer, April 8. Rev. W. Mills, Feb. 4, Feb. 6, March 30, April 3, April 8, April 9. Rev. Messrs. Heath, Mills, and Day, April 8. Mr. J. C. Williams, April 8. Sydney, Rev. Dr. Ross, May 19, June 16, June 20, July 25. Rev. J. Rodgerson, June 8, July 21, July 25. Captain Morgan, July 17. Rev. T. Heath, June 15. Rev. J. Saunders, June 15.

ULTRA GANGES, 1839-40. Malacca, Rev. J. Evans, July 1. Rev. Messrs. Evans and Legge, May 12. Rev. J. Legge, Aug. 1, June 2. Singapore, Dr. Lockhart, May 22, June 5. Penang, Rev. A. Stronach, July 1. Rev. T. Beighton, Aug. 8. Batavia, Rev. W. H. Medhurst, April 5, July 17.

EAST INDIES, 1839 40.—Calcutta, Rev. G. Gogerly, Aug. 11. Rev. A F. Lacroix, Sept. 11. Surat, Rev. W. Flower, Sept. 23. Madras, Rev. E. Crisp, Sept 18. Vizagapatam, Rev. E. Porter, Sept. 10, Sept. 19. Chittoor, Rev. A. Leitch, Sept. 19. Belgaum, Rev. W. Beynon, Sept. 25. Bangalore, Rev. J. Sewell, Aug. 17. Rev. J. Hands, June 20, Aug. 14, Sept. 18. Salem, Rev. G. Walton, Aug. 1. Rev. Messrs. Walton and Lechler, Aug. 12. Rev. J. M. Lechler, Aug. 3. Coimbatoor, Rev. E. Lewis, Sept. 7. Trevandrum, Rev. J. Cox, Sept. 11.

RUSSIAN EMPIRE, 1839-40. — Siberia. Rev. W. Swan, Aug. 17. Rev. Messrs. Swan and Stallybrass, Aug. 17.

MEDITERRANEAN, 1840. — Corfu, Rev. J. Lowndes, Nov. 10.

SOUTH AFRICA, 1839-40.—Cape Town, Rev. Dr. Philip, Feb. 17, July 22, July 23. Mrs. Philip, July 25, Aug. 1, Aug. 23, Sept. 23. Uitenhage, Rev. W. Elliott, July 8.

AFRICAN ISLANDS, 1839-40.—Tananarivo, Rev. D. Jones, July 20. Mauritius, Rev. E. Baker, June 29, July 10, Aug. 27, Aug. 30.

WEST INDIES, 1839-40.—Demerara, Rev. J. Scott, Aug. 19, Sept. 7. Rev. C. Rattray, Sept. 26. Rev. Messrs. Watt and Rattray, Oct. 17. Rev. C. D. Watt, Sept. 21. Berbice, Rev. S. Haywood, Aug. 17, Aug. 20, Aug. 21, Sept. 4, Sept. 16, Sept. 17, Oct. 4. Rev. J. Roome, Aug. 18, Sept. 20. Rev. D. Keynon, July 28. Rev. J. Waddington, Sept. 3. Rev. E. Davies, Sept. 19. New Amsterdam, Rev. E. Davies, Sept. 8, Sept. 15. Mr. J. Morris, Oct. 1. Jamaica, Rev. G. Wilkinson, Sept. 12. Rev. W. G. Barrett, Sept. 11, Sept. 30, Oct. 7, Oct. 12, Oct. 16. Rev. Messrs. Jones and Milne, Sept. 15, Oct. 5. First Hill, Rev. J. Vine, July 25. Dry Harbour, Rev. W. Alloway, Sept. 19. Chapelton, Rev. R. Jones, Sept. 15, Oct. 14. Morant Bay, Rev. B. Franklin, Oct. 19.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

To two members of the Independent chapel, Darlington, per Rev. R. C. Pritchett, for a parcel of useful articles; to the Aberdeen Society for promoting Female Education in India, per Rev. John Kennedy, for a case of useful and ornamental articles for sale at Benares, on behalf of Female Education; to Rev. W. Moore and friends, Truro, for a case of useful and fancy articles, for Rev. E. Lewis, Coimbatoor; to Miss Isabella Matheson and friends, Edinburgh, for a box of useful articles for Mrs. Medhurst, to be sold for the benefit of the Chinese Female Schools at Batavia; to H. E. Coleman, Esq., Erington-hall, for a case of Evangelical and other magazines, half-bound; to M. A. L., for a parcel of useful articles for the schools under the care of Mr. T. Henderson, Demerara; to a friend at Salisbury, per Rev. C. Williams, for a parcel of books, for Rev. E. Davies; to Miss Maine, Bideford, for a parcel of books for the Chinese School Library at Penang; to a friend to Missions; to Mrs. Scott, Esher; to W. Rhodes; to Mrs. Cheesman, Holywell-street, Strand; for numbers and volumes of the Evangelical and other Magazines, half-bound.

The Rev. R. Knill gratefully acknowledges the receipt of one double and two single sovereigns, from a friend, on his wedding-day.

MISSIONARY CONTRIBUTIONS,

From the 1st to 30th November, 1840, inclusive.

	£	s.	d.
The redemption of a promise	10	0	0
G. U.	5	0	0
Surrey Cha. Ladies' Aux. on account	10	7	9
Mrs. Raymond, for School at Trevandrum	2	5	0
Berkshire.			
Aston Tirrold, Legacy of Miss M. B. Harriss, per Mr. G. Harriss, and Rev. R. Meredith	19	19	0
Buckinghamshire.			
Hambledon	3	0	0
Buckingham, Mrs. Priestley, for Nat. Tea. Wm. Priestley	10	0	0
Cheshire.			
Nantwich	18	0	0
Chester Ladies' Asso. for Fem. Educa. in India	11	3	7
Devonshire.			
Beer	1	1	1
Point-in-View	8	15	2
Colyton	1	10	0
Collumpton	2	0	0
Honiton	6	10	0
Dawlish	4	2	2
Okehampton	23	0	0
Exeter, per Rev. J. Bristow, on account	20	0	0
—— per Rev. J. W. Gordon	0	13	0
Axminster	8	16	0
Dorsetshire.			
Lyme, Mrs. J. Edwards, jun., for the Nat. Girl Marion	3	0	0
Durham.			
Sunderland	52	0	0
For the Education of a Nat. Tea. in India, to be called Sunderland	50	0	0
For the Sunderland Sch. Bellary	10	0	0
112*l.*			
Gloucestershire.			
Moreton in Marsh	7	0	0
Cheltenham. Highbury Chapel, for Mr. Flower's School, Surat	3	15	0
Hampshire			
Romsey	71	16	0
For Nat. Girls, Mary Romsey, Judith Jackson, and Louisa Reynolds	6	10	0
78*l.* 6*s.*			

	£	s.	d.
Hertfordshire.			
Particulars of remittance acknowledged last month.			
Bishop's Stortford	87	0	0
Buntingford	20	0	0
Hadham	7	0	0
Hertford	34	0	10
Hitchin	10	7	9
For Schools in the Samoan Islands	2	7	6
Do. in India	1	1	0
For Nat. Girl Mary Wayne	2	10	0
For Nat. Boy, Ste. Maberly	2	10	0
Sawbridgeworth	16	5	2
Ware, Old Meeting	11	0	0
New do.	5	1	2
Less exps. 5*l.* 1*s.* 5*d.*	227	5	0
Ware. An Orphan's Mite, by Rev. J. Lockyer	0	10	0
Kent.			
Folkstone	2	11	0
Lancashire.			
Rainford, Legacy under the Will of late Mr. J. Basnett, per J. Blower, Esq.	269	11	7
Lincolnshire.			
Long Sutton	22	10	0
For Williams's Family	3	4	1
25*l.* 11*s.* 1*d.*			
Horncastle	43	5	0
Alford	24	10	0
Spilsby	10	2	4
Welton-le-Marsh	9	5	7
Barton	11	8	2
Middlesex.			
Uxbridge	71	6	1
Norfolk.			
Woodrising Hall, J. Weyland, Esq. per. J. Venning, Esq.	5	0	0
Northumberland.			
Howden Pans	4	7	1
Shropshire.			
Lady Oak, Legacy of late Mr. P. Parry	5	0	0
Somersetshire.			
Bath, Mrs. W. Fletcher, for Nat. Tea. W. Fletcher	10	0	0
For a Girl at Neyoor	2	0	0
12*l.*			
Bristol Aux. Soc.	1000	0	0
Bridgewater	52	0	9

	£	s.	d.
Sussex.			
Worthing, G. Lefevre, Esq.	2	2	0
Warwickshire.			
Aux. Soc. per W. Beaumont, Esq.			
Birmingham—			
King-street	55	1	1
Easy-row	4	8	7
Mr. T. Parkes	1	0	0
Solihull	1	0	0
Tutbury	32	3	0
Wolverhampton—			
Temple-street	5	12	2
Queen street	33	5	6
J. Barker, Esq.	20	0	0
For N. Tea. J. Roaf	10	0	0
Juvenile Society	25	[illegible]	[illegible]
Public Collections	48	13	5
Wombourne Chapel	1	4	2
Less exps. 7*l.* 6*s.* 9*d.*	230	1	5
Stafford	36	8	1
Westmoreland.			
Kendal	154	2	8
For Nat. Schools	1	1	6
For Kent terrace Sch. Travancore	10	0	0
Kirby Stephen	9	12	0
Milnthorpe	2	5	0
Less exps 5*s.* 6*d.*	176	18	8
Wiltshire.			
Warminster	56	12	1
Yorkshire.			
Huddersfield, for N. Tea. Henry Venn	10	0	0
Per W. Stancliffe, Esq.—			
Bradford, on account	[illegible]	5	2
Halifax, Sion Chapel	30	0	0
Huddersfield, Highfield Chapel	16	4	5
District Meeting	16	1	0
Pontefract	50	12	4
For Nat Tea. Ebenezer Pontefract	10	0	0
Hopton, for Williams's family	10	10	0
268*l.* 12*s.* 11*d.*			
Sheffield Aux. on acco.	135	0	0
WALES.			
Bridgend	4	0	3
Tenby and Saundersfoot	28	5	6
Templeton	20	0	0
St. Florence	2	17	6
Pembroke	21	6	3

	£	s.	d.
For a Chapel to be called Pembroke Castle Chapel	10	0	0
31*l*. 6*s*. 3*d*.			
Pembroke Dock, Tabernacle	15	5	7

SCOTLAND.

Collections by the Deputation.

	£	s.	d.
Remitted by the Rev. M. Hill—			
Edinburgh, Capt. Irvine, for Berhampore Orphan Asylum	3	0	0
Miss Sparkes, for do.	5	0	0
Berwick, Rev. G. Crighton	1	8	5
Rev. R. Balmer	9	0	0
Rev. A. M'Cole	7	10	0
Public Meeting	4	4	1
Dunse, Rev. W. Ritchie	5	10	0
Coldstream, Rev. Dr. Thomson	5	0	0
Jedburgh, Soc. for diffusing Christian knowledge	5	0	0
Rev. Mr. Nicols	8	13	3
Dunholm, Rev. R. Wilson	9	13	9
Hawick, Rev. A. M. Ramsay	5	0	0
	68	19	6

N.B. The sum of 12*l*. acknowledged in November, under Aberdeen, includes a donation of 1*l*. from "one who wishes to be a Missionary."

The statement in the same Magazine, of sums received for Female Education at Benares, should have stood thus:—

	£	s.	d.
Per Mrs. Murker, Banff:			
Misses Mitchell, Macduff	2	0	0
A few friends	0	11	6
	2	11	6

	£	s.	d.
Remitted by J. Risk, Esq.—			
Airdrie Seces. Ch.	2	0	0
Ayr	7	6	0
Bonhill Relief Soc.	4	0	0
Dumbarton Seces. Ch.	1	0	0
Glasgow—			
Anderston Relief Ch.	13	11	7
Brown-street Ch.	2	10	0
George street Chapel	67	1	0
Greyfriars Ch.	10	4	4
Nile-street Meeting	11	2	9
Regent-street Ch.	18	0	0
Greenock—			
George-square Chapel	16	5	2
Middle Parish Ch.	5	0	0
Public Meeting	9	11	10
Hamilton	3	3	10
Irvine Parish Ch.	5	16	4
Subscriptions	7	14	7
Kilmarnock—			
Independent Chapel	2	16	6
Secession Ch.	6	0	0
Relief Ch.	9	18	0
A poor woman	0	2	6
Paisley—			
Rev. Mr. Cairns	3	5	8
Rev. Mr. Nisbet	8	0	0
Rev. Dr. Thompson	3	15	8
Rev. Mr. France	7	17	3
Charlestown	0	15	6
Relief Students	4	0	0
Saltcoats, Rev. Mr. Giffen	1	0	0
Mrs. Macwillan	0	5	0
A Friend, Galston	1	0	0
Do. for Williams's Family	0	2	6
239*l*. 6*s*.			
Mauchline Seces. Ch.	3	0	6
Fraserburgh	10	1	2
For Fem. Education	5	0	0
For the Orphans called Anna M. Park, and John Wemyss	6	0	0
For N. Tea. L. Park, and J. Fraserburgh	22	10	0
	43	11	2
Tillycoultry, for Testaments in the Sichuana language, per Rev. W. Ross	4	0	0
Stirlingshire Mis. Soc.	6	16	10
Legacy under the Will of Miss E. Fraser, late of Fanellan, per Rev. J. Kennedy, Inverness	30	0	0

IRELAND.

	£	s.	d.
Cook's Town, D. A. for Nat. Tea. half year	5	0	0

ROTTERDAM.

	£	s.	d.
Ladies' Missionary Association for a Nat. Tea. to be called Ebenezer Miller	10	0	0

For the Widow and Family of the late Rev. John Williams.

	£	s.	d.
Lord John Russell, M.P.	5	0	0
E. F. Maitland, Esq. per *Record*	10	0	0
H. M. S. per *Record*	2	0	0
Mrs. Marryatt, do.	10	0	0
Miss Marryatt, do.	5	0	0
S. S. T. do.	1	1	0
F. W. S. do.	1	0	0
J. R. S. M. do.	0	5	0
Miss Butler	0	10	0
Miss Sidney Owen	25	0	0
S. W. Silver, Esq.	10	0	0
Mr. T. Jenkinson	1	0	0
W. J. T. M.	1	1	0
T. Challis, Esq.	25	0	0
E. Wigram, Esq.	2	0	0
W. Shippery, Esq.	1	1	0
S. W.	5	0	0
Mrs. Boyes's School, St. John's Wood	2	5	0
Mr. W. Mirier	5	0	0
Mrs. Walker	5	0	0
J. D. Lewis, Esq.	10	0	0
Mrs. C. T. Holcombe	5	0	0
J. Radley, Esq. per T. B. Oldfield, Esq.	5	0	0
J. S. per do.	1	0	0
Mr. Moginie	2	2	0
H. Chance, Esq.	1	1	0
Rev. E. B. Nicholls	1	1	0
Rev. J. West and friends, Bethnal Green	3	10	0
Brixton Hill, Rev. J. Hunt, Sacramental Col.	7	3	0
Rev. J. J. Freeman and friends, Walthamstow	12	0	0
Rev. J. S. Bright and friends, Luton	12	12	0
Rev. J. Hayden and friends, High Wycombe	4	16	0
Royston, per Rev. S. S. England, Sacramental Collection	5	15	8
Capt. Wauchope, Penrith	0	10	0
Rev. Carr Glyn, Witchampton	2	0	0
Mrs. J. Strutt and friends, Belper	4	0	0
Belper, per Rev. T. R. Gawthorne, Sacr. Col.	5	0	0
The Bishop of Durham	15	15	0
H. Wyatt, Esq. Stroud	5	0	0
Mrs. G. C. Eyre, Ryde	5	0	0
Rev. J. Gray and friends, Chelmsford	3	4	0
Horton Heath and Upham, Hants	2	0	0
Rev. J. Pulling and Congregation, Deptford	9	10	0
Rev. J. L. Poore and friends, Salford	10	5	0
Miss Horrocks, Preston	1	0	0
R. Norman, Esq. and family, Melton Mowbray	2	0	0
Rev. W. Walford, Uxbridge	5	0	0
S. H. Middlesex, per Mr. G. Sabine	5	0	0
Tottenham and Edmonton Chapel	8	2	8
Friends at Norwich, per Mr. J. Colman	58	9	0
Friends at Newcastle, per Mr. J. Finlay	19	14	0
Mrs. Wilson and friend, Nottingham	2	0	0
Hon. Mrs. Thompson, Poundsford Park	5	5	0
Miss Smith, Camberwell	1	1	0
E. Giles, Esq. Clapham	5	0	0
Mrs. Giles, ditto	5	0	0
Miss Jesson, Birmingham	1	1	0
Capt. Moorsom, do.	1	0	0
Rev. J. Harrison and friends, Stretton	1	6	6
Warminster, per Rev. G. J. Tubbs, Sacramental Collection	8	15	3
Wilton, Rev. J. E. Trevor and friends	2	15	0
Per Rev. E. Lake—			
Lord Barham	5	0	0
Marquis Cholmondeley	10	0	0
15*l*.			
Hopton, Rev. W. Eccles and friends	10	10	0
T. Brook, Esq. Huddersfield	5	0	0
J. W. Smith, Esq. Sheffield	2	0	0
Per Rev. W. Griffith—			
Amlwch	1	0	2
Beaumaris	0	18	7
Holyhead	0	10	0
Salem	0	12	0
Llanerchymedd	0	7	0
Ebenezer	0	8	0
Bethel	0	7	0
4*l*. 2*s*. 7*d*.			
Friends at Glasgow, per J. Risk, Esq.	59	1	0
J. Monteith, Esq.	3	0	0
Cork Sacramental Col.	8	8	0
Adelaide, South Australia, Collection at the Wesleyan Chapel, by Rev. T. Q. Stow	32	0	0
Launceston, Van Diemen's Land, Collection by Rev. J. West	12	10	0

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THE

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MISSIONARY CHRONICLE.

FOR FEBRUARY, 1841.

MEMOIR

OF

THE LATE MRS. C. STALLYBRASS,

OF THE KHODON MISSION STATION, SIBERIA.

CHARLOTTE STALLYBRASS was the sixth daughter of Thomas Ellah, Esq., who was, for many years, a respectable merchant at Elsinore, Denmark, of the firm of Balfour, Ellah, and Reynolds. She was born at Elsinore, on the 3rd of April, 1808. Of her childhood little is known to the writer. She appears to have been a quick, acute child, and a general favourite at home. She was educated under the parental roof, not leaving home except for a short period, when she was sent to Copenhagen to perfect herself in the French language.

She often mentioned it as a matter of deep regret, that the first twenty-four years of her life were spent "according to the course of this world." She appears not, indeed, to have had much relish for the lighter vanities and pleasures of the world; to partake in which she had abundant opportunities had her taste been so inclined. Music, drawing, and reading, possessed greater attractions for her than the assembly, ball-room, or card-table; and, at that time, as she has frequently mentioned since, she had a sort of vague desire that she might become a true Christian. Yet the privileges of a religious nature which she then enjoyed were very few. Her esteemed father made it a matter of duty to collect his family on a Sabbath-day, and read to them the service of the English church. This appears to have been the whole of the religious advantages of which she then availed herself.

In March, 1831, Mr. Ellah was suddenly removed from this world by an apoplectic stroke. Circumstances which it is neither necessary nor proper here to detail, reduced the bereaved widow and her beloved daughters from a state of affluence to one of comparative dependence.

In 1832 she became acquainted with the Rev. J. W. Warter, then chaplain of the embassy at Copenhagen, in consequence of their visiting at the house of a mutual friend; from several notes received from that gentlemen, written almost exclusively on religious subjects, it appears that her mind was in an inquiring state respecting the all-important topic, and that he endeavoured faithfully to discharge his duty to her. It was, however, in the year 1833, after

the Rev. Nugent Wade arrived at Elsinore, that her mind became more enlightened, her heart more deeply and permanently interested in divine things, the decision to follow Christ formed. This happy change was effected, by the blessing of God, under the evangelical and energetic preaching of that highly esteemed minister. From his faithful pastoral labours, and the methods which he adopted for assisting and encouraging inquirers after truth, she received edification, and became established in the truth as it is in Jesus.

The change produced in her mind was most decided and unequivocal. She had no hankering desires—at least, she manifested none—after the pleasures of the world. Regarding herself as having been snatched from the very brink of destruction, she evinced no desires of approaching it again as nearly as she might with safety; but her feelings and judgment combined in inducing her to preserve the greatest distance from all which she regarded as evil. Promptness and firmness in the execution of every thing of the propriety of which she was convinced, formed a distinguishing trait in her character; and in nothing, it is believed, was this trait more prominently displayed, than in her decision on the subject of religion. Her Bible, which bears marks of having been well used, and other useful books, appear, from her journal, to have now become her constant companions, and the excellent of the earth her chosen friends; among the latter, she had the happiness of reckoning some of her beloved sisters.

The first records of her thoughts and feelings, which now appear, were written when her mind was exercised on the subject of leaving home; and though they are rather general than particular, yet there are some allusions to, and expressions of desire to be led by, the providence of God, and fitted for all his will. The following extract is from one of her first papers :—

"Sept. 21. (1834.) Several days have intervened since I last wrote in this book; I was interrupted that day at ——, but I know what I wished to say. O Lord, my covenant God, on thee I rely; to thee alone I look for sanctification, for I am wholly vile. There is not a thought in my heart but what is bad, altogether bad. O God, renew my heart; make it clean; give me a right spirit within me. O Lord, increase my faith; make me wholly conformed to thy will. I would be thy zealous servant; but forsake me not; leave me not to myself, my greatest enemy. O for grace to love thee more, whom I worship and adore! —who hast made me to differ, who hast opened mine eyes, who hast enabled me to walk by faith—till I reach my home, my Redeemer's bosom. Write thy law within my heart, and preserve me evermore; for I know the bitterness of my heart, although it be hid from the eye of man. Let me give thee the glory of every thing, and enable me to do every thing to thy glory. My earthly destiny I leave a blank for thee to fill up. I am thine, bought with a price, O teach me the way in which thou wouldest have me walk. Enrol me on the list of thy most faithful followers; that, sprinkled with the blood of Christ, clothed with his righteousness, and constrained by his love, I may be enabled to throw off my besetting sins; by the aid of thy Holy Spirit, may fight the good fight of faith; 'looking unto Jesus;' and with thy law written on my heart, wait his coming. Oh, how I long to be with thee. Yet wilt thou have my pilgrimage to be lengthened? Thy will, not mine, be done."

Her motive for keeping a record of her thoughts and feelings, she thus expresses :—

"I would wish every night to write a few lines in this journal, that it may be a watch over my thoughts and actions. Lord, wilt thou bless my undertaking; for I am slothful in examining my heart. This may, with thy blessing, promote self-examination, and enable me to keep a true account. Thou, Lord, seest the inmost recesses of my heart: shall I, then, be ashamed to behold myself on paper? May this be my account of my stewardship. For thine it is. Oh, enable me to be strict in judging myself."

In 1834, wishing to relieve her beloved parent from a burden on her resources, which she conceived herself to be; and, as tuition was most congenial with her taste, and suited to her attainments, she resolved, if possible, to obtain a respectable situation as governess. Parental tenderness, and the opinions of other friends, laid many obstacles in the way of the execution of this plan. But her mind was convinced of the propriety of the measure, and her resolution was formed; and by perseverance, she obtained the acquiescence of all whose approbation she

desired. Through the exertions of a respected member of the English Congregational church in St. Petersburgh, who, also, was engaged in tuition, a situation was procured, and in the latter end of November, she embarked for the capital of Russia.

To tear herself from all that was dear to her on earth,—a most tender mother, beloved and affectionate sisters, and a home to which she was much attached, involved many consequences, of which she was necessarily unaware; but, in the midst of all the unpleasant and trying circumstances into which she was brought, a conviction that it was the path of duty marked out for her, both supported her mind under the trials, and enabled her to persevere. After reaching St. Petersburgh, having been detained six days in the vessel, which was frozen in near Cronstadt, she had many difficulties and vexations to endure. By a regulation of the Russian Government, no person of either sex can be received into any house in the capacity of teacher, without having previously undergone an examination at the University. This to her was a severe ordeal; not so much from fear of a failure, as from feeling herself unprotected, dependent, and exposed to the rebuts and supercilious airs of those from whom she had to receive her certificate. At length, however, she learned that a gentleman who, with his family, had formerly resided at Elsinore, in the capacity of Russian Consul, and who had been intimate with her family, was then in Petersburgh. She obtained his assistance, and thus the way was cleared for her, and, without much further trouble, she obtained her testimonials. Her entry in her journal, in reference to this, shows that this severe lesson was not in vain; for though it records the painful feelings of her mind under this trying ordeal, yet what she most laments is, "the risings of pride, and hard thoughts of God," which she discovered, and which led to deep humiliation of spirit before him.

When she arrived at St. Petersburgh, she was decidedly attached to the forms of the Church of England, having, indeed, known no other; but she was not so much attached to forms, as to prefer them to what she esteemed the vital truths of the gospel. Finding, therefore, the preaching of Rev. J. C. Brown most congenial with her views and feelings, she became one of his constant hearers, and soon after a member of the church over which he then presided. In the lady who had been instrumental in introducing her to Russia, she unexpectedly found a devoted Christian friend. The family in which she resided was, in all respects, a fashionable one. She was desired to accompany them to balls, masquerades, theatres, and similar frivolous amusements. But against all their solicitations she set her face like a flint. On one such occasion she writes:—"My poor little pupil taken to the theatre. *I would not* have gone; nay, I should have left them, if they had insisted." Finding her resolute, they soon ceased to trouble her. She was not, however, exempt from cruel mockings on account of her religion; and although such attacks were made in an oblique way, they were not the less felt by her sensitive mind. She felt very deeply the frivolous and unsatisfactory character of the society with which she was surrounded, and often pours forth in her journal her longing desires to be associated with the saints, in whom was all her delight, but from whom she appeared almost entirely shut out. But here her heavenly Father raised up for her kind Christian friends; one instance of which she thus records:—

"Dined at the excellent Mr. ——'s house. This is the first time since I came here, that I have been in the society of those I love. Certainly, were it not for my weekly interview with my friend Miss M., my conversational powers would never be put into requisition; for never did I meet with such frivolous worldlings as I do here. But this was, indeed, like a bright meteor, that shone forth when all around was dark. It shall be a day ever remembered by me with pleasure. It was a confirming proof of the beauty of true Christianity. Here were persons whom I saw for the first time, giving me the right hand of fellowship, because I belong to Christ's fold. I have never felt so humbled as when I returned from this charming family. What have I done? What do I do for Christ, who has done so much for

me? Oh, nothing; or less than nothing! Oh, that I were more worthy of him, my Redeemer, who has done so much for me! When I look into my vain, sinful heart, oh, how do I feel the need of redeeming love!"

She expresses, too, her desires for more enlarged opportunities of serving God. On one such occasion she writes :—

"As I was praying to the Lord, to teach me the when, the where, and the how' to serve him, it suddenly occurred to me, no doubt through his searching Spirit, which at times brings me to the light, that I may see the darkness, the vileness within; I say, as I was thus meditating, it seemed to me that I might now find occasion to serve him. I am here against my will—my inclinations. Can I not, then, by denying myself, take up my cross daily, whithersoever he leads? Where am I to serve him? why, in my vocation, having my eyes and ears open, if at any time I can find a fit opportunity for throwing in a word for him. And though certainly my means are scarce, yet the Lord is all-sufficient; if he sees me need, he will provide; so I shall not have cause to fear. Only, Lord, teach me to be watchful! and, O blessed Jesus, let me never, by my conduct, cause a shadow of blame to be thrown on my profession; but may I walk worthy of my high calling, and give all the glory to God."

As a practical comment on this resolution, a day or two after the following entry was made :—

"After dinner went to a little party at ——. I felt annoyed and sleepy in comparing these card-playing, uninteresting people with my society the evening before. And while meditating why I was thus to lose a precious evening, when I would so much have preferred being in my own room; and wondering how, except in the exercise of self-denial, it could be to the glory of God, I observed a young German girl, who seemed low-spirited. I spoke to her, found her likewise a stranger, and, therefore, felt for her. On examining further, I ventured to speak of God; she listened. I promised to get her some good books, for she had neither a Bible nor any means. May the Lord enable me to be an humble instrument in his hand of doing her some good, and I shall indeed bless the tiresome hours spent at Mrs. K——'s."

It was while she was in this situation in 1835, that the writer of this memoir, (her now mourning husband,) first became acquainted with her. Although the opinion of her piety, expressed by a few friends in St. Petersburgh, who knew her, was soon confirmed by what he saw in her, yet he scarcely dared to hope that the subject of missions had engaged much of her attention. He was, however, agreeably surprised to find that she was well acquainted with the memoirs of Brainerd, Henry Martyn, and Mrs. Judson; and, what is more, had imbibed much of the spirit by which they were influenced, to seek, by personal sacrifice and effort, to promote the spiritual welfare of the heathen. After that acquaintance and confidence were established, which rendered such an avowal no longer improper, she was able to write,—

"If ever I have dared to breathe in my petitions to my heavenly Father, a wish for self, it seemed to be this, that I might share and lighten the toils of one of his children among the heathen. But I had given myself to Christ; I would have no will of my own. I only waited 'the when, the where, and the how' to serve him; I laid before him my earthly destiny, a blank for him to fill up."

And he led her by a way which she little expected to the accomplishment of her wishes.

After the question with her was settled, she immediately left the family with which she had resided; relinquishing, at the same time, another, in which her comfort, respectability, and emolument would have greatly increased; and was invited, by a dear Christian friend, now, we doubt not, in heaven, to spend in her family the two or three months which must elapse before she could return to Elsinore, previous to her departure for Siberia. Towards the members of that pious and devoted family, her feelings of affection and gratitude were, in a peculiar manner, drawn out, as appears by many passages in her journal. Here she commenced the study of the Mongolian language, with a view to future usefulness.

In May she left St. Petersburgh for Elsinore; and, on the 18th of June, was, at Copenhagen united, in marriage with him, who is now left to mourn her apparently premature removal. About the middle of October, in the same year, she was ready to leave for ever the scenes of former years, in order to depart from St. Petersburgh, for the distant regions of Siberia about the new year; but in consequence of the unusual prevalence of contrary winds, she and her husband were not

able to embark till the 1st of November. The voyage was very stormy and dangerous, particularly on the night of the 15th, when the vessel in which she sailed almost suffered shipwreck, having struck near the island of Hoogland; but, through mercy, got off without damage. On the morning of the 16th it got fast bound in the ice, about two miles below Cronstadt. They arrived at the capital on the 24th, but the effects of the voyage on Mrs. S. were soon apparent. The best medical advice was procured, yet she was confined for three months to her room, and during almost the whole of that time, to her bed. This entirely disarranged the plan which had been formed, of proceeding to Siberia by the winter roads. And though at the time, she felt very much at being detained, and feared she was a hinderance and burden to her husband; yet afterwards, she often adverted to this as a period in which she had received many important lessons in the very commencement of her missionary career. And it was far from being a loss of time to her husband, as he was able to do more in connexion with the revision and censoring of the Mongolian Scriptures, than he could have effected in a much longer time in Siberia.

On the 6th of August they left St. Petersburgh, and on the 13th of November arrived at the scene of future labours. To the writer, it was only a renewal of former scenes; but to her every thing was new. She came with the desire of labouring; but it pleased her heavenly Father that the period of her abode in Siberia should rather be one of suffering. From her previous knowledge of several of the languages of Europe, as well as from her taste and habit in this way, she seemed well prepared to enter upon the study of Mongolian and Russ; nevertheless, from interruptions occasioned by frequent indisposition, and other causes connected with her domestic duties, she was much disappointed in not being able to pay much attention to them, and consequently to make any great proficiency in either. Her health had previously been remarkably good; but her illness in St. Petersburgh laid the foundation of many maladies to which she was afterwards subject.

During the first three months of her residence at Khodon, she was privileged with the presence and company of Mrs. Swan, to whom she soon found herself greatly attached, and of whose knowledge and experience in the things which then occupied so much of her attention, she was glad to avail herself. In the month of February following, those dear friends, (Mr. and Mrs. S.,) agreeably to a previous arrangement, removed to the Ona station, and from that time their intercourse was maintained by occasional visits, and more frequent epistolatory correspondence.

On the 9th of February, 1837, her first born son was brought into the world, and according to her desire was named Henry Martyn. In April of the following year, the birth of his brother followed. In the expectation of a similar event, in the autumn of 1839, she was frequently much dejected, and the prevailing persuasion of her mind was, that she should not survive it. Making allowance for feelings which are frequently entertained groundlessly in a similar situation, strong hopes were entertained that in this case too they would prove deceptive. The event, however, realized the apprehension. Her feelings of dejection did not arise from a dread of the consequences of death to herself. Her hopes were built on the right, the only foundation; and she not unfrequently expressed a desire for that state into which she trusted death would introduce her. On the last occasion on which she expressed her apprehensions—the night before her death—she was asked, "And if it should be so, are you fearful of the consequences of death?" "No," she replied, "I have only one refuge, but that is a sure one." Yet the prospect of the solemn reality, as well as the prospect of leaving two, perhaps three, motherless babes, could not but occasion many feelings of anxiety.

On Sabbath evening, September 22, 1839, her trial commenced; and, after a night of suffering, on the next day she became the mother of a third son. At first, appearances were decidedly favourable. Under a deep feeling of gratitude, she exclaimed to her husband, "O my dear, let us praise the Lord for his great goodness towards us." He, knowing the importance of rest to her, begged her to keep herself as quiet as possible, expressing his hope, that time would be afforded to engage in the delightful work of praise. This hope, alas! was never realized. Very soon after hemorrhage, exhaustion, and syncope ensued; and all the efforts which were made to rouse and stimulate her proved fruitless. She continued in a state of exhaustion, and almost entire insensibility, till six hours after the birth, and then expired, leaving a mourning husband, three motherless babes, the youngest of whom was only six hours old, and three step-children, to whom, for the space of nearly three years she had most faithfully performed a parent's part, to lament her loss.

It is not the object of this brief memoir to record her dying experience. If she was not in an unconscious state, she was, at least, unable to give utterance to her feelings during almost the whole time which transpired between her delivery and her decease. But delightful and encouraging as is the expression of faith and hope on the very confines of Jordan, by those whose holy and consistent life has attested the reality of their religion, yet without something more substantial, this is not satisfactory; and that something, where it exists, is alone sufficient. Such was the case with Mrs. Stallybrass. The writer, who believes he was more intimately acquainted with the inmost workings of her mind, than any other individual ever was, enjoys in his grief the consolation arising from the firm belief, that her religion was not only genuine in its nature, but also most rapid in its progress and effects upon her heart. She was not only deeply convinced of the depravity of the human heart in general; but made it her study to become well acquainted with the peculiar character, tendencies, and most assailable parts of her own heart, and in a special manner to watch over those parts. This appears from many passages of her journal; and her frank and open disposition, which seemed little anxious to hide from men what she knew could not be hidden from God, made her surviving friend acquainted with the same. After her mind had become enlightened, her greatest griefs were those which arose from a feeling of her own imperfections; and, frequently, this feeling almost bowed her down with sorrow. But she was happily acquainted with the only remedy for her griefs. To the sacred word and the throne of grace she continually repaired, and thence she was often enabled to return with an unburdened heart. The unequivocal nature of the change which had been wrought within her was most evident. There was no halting between two opinions, no hankering after those engagements which once constituted her chief delight; but though frequently feeling and complaining with the apostle, "when I would do good evil is present with me," her continual inquiry was, "Lord, what wilt thou have me to do?" To be able to ascertain and faithfully perform the duties assigned her, was her ever anxious desire. Her more than commonly acute, enlightened, susceptible mind, under the sanctifying influence of the grace and Spirit of God, enabled her to obtain large views of the spirituality and extent of the divine law, and of her obligations and responsibilities; and the disparity which she perceived between her sense of duty, and the manner in which she performed it, was that which occasioned her grief. Feeling her obligations for having been made to differ from the giddy throng, out of which she had been selected as a monument of mercy, it was her concern to render unto the Lord according to his benefits. And notwithstanding the lowly views which she ever entertained of herself as a Christian, she was en-

abled to persevere in a course of duty, often arduous and self-denying, and to show forth the praises of him who had called her out of darkness into his marvellous light!

Her missionary career was short, but her heart was devoted to the object. It was not splendid, so far as success, or even active labour was concerned; but she bore and had patience, and fainted not in the cause, and for the name's sake of Christ—a course which is often far more arduous and self-denying than the most strenuous and successful active exertion. She repented not that she had engaged in missionary labour; or, if a doubt ever arose in her mind as to the propriety of what she had done, it was solely on account of her own feeling of unworthiness and unfitness for such an undertaking. Nothing, in her estimation, was too precious to be devoted to Christ.

"A feeling entered my heart," she writes on one occasion, "it was a desire that I was so beautiful, so talented, in every way so superior in the worldly sense of the word, that I might throw all at the feet of Jesus, and devote all to his service. Then I thought of dear A.'s words to me in the green gardens, 'I am content to be just what I am, and nothing more.' This was lovely humility."

As a wife, she was most faithful, affectionate, and devoted. As a parent, tender and judicious. As a daughter and sister, ardently attached, ever desiring the best welfare of those so near to her heart. As a Christian, she was lowly in her own eyes, earnestly panting for a greater degree of conformity to the image of her Saviour. She frequently expressed the desire to depart and be with Christ, and that for the sake of being like him in holiness. Now, it is confidently believed, her desire is realized, her best wishes are fulfilled. Her happy spirit is for ever liberated from the body of sin and death, from which she longed to soar even before the summons came. Happy spirit! May it be the ambition of us who are left behind for a short season to mourn thy early departure, as it was thine to know and to do our Saviour's will; and having been partakers of thy faith, may we likewise become participants in thy joy!

E. S.

Siberia, Nov. 3, 1840.

CONSOLATION TO BEREAVED PARENTS,

ON THE DEATH OF THEIR PIOUS OFFSPRING.

I HAVE lived long in the world, and experienced many of its vicissitudes. I am a parent, but never, till I became a bereaved one, could I understand all the beauty or feel all the desolation of heart conveyed in the well-known eloquent passage of Mr. Burke, when alluding to the loss of an only son, and the cheerless gloom which in consequence darkened the evening of his life, he exclaims, "The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots, and lie prostrate on the earth. There, and prostrate there, I must unfeignedly recognise the divine *justice*, and, in some degree, submit to it." These are the natural feelings of a father, and they came home to my heart, but did not relieve it of its burden. I wanted consolation under a sense of the divine mercy, in order to enable me to bow with submission to the inexorable stroke of the divine justice; I therefore turned to the Book of God, and my eye soon rested on the page which records the affecting story of the widow of Nain, and I was powerfully struck with the words,—"When the Lord saw her, he had compassion on her, and said unto her, Weep not." At first I envied the widow, whose only son the compassionate power of Jesus so miraculously restored to her arms. But my mind gradually awakened to

thought. Meditation and prayer led to a train of soothing reflection; and, if the reader pleases, I will furnish him with the result.

Fully appreciating the compassion of our Lord in this instance, and thankful for a miracle of kindness which showed to his enemies and to his followers that he was the Resurrection and the Life, and thus afforded an irrefragable evidence of the divinity of his mission, I felt persuaded that every Christian parent, called upon to follow a Christian child to the grave from which he shall not arise till the last day, is placed in far more favourable circumstances than the widow of Nain, even at the happy moment when she received her only son from the dead; and that whatever compassion was displayed towards her, a greater degree has been exercised towards him; and I at length arrived at the conclusion, that a premature resurrection, in all such instances, is not only to be deprecated on account of the serious evils which it would involve, but that the death, from which it would only prove a transitory deliverance, however it may approach in the form of a calamity, contains a positive and rich infusion of the divine mercy, which we should not only meet with submission, but receive with gratitude. Of the particular instance before us, ignorant as we are of all the circumstances of the case, we cannot form a satisfactory judgment. We are quite sure that kindness to the parent involved no injustice to the child. If the young man thus miraculously summoned back from the invisible world had entered that world as a state of punishment; and if, by this exercise of the divine power, he became at once the subject of a natural and a spiritual resurrection, his exposure by the one to the evils of life, and his consequent obligation of enduring a second time the agonies of death, would be infinitely compensated by that immortality of sinless blessedness, of which the other was the pledge and the assurance. But if, on the other hand, the world from which he was recalled was a state of happiness, then unquestionably what was most gratifying to the heart of his mother, must have been the greatest possible sacrifice to himself; and as it is to the pious only, to those who "die in the Lord," that the present argument is applicable, the assumption on which it rests may be fairly admitted.

According to the enlightened views of the Christian faith, an early death, where the heart is right with God, is not to be deprecated as an evil, but rather hailed as a good both by the departing individual and the surviving relatives.

This will be evident, if we reflect upon the *evils which it prevents.* The struggles which every Christian, while upon earth, is called to maintain with Satan, with sin, and with the world, are always painful, often hazardous, and sometimes fatal to his peace. The innumerable ills that flesh is heir to,—disease, depression; the loss of friends, of fortune, of reputation; insidious malignity, open violence; corroding care, perplexing anxiety; the bitterness of the heart, which is known to itself alone; fears of the future, and sorrowful remembrances of the past,—these are the concomitants of protracted life. When we pass the line which separates youth from maturity, we leave the regions of vanity for those of vexation of spirit. Life is a dangerous ocean to navigate, as the thousand wrecks which float on its surface, or lie scattered on its shores, sufficiently attest. What matter of thankfulness, then, and of congratulation, when favourable gales and felicitous circumstances transport the youthful voyager, without let or accident, to the haven of eternal repose!

Let it also be remembered that those to whom is vouchsafed the privilege of an early departure are removed by *the express appointment of that same Jesus,* whose compassion led him to restore the widow's son. For "he has the keys of death and of hades;" he opens and shuts, at his pleasure, the gates of the invisible world. This is his sole prerogative; nor is there a spirit summoned from the body into

eternity, that does not receive the mandate from him. Now, who shall presume to imagine that compassion does not triumph in his bosom, whenever he calls a youthful pilgrim from his earthly sojourn to dwell with him for ever in "his blest kingdom meek, of joy and love?" To his glance the future is unveiled. He sees the train of evil, the entire array of all the calamities and sorrows that threatens to surprise and crush the yet unconscious heart of that fragile and susceptible being, and he opens for it an asylum in his own pavilion; and of many a daughter of heaven, whose sudden and premature removal from this scene of woes, excited the deepest anguish of surviving relatives, it is recorded in the annals of eternity, "And when the Lord saw her, he had compassion on her, and said unto her, Weep not."

An early death is desirable *on account of what it confers.* Where there is a genuine, vital, and glorious hope of immortality, can that hope be realised too soon? To live indeed is Christ. Important purposes are to be answered by the long continuance of many Christians upon earth. The interests of the church, of the world, of the divine glory, — all demand that multitudes should remain to bear the heat and burden of the day, to toil on through much tribulation, and for many years, before they can enter the kingdom, and become meet for the inheritance of the saints in light. And God has "set one thing over against another." The old disciple shall receive his appropriate reward. His future station in heaven will correspond with his present character. "Behold, we count them happy that endure." Those that persevere to the end, and that overcome, shall wear diadems of victory. But there is a favoured band in glory, the infants of our race, a multitude which no man can number,

> "Innocent souls! thus set so early free
> From sin, and sorrow, and mortality;
> Their spotless spirits all-creating love
> Receives into its universal breast."

Next to these, the virgin souls of chastity, "the king's daughters all glorious within," the evening and morning stars of this world's hemisphere, who rose in their brightness only to pass into other regions, where they are to shine for ever, encircle the throne of Immanuel, or sparkle like so many lustres in his crown. What is *our* time, is *their* eternity. They began with us the sojourn of earth, but they have found their heaven, while we toil on in doubt and darkness, wearied with conjecture and oppressed with woe. Truth, which by us is dimly seen, reveals all her glories to them. We see through a glass darkly; they know even as they are known;—with us, the fear of death interposes and gives a sudden damp to our joyous anticipations; with them, the bitterness of death is past. We are praying and agonising at the footstool of that throne whose seat is in the highest heavens, and which unutterable glory conceals from our view; they, encircled by that glory, and undazzled by its splendour, pour forth their strains of adoring gratitude in its immediate presence, "where there is fulness of joy and pleasures for evermore."

An early death is desirable, and ought to be a subject of gratulation rather than of regret, *on account of what it secures;* or, in other words, on account of the alluring and attractive form with which it invests the example of departed excellence, and which can never be impaired by the temptations of the evil one or the accidents of time. Alas! how many have outlived their character, or survived long enough to disappoint the hopes which were inspired by their early promise. The bloom of youthful piety is too delicate for the tainting atmosphere and rude tempests of the world. It is often like the first rose of summer, the most beautiful of its tribe, but the most transient. Of few comparatively can it be truly affirmed, that their "path is as the shining light, shining more and more unto the perfect day." During their course something happens to obscure their splendour; they emit a fitful rather than a steady lustre; and

resemble a taper glimmering in darkness, and every moment ready to expire, rather than the orb of heaven, which brightens as it advances, and enlarges its sphere with its progress. The Scriptures exhibit but few instances of a uniformly consistent excellence; and its best characters shone brightest in their youth. If David had died before he had treacherously seduced Bathsheba and slain Uriah, the church would have been spared her regrets, and the infidel his taunts; and the man after God's own heart would have been held forth through all time as his purest representative on earth. While heaven is enriched by the accession of a youthful heir of glory to its blest society, earth is signally benefited by the influence of the unsullied example which remains after the spirit is fled, and which ever and anon rises, like a beauteous vision, before the memory of relatives and friends, uttering, with all the solemnity of death, the brief injunction, "Follow me." Such a departure, preceded by such an example, is like one of those clouds of evening,

> "The pure offspring of the sun,
> Flung from his orb to show us here,
> What clouds adorn his hemisphere."

It is glorious in its loveliness, and instead of melting away or fading into air, floats along the ether into higher and invisible spheres, growing more and more beautiful as it departs, and then vanishing at the very moment of its highest splendour. Or it may be compared to the magic of unbroken melody; not arrested by a sudden gust of wind, nor marred by dissonance, nor falling in a dying cadence into silence, but carrying us upward, and charming the delighted sense, till imagination feels itself in heaven, entranced in the raptures of immortality. Death sets the seal of eternity upon the youthful example, before it becomes visibly sullied by the pollutions of our depraved nature, or mixed up with the evil habits of a sinful world.

The advantages of an early death will be further manifested by a consideration of *its probable influence upon surviving relatives and friends.* You may now dismiss your fears and apprehensions. The beloved one, for whom you cherished such deep solicitude, whose happiness was dearer unto you than your own, is placed at an everlasting distance beyond the temptations, the sins, the sorrows, the calamities of this state of trial. Disease shall never again throw its sickening veil over that beautiful spirit; its lustre cannot now be dimmed by the tears of this world. Temptation has made its last effort; the prince of darkness, baffled and confounded, will haunt his intended victim no more; the schemes of earth, which were fondly cherished, but which might have proved the snares of innocence, and the destroyers of the very happiness they seemed to promise, are superseded by an economy of blessedness, which is subject to no contingency, and which is as perfect as it is perpetual. The last enemy has fled from the field of conflict in disgrace; where he looked for an easy prey, he found a triumphant conqueror.

Again; such a departure is peculiarly beneficial to survivors, *on account of the virtues and graces which, when sanctified, it improves, refines, and invigorates.* The virtues which are consigned to the superintendence of affliction, and which she is commissioned especially to nurture and improve, are submission to the divine will, and grateful adoration of the divine sovereignty. And these virtues are never more seasonable, and they never reflect more glory upon the holy religion of which they are the offspring, than when they are elicited by those bereavements which are the most agonising to human nature.

To survivors, such an event as that we have been contemplating is desirable *on account of the holy and heavenly aspirations which it inspires.* The heaven which we anticipate is enriched with another treasure. Our best friends are there. We shall soon be with them and at rest. They are gone a little while before us. They have lost nothing by the change, but the imperfections and sorrows which

excited our sympathy and regret when they were with us; their love to us is not diminished. Heaven is not a place where hearts grow cold. There affection is purified, not extinguished. How soothing is this reflection! and how sweetly does it encourage and sustain that love to the departed which it is so natural for us to cherish; and which never fails to follow them into the world of spirits.

This mutual affection subsisting between the dwellers in heaven and their former associates upon earth, cannot be without its sympathies; and these sympathies, refined and exalted by religion, must invest our future inheritance with one of its most powerful attractions. This attraction, too, is wonderfully increased when the youthful precede the aged, and children, instead of following their parents, are their precursors in the path of glory.* If the heart of the patriarch was warmed with unusual delight when he exclaimed, "Joseph, my son, is yet alive; I will go and see him before I die;" what a magnificent thing death must appear to those who know that their children live "high in salvation and the climes of bliss;" and that all that is necessary to enable them to rejoin their society and dwell with them for ever, is the dissolution of the body; in one word, their departure.

Thus it must, I think, be admitted, on the clearest principles of reason and piety, that an early death possesses various advantages, which, when it is preceded by decisive evidence of the formation of religious character, render it an event to be desired rather than deprecated. And we might easily show that the thing really to be deprecated would be a temporary resurrection. This would, indeed, be a calamity—to the individual, because such a resurrection would suspend the joys of immortality, retard the progress of the spirit, subject it again to all the temptations, pollutions, and dangers incident to a probationary state, and lead to another separation perhaps more painful than the former; while it would deprive survivors of all those benefits which the death of their youthful and pious relatives cannot fail to bestow, and which I have thus endeavoured to enumerate. It is sufficient for us to know that our friends departed, and that we survive, believers of a general resurrection, and expectants of a blessed immortality; that they now enjoy what we shall shortly realise, and that the hour is coming "when all that are in their graves shall hear the voice of the Son of God, and shall come forth;" when what is sown in corruption shall be raised in incorruption; when what is sown in dishonour shall be raised in glory; when that which is sown in weakness shall be raised in power; when that which is sown a natural body shall be raised a spiritual and immortal body. "He that testifieth these things, saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

J. S.

A PARAPHRASE.

THE PARABLE OF THE NEW CLOTH PUT INTO THE OLD GARMENT, AND THE NEW WINE PUT INTO THE OLD BOTTLES.

Matt. ix. 14—17; Mark ii. 18—22; Luke v. 33—39.

This parable, like Pharaoh's dream, is doubled; and is recorded in the same connexion, and almost in the same words, by three of the evangelists. It seems, therefore, to take the first rank among the sayings of Jesus.

That the parable relates to congruity, there can be no question.

It appears that the disciples of the Pharisees and of John concurred in the inquiry, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus seems sufficiently to have answered that question, Matt. ix. 15, "Can the children of the bridechamber fast while the bridegroom is with them?" There is a time for every purpose, "a time to weep, and a time to laugh." This, to my disciples, is the time of joy, and, therefore, fasting would be unseasonable. When I am taken away from them, then will my disciples fast and lament, as John's disciples do now, because their master is in prison and in danger of death." See Matthew xi. 2.

For what purpose, then, was this remarkable parable added? All that I can gather from the few Commentaries to which I have access, is, that the parable was intended as a farther apology for his disciples. And the apology in substance is this :—

"You, the disciples of the Pharisees and of John, have been long trained under your respective masters. You are inured to severe discipline; and are, therefore, able physically and morally, to endure these frequent fasts. But my disciples are novices; recently called from the world and from secular employments. Providence tempers the weather to the shorn lamb; and I must gradually inure my disciples to Christian discipline." Now this certainly presents this subject of congruity in a new light; and there is something plausible and Christ-like in the interpretation. But two questions occur :—

1. Did Christ thus gradually train and inure his disciples to fasting? Had he not already said, that fasting was unseasonable while he was with them; and that when he was removed they would need no master to teach them to fast? The sad event would effectually teach the lesson and enforce its execution.

2. Is this interpretation naturally suggested by the parable? According to this interpretation, novices, young disciples, are compared to an old worn-out garment, and to old, long-used, and shrivelled leathern bottles. And the ancient practice of fasting is compared to new cloth and new wine. This seems to me like *lucus a lucendo*, but very unlike Christ.*

I respectfully submit the following paraphrase as conveying what I conjecture may be the spirit of the parable.

Fasting, as observed among the Pharisees, is a mere human tradition, and, therefore, entirely repudiated. Fasting is appropriate to the transition doctrine of John, and the transition state of John's disciples; (hanging, as it were, in suspense, and supplying the connecting link between Judaism and Christianity;) appropriate to his doctrine of repentance; and especially appropriate at the present time, while John is in prison, and his disciples are awaiting his fate.

I am the great Prophet and the true Messiah, of whom Moses and all the prophets spake. I am come as the salvation of Israel and the light of the world. So far from deeming it necessary to conform myself to the doctrine of the Pharisees, or the discipline of John, I acknowledge John, though greater than all the prophets, merely in the character of my most honoured servant and special forerunner. "He that is least in the kingdom of heaven is greater than he."† The morning star must be content to veil itself, and disappear behind the splendour of the rising sun.

I am not come to patch up the worn-out garment of Judaism, either with human traditions or new institutions. I cannot be guilty of the folly of putting new wine into old bottles. "That which decayeth and waxeth old is ready to vanish away," Heb. viii. 13. And let it pass. The full moon shines in

* Poole, in his Synopsis, introduces this objection, and furnishes a brief reply. "Obj. Discipuli novi erant, ideoque veteribus, &c. mali comparantur. Resp. Veteres appellantur, aut propter veterim consuetudinem omnino dissimilem, aut propter infirmitatem."

† President Edwards considers that Jesus Christ here speaks of himself.

the west, as the sun rises in the east. The shadow passes as the substance comes. The type is no longer needed when the anti-type appears. The system of Judaism, adapted to the infancy of the church, is not adapted to its maturity; adapted to a carnal people, is not adapted to a spiritual people; and adapted to one nation, through a certain period, is not adapted to every nation, through every succeeding age. Jews and gentiles are now to become one in Christ. The newness of the spirit and the oldness of the letter cannot agree together. A new people must have new institutes; and a spiritual people must have spiritual institutes, exactly adapted to their new and spiritual character. The spirit of Christianity would rend the old garment of Judaism in shreds, and burst the shrivelled bottle. "Behold, I make all things new," Rev. xxi. 5. I shall clothe this new man in a new robe; a robe which, like the garments of Israel in the wilderness, shall never wax old; and I shall put the new wine of the kingdom of heaven into new bottles, for thus only can both be preserved.

If this interpretation of the parable be substantially correct, the lesson we are here taught is, that Christ and Christianity will not endure human traditions, nor heathenish nor Jewish practices; and that Christianity can only be preserved, perpetuated, and rendered universal, through the medium of Christian institutions, delivered by Christ himself, and recorded for our learning, in the Gospels, the Acts, and the Epistles.

R. C.

Swanage, Dec. 16*th*, 1840.

ANECDOTES OF THE REV. D. ROWLANDS,

OF LLANGEITHO.

(*Extracted from "Ministerial Records," by the Rev. E. Morgan.*)

About the commencement of Rowlands' awakening ministry, a farmer's wife happened to come from some considerable distance, on a visit to her sister at Llangeitho, and accompanied her relatives to hear the mad parson. The word, under God's blessing, had a very considerable effect on her mind; for when she went home, she could not be easy without going to Llangeitho again, though at the distance of many miles. Her sister was much surprised at this unexpected visit; but God was carrying on his work in her family, as well as in many others, by the pastor's instrumentality. This pious female had a very great desire that Rowlands should preach in her parish church, thinking that a sermon from him might be a great benefit to that part of the country, which was very dark and irreligious. He readily consented to go, if she could get permission for him to preach, which gave her much joy, as she knew she had sufficient influence for that purpose. A country squire, of very loose and ungodly habits, resided in that parish, who would even go to hunt on the Lord's day, and purposely went, with some of his tenants, on the Sunday morning on which Rowlands was to preach. However, he returned before service time, and prepared to go to church, with his companions in wickedness, having heard that some strange preacher was to be there that morning. He stood up in his pew, which was opposite the pulpit, in the most bold and impudent manner, in order, as he thought, to put the minister out of countenance. But Rowlands soon entered into his subject in his usual way, which was most awful and terrific, and the people were filled with astonishment and alarm. The consequence was, that the stout-hearted man began to blush, fear, and quake exceedingly. He was then obliged to come down as soon as he could, and sit in the corner of the pew, ashamed and confounded, hanging down his head, and

weeping most bitterly. When service was over, he went to Rowlands, confessed his great wickedness, and humbly entreated him to enter his house that day, and dine with him, which the messenger of Jesus did. All this took place in the presence of servants and ungodly friends. The squire afterwards manifested, by his life and conversation, a true change of heart, and regularly went to Llangeitho, at least every Sacrament Sunday.

It seems that Rowlands commenced itinerant preaching soon after his conversion, when the law, in its alarms and terrors, was the grand theme of his ministry. The inhabitants of five of the principal counties of Wales had heard him preaching in the most alarming manner, and the effects of his ministry were most powerful and overwhelming. If the messenger of death had been traversing the country, the terror and alarm could not have been greater. The cause of these extraordinary movements arose from the very pathetic and impassioned strain of his preaching. An awful scene of iniquity, at a certain place in his neighbourhood, first of all powerfully excited his compassion. The people used to collect, every Sunday, from all parts of the neighbourhood, to a spot not far from his church, for the purpose of indulging themselves in almost every sinful gratification, and perpetrating almost every species of iniquity and folly. It seems he had once been a leader among them, and could not now remain an idle spectator of such a scene of daring rebellion against Heaven. He went, therefore, and warned them to flee from the wrath to come. He addressed them like a Boanerges, in the most powerful and alarming manner. The effect was amazing: they were terrified and distressed above measure. Having been successful here, he was encouraged to pay a similar visit to another place in the neighbourhood, not much inferior in sin and immorality; and being owned in a most remarkable manner there also, so as to alarm sinners, stop them in their mad career, and suppress vice, he was induced to proceed in his work of mercy. The Rev. Mr. Pugh, an Independent minister, having become acquainted with Mr. Rowlands, ventured, as an old minister, to give him some advice with regard to the practice of preaching the law without the gospel, to which he had been accustomed. The people were deeply wounded, and exceedingly alarmed, under his ministry, and many in despair; but there was no exhibition of Christ to them, as an all-sufficient Saviour. Mr. Pugh, observing this great deficiency, kindly addressed him in this manner: "Preach the gospel to the people, dear Sir, and apply the balm of Gilead, the blood of Christ, to their spiritual wounds, and show the necessity of faith in the crucified Saviour." "I am afraid," said Rowlands, "that I have not that faith myself in its vigour and full exercise." "Preach on it," said Pugh, "till you feel it; no doubt it will come. If you go on preaching the law in this manner, you will kill half the people in the country." This excellent minister had been also useful to Rowlands in giving him other advice with regard to his manner of preaching; and though he complied with his directions, there was one habit which he would not give up: he frequently stretched out his hand in preaching, clasping all his fingers except one, by which it appeared as if he was pointing at particular persons. Many thought that he was pointing at them, in his animated addresses, and were thus, under God's blessing, convinced of sin, and brought to the knowledge of the truth. Rowlands, being aware of this, declared that he would never discontinue that useful practice."

At Llangeitho, the place of his ministry, there were, on some Sundays, persons from almost every county in Wales. On Sacrament Sundays, which were monthly, the multitude assembled was immense, filling an area of about sixteen hundred square yards. One or two sermons from this great and good man, it seems, fully satisfied them for the toilsome journey of fifty, sixty, or more miles, so that they went home rejoicing, (many of them on foot,) and

often made the hills and valleys echo with their songs of praise. The spiritual conversation which the believers had on their journeys to Llangeitho, and on their return home, was also very edifying, and formed a peculiar feature in those journeys. It is well known that some hundreds of these pilgrims used to meet at a well within about two miles of Llangeitho, on the morning before divine service, to take some refreshment, drinking water from the well, after long and tedious journeys through the night. After asking a blessing upon their food, and returning thanks, and praying, they would then sing a hymn, and proceed towards Llangeitho in this happy frame of mind, praising the Lord. Rowlands was generally struck with their singing, as he walked out, musing on his sermon, before the service. He would sometimes stop and listen, and then say, "Here they come, bringing heaven along with them!"

Rowlands' uncommon, powerful, active, and rousing ministry, and his wonderful success therein, instead of exciting the esteem of the clergy, incurred their displeasure, especially that of the higher order, so that the bishop recalled his licence. Two clergymen came from his lordship with a mandate to silence him, and entered the church when he was reading prayers. They delivered the letter to him as soon as he left the reading-desk; and being authoritatively ordered to desist, he immediately complied, though exceedingly painful to his feelings, and to those of his numerous congregation. He went out; and his congregation followed him, sorrowful and weeping, when he was persuaded to address them from the outside of the churchyard wall! But though Rowlands was turned out of the Established Church, the work in which he was engaged did not slacken or stop in the least. A very large chapel was erected for him, within a few yards of Llangeitho. The philanthropic Thornton, who showed great kindness to good men, especially to such as the reformer of Wales, afterwards made him an offer of the living of Newport, in Pembrokeshire; but Rowlands was too far engaged as a missionary, in the work of evangelising the principality itself, so that he could not, on any account, give it up, and leave the thousands who came to Llangeitho every Sunday, from great distances, for spiritual food. Thornton, perceiving how sublime and sincere his motive was, and how superior to all worldly considerations, was much pleased with him, perceiving that he had nothing in view but the glory of God.

Rowlands' conduct was most kind and lovely towards all the humble followers of the Lamb. After preaching somewhere in Cardiganshire, he was taken to a room near at hand, where several respectable people were waiting to receive him. The door was shut after he entered, and the poor excluded. Rowlands, perceiving this, went to the door, saying, "Come in; I shall be glad to see you." When they came in, he was very kind to them, and conversed with them in the most gentle and edifying manner, which was truly gratifying to all. Thus, in condescending to persons of low degree, he imitated, in some measure, the great Teacher.

Rugeley. J. B.

(To be concluded in our next.)

POETRY.

A CHRISTMAS CAROL.

HAIL, ye redeemed! the glorious day
That saw the Saviour of our race
Enrobe his Godhead in our clay,
The fruit of his eternal grace.

What though no star appears on high
To guide us suppliant to his feet;
We know he reigns above the sky,
And has on earth a mercy-seat.

What though no angel-bands proclaim
In joyous song his lowly birth,
Our tongues shall learn th' angelic strain,
And chant the hymns of heaven on earth.

Let loud hosannas greet the skies,
Let holy joy inspire each tongue,
Let hymns of praise like incense rise,
And wing our souls to heaven in song.

This day began thy bright career
Of glory, honour, and renown;
Thy name shall fill th' eternal sphere,
Thy deeds through endless years be known.

Glory to thee, thou blessed One!
Eternal glory to thy name!
Thy sway let all the nations own,
With love let every bosom flame!

THE CHRISTIAN'S RELIEF IN TROUBLE.

Great soother of the troubled soul!
To thee in grief I fly;
Each wave of woe thou canst control,
Each tear of sorrow dry.

As seaman reeling o'er the foam
Of ocean's maddest waves,
Cheer'd by sweet thoughts of peaceful home
The winged tempest braves;

So in the giddy whirling rage
Of life's tempestuous sea,
To still my soul—the storm to 'suage—
I glance mine eye to thee.

Great soother of the troubled soul,
In sorrow still be nigh;
Each rising wave of grief control,
Each tear of sorrow dry!

THE SABBATH.

Be far away all worldly care,
On this sweet Sabbath of the Lord;
Its sacred hours be spent in prayer,
Or musing on his holy word.

Or in the closet's calm retreat,
Or with the throng on Zion's hill,
Where heirs of heaven for worship meet,
And grace like morning dews distil.

Above the clouds of life we rise,
We leave the mists of earth behind;
Spend these blest hours in purer skies,
And there immortal blessings find.

Oft, too, by faith we pierce the gloom,
And view the mansions of the bless'd;
Then long for some strong seraph's plume,
To wing us to that land of rest.

REVIEW OF RELIGIOUS PUBLICATIONS.

Introduction *to the* Literature *of* Europe, *in the Fifteenth, Sixteenth, and Seventeenth Centuries. By* Henry Hallam, F.R.A.S., Corresponding Member of the Academy of Moral and Political Sciences in the French Institute. 4 vols. 8vo.

John Murray.

Few men have contributed so largely as Mr. Hallam to enhance the solid literature of our country. Having devoted his acute and powerful mind to the elucidation of subjects comparatively obscure, he has succeeded in making collections of facts utterly surprising in the labours of a single life. Though his studies have been mainly directed towards questions pertaining to the department of history, he has brought to his task so much of good scholarship, scientific knowledge, and refined taste, that every subject he touches is illuminated by the power of his genius. Though by no means a peculiarly animated writer, there is a fascination in Mr. H.'s pages which never fails to awaken the deep sympathy of his readers; and to carry them forward through details which, with inferior management, would be insufferably dry.

The immense resources of the author is the most vivid impression received on looking carefully at any of his productions. He must have spent many years in patient and laborious research, in groping for the very materials which form the staple of his writings, and in arranging the massy outline of thought, which he has given to the public. Considering the vast number of topics which have fallen within the scope of his investigation,—and the temptations which must often have arisen to think and write under a particular bias, it must be conceded to Mr. Hallam that he has evinced a more than common share of fairness and impartiality.

The elaborate treatise on the literature of Europe, during the fifteenth, sixteenth, and seventeenth centuries, modestly styled by the author an "Introduction," which we now place before our readers, is, in many re-

spects, a unique production. Nothing so ample in design, and so perfect in detail has hitherto been effected in our country; nor is there any successful competitor to it in the literature of the continent. In his preface, Mr. Hallam has furnished a brief but interesting sketch of all the earlier and later works which have been more or less devoted to the history of letters; in which he has shown that we are indebted largely to Spain, Italy, and Germany for the ablest productions of the class referred to. Those who will take the pains to examine the preface to this work cannot fail to receive a very deep impression of the vastness of the labour to which the author has cheerfully submitted, in furnishing the very ample and well-arranged materials of his present undertaking.

The classification and analysis of these volumes are marked by discreet judgment and accurate taste. Literature, arts, science, philosophy, jurisprudence, and theology, are treated severally by themselves, while their relation to each other is distinctly traced, and their causes and results are carefully examined.

There is, in general, a fine moral tone pervading these pages; by which the inexperienced reader is effectually guarded against that contamination of sentiment and feeling, to which he is often exposed in the perusal of works of general literature. There are no dubious references, no polluting innuendos, no sceptical hypotheses in Mr. Hallam's pages. He is an honest, virtuous writer, too well informed to sympathise with the half-way sceptical writers of the day, and too correct and delicate in his moral feelings to indulge in a single train of thought that could cause the blush of shame to come over the cheek even of female modesty itself.

With all our consciousness of obligation to Mr. H. for this labour of his pen,—and it is deep and unfeigned,—we must be allowed to express regret at the somewhat low estimate he has evidently formed to himself of the leading actors in the great Reformation of the sixteenth century. We will not say that he has done intentional injustice to the immortal Luther, for we believe him to be incapable of conscious wrong; but after taking some pains to collate all that he has written in reference to that distinguished man, we can answer to our own conscience when we affirm, that he has utterly failed in presenting a just view either of his literary merits, or of his religious views and character. He says, indeed, that "in the history of the Reformation, Luther is incomparably the greatest name;" that "he wrote his own language with force and purity;" that he is "one of its best models;" and "that his hymns possess a simple dignity and devoutness, never, probably, excelled in that class of poetry, and alike distinguished from the poverty of Sternhold and Brady, and from the meretricious ornaments of later writers." This is high praise, of its kind; but we must say that Mr. H.'s other representations of the great Reformer neutralise its effect, and would tempt us, if not otherwise informed, to look upon Luther as a more ordinary person, than the impartial lessons of history would fully justify.

"From the Latin works of Luther," observes Mr. H., "few readers, I believe, will rise without disappointment. Their intemperance, their coarseness, their inelegance, their scurrility, their wild paradoxes, that menace the foundations of religious morality, are not compensated, so far at least as my slight acquaintance with them extends, by much strength or acuteness, and still less by any impressive eloquence." Again, "An unbounded dogmatism, resting on an absolute confidence in the infallibility, practically speaking, of his own judgment, pervades his writings; no indulgence is shown, no pause allowed, to the hesitating; whatever stands in the way of his decisions, the fathers of the church, the schoolmen and philosophers, the canons and councils, are swept away in a current of impetuous declamation; and as every thing contained in Scripture, according to Luther, is easy to be understood, and can only be understood in his sense, every deviation from his doctrine incurs the anathema of perdition. Jerome, he says, far from being rightly canonised, must, but for some special grace, have been damned for his interpretation of St. Paul's Epistle to the Romans; that the Zwinglians, as well as the whole Church of Rome, and the Anabaptists, were shut out by their tenets from salvation, is more than insinuated in numerous passages of Luther's writings. Yet he had passed, himself, through several changes of opinion. In 1518, he rejected auricular confession: in 152[illegible] it was both useful and necessary; not long afterwards, it was again laid aside. I have found it impossible to reconcile, or to understand, his tenets concerning faith and works; and can only perceive, that, if there be any reservation in favour of the latter, not merely sophistical, of which I am hardly well convinced, it consists in distinctions too subtle for the people to apprehend. These are not the oscillations of the balance in a calm understanding conscious of the difficulty which so often attends the estimate of opposite presumptions, but alternate gusts of dogmatism, during which, for the time, he was as tenacious of his judgment as if it had been uniform." Vol. I., pp. 513—515.

We cannot subscribe to the justice, or even calmness, of this estimate, this cir-

ticism of the German Reformer. In a literary point of view, it is partial and indiscriminate. Does the venerable author, when he speaks of the inelegance of Luther's Latinity, reflect on the rapidity with which most of the Reformer's productions were written and ushered into circulation? When he censures with such unsparing severity the coarseness and invective of Luther, does he make no allowance for the giant evils he aimed to put down, and the fierce opposition he had every where to encounter? When he speaks of him as rash and dogmatical and changeful, has he studied with sufficient attention and candour the laborious and painful process by which Luther worked out most of his convictions, in reference to the tenets of Romanism? When he charges his theology with hostility to works, and brands it with the epithet "antinomian," does he allow himself to forget, that one of the ablest exposures of the antinomian doctrine extant, is from the pen of Luther? When he professes himself unable to reconcile or comprehend Luther's tenets concerning faith and works, must he not allow that these, to him mysterious tenets, were among the principal sources of Luther's triumph? Professor Ranke, in his history of the popes, observes that the "doctrine of justification, which Luther preached, gave rise to the whole movement of the Reformation." We cannot but agree with the learned professor, in the following estimate of this doctrine and its results. "In the sixteenth century the doctrine of justification gave rise to the greatest agitations, divisions, and even revolutions. It seems, indeed, that the tendency of all minds to busy themselves with so transcendental a question,—a question regarding the profoundest mysteries of the immediate relation between God and man,—arose in contrast to the worldliness which had insinuated itself into the whole institution of the church, and had led to a complete oblivion of that relation."

Intelligent readers will be much interested in Mr. Hallam's sketches of Grotius; from which it will appear, that after many changes in his religious views he approximated at last to Romanism, and but for his sudden death would, in all probability, have actually expired within its pale. The process by which he reached this crisis, appears to be precisely that through which the Oxford Tractarians are passing at the present moment. Referring to his Epistles, in one folio volume, published in 1687, Mr. Hallam observes: "It will be found that he began, as I have just said, by extolling the authority of the catholic or universal church, and its exclusive right to establish creeds of faith. He some time afterwards ceased to frequent the Protestant worship, but long kept his middle path, and thought it enough to inveigh against the Jesuits and the exorbitancies of Rome. But his reverence for the writers of the fourth and fifth centuries grew continually stronger; he learned to protest against the privilege, claimed by the Reformers, of interpreting Scripture otherwise than the consent of the ancients had warranted; visions, first of an union between the Lutheran and English churches, and then of one with Rome itself, floated before his eyes; he sought religious peace with the latter, as men seek it in opposition to civil government, by the redress of grievances and the subsequent restoration of obedience. But in proportion as he conceived how little concession was to be obtained, he grew himself more ready to concede; and, though at one time he seems to deny the infallibility of the church, and at another would not have been content with placing all things in the state they were before the Council of Trent, he came ultimately to think such a favourable sense might be put on all the Tridentine decrees, as to render them compatible with the confession of Augsburg." Vol. iii., p. 64. "He first took up his reverence for antiquity, because he found it unfavourable to the doctrine of Calvin. His antipathy to this Reformer and to his followers led him on to an admiration of the episcopal succession, the organised hierarchy, the ceremonial and liturgical institutions, the high notions of sacramental rites, which he found in the ancient church, and which Luther and Zwingle had cast away. He became imbued with the notion of unity as essential to the Catholic church; but he never seems to have gone the length of abandoning his own judgment, or of asserting any positive infallibility to the decrees of man." Vol. iii., p. 66.

By this process Grotius became a papist; and by a similar path hundreds in England, at the present moment, led on by the Oxford Tractarians, are travelling at a railroad pace at Rome. Even now it would require all the subtilty of a Romish casuist to tell wherein they vitally differ from the Popish Church, except in their rejection of the Bishop of Rome's authority in this country; which might prove itself a fatal speculation. We lament that Mr. Hallam's views of Divine truth are by no means evangelical.

CHURCH PRINCIPLES *considered in their* RESULTS. *By* W. E. GLADSTONE, Esq., late Student of Christchurch, and M.P. for Newark. 8vo, pp. 562.

John Murray.

If the "Principles" here contended for be really those of the Established Church, we are grieved to say they are extremely unlike those of the church of Christ. We

suspect, however, that the more enlightened and spiritual portion of the clergy and laity, belonging to the Establishment, will deal with Mr. Gladstone as the conductors of the "Churchman's Monthly Review" did last month; that is, they will utterly disown him as an interpreter of the true principles of the English Church. They have very significantly headed their article on the author's work, "Ultra-Church Principles," and have justly identified his opinions with those of a party in the Church, which now threatens to overspread the country with notions near akin to those of the papacy,—certainly very unlike those of the great Reformers, who achieved our deliverance from the yoke of papal bondage.

The mild and gentlemanly tone in which Mr. Gladstone writes, though greatly to his credit as a controversialist, will doubtless render his work on "Church Principles" more extensively injurious. As we have read chapter after chapter of the volume before us, we have been powerfully reminded of the more accomplished of the Catholic writers, especially those of the best class of Jesuits. There is something to us, in every paragraph, more than meets the eye,—a sort of dexterous effort, without any offensive asperities, to make certain high-church notions palatable to spiritually-minded persons, by throwing around them an illusory charm, which a more rigid examination of their merits would utterly dissipate.

Our author, after some introductory remarks, devotes his second chapter to the subject of "Rationalism;" but instead of sifting, as might have been expected from such a heading, the hollow pretensions of those systems of theology which exalt reason above revelation, he passes over these very slightly, and enters into a long dissertation of rather feeble metaphysics, to prove, if we have not mistaken his somewhat cloudy speculations, that all are in fact rationalists, who do not admit the positive conveyance of grace in the sacraments, irrespective of any powerful exercise of mind on the part of the recipient, and apart from their tendency to instruct the mind, and affect the heart, under the immediate teaching of the Holy Ghost. This new edition of "Rationalism" is certainly a fitting introduction to the matter which follows; and accordingly it is the most elaborate essay in the volume, though we must say that it is a perfect failure, as a specimen of clear and inductive reasoning. There are some just remarks in it, on the influence exerted by the affections on the decisions of the judgment; but how the affections are to be moved religiously by partaking of the sacrament according to Mr. G.'s fine wrought theory, we have yet to learn.

We are next conducted by our eloquent author within the sacred enclosure of "the Church;" and we must say that what he has written on this subject is but the old doctrine of Rome, put forth by her a thousand times, though in a somewhat new and attractive dress. It is a long argument to prove the "universality, authority, visibility, and permanency" of the Catholic church. Rome employs (and he well knows it) Mr. Gladstone's argument to exclude the Church of England, and all other churches, from the pale of salvation; and he employs it to unchurch all but Episcopalians and Papists. Of the two class of reasoners, the Papists are by far the more consistent with themselves, and but a slight shade more divergent from truth. Like all benevolent Churchmen of his creed, (and Mr. G. is evidently a man of the most kindly dispositions,) our author is very gentle and tender in his mode of handing over the non-episcopalian communities to the uncovenanted mercies of God; but still his theory compels him to do so; and though he sighs over their sad fate, and of some makes a difference, yet his conclusion is definite, that Episcopacy, Papal or Protestant, is the only system of which it can be said, that it "is ONE and VISIBLE;" in short, that where there is no bishop, in the episcopal sense of the term, there can be no church.

Next follows Mr. G.'s chapter on the Sacraments; of which he says that they "are the peculiar and distinctive instruments, whereby men receive those essential elements which constitute their unity in Christ;" and that "we should reckon as the highest and main use of sacraments, their office of peculiarly imparting to us the participation of the Divine nature." He even asserts, with a hardihood at which every sincere Protestant Christian may tremble, that "if we compare the sacraments with the preaching of the word, the blessing which belongs thereto is, as a general rule, both *inferior* and more indeterminate; for the word so preached is mingled with human imperfection, whereas, that which is received in the sacrament is wholly Divine; and the reasonable assumption that the blessing is realised, is more nearly positive in the act of communicating than hearing, which is entirely passive." This is bad logic, and worse theology. The whole proceeds upon a radical, and, as we think, fatal mistake. We challenge Mr. G. to find us a single instance in the New Testament, from the first institution of the supper downwards, in which any but *avowed believers* in Christ were admitted to the Lord's table. We ask, if the eleven disciples of our Lord were not united to him and recognised as his friends before they partook

of the Supper? Were not the three thousand, on the day of Pentecost, subjects of repentance and of faith, before it is recorded of them, that "they continued stedfastly in the apostles' doctrine and fellowship, in *breaking of bread*, and in prayers?" We never read, so far as we are aware, in the Scripture, of the sacrament uniting any one to Christ, or making any one partaker of a Divine nature; nor are we ever taught to administer the sacrament with any such view. Should any one be converted to God at the communion table, of this we are sure, that his first impression would be, that he had gone to the table as those do who "eat and drink judgment to themselves, not discerning the Lord's body." The Divine commission did not run thus, "Go and administer sacraments;" but, "Go and teach all nations; then baptize; and then instruct men fully to observe all things whatsoever I have commanded you." In opposition to all the facts recorded in the Acts of the Apostles, and in the inspired Epistles, which do not furnish a single proof of Mr. G.'s hypothesis, it is too much to attempt to make thoughtful Christians believe, that the blessing attending the preaching of "the word," is "both *inferior* and more indeterminate," than that accompanying the administration of the sacraments. We have no hesitation in affirming, that the sacraments are never *once* named in Scripture as the medium of conversion; while the preaching of the word is held up to our view in the sacred narratives, and, indeed, in every page of the church's history, as "the power of God unto salvation," to countless multitudes of the human race. By what standard does Mr. G. judge, when he pronounces the blessing attending preaching to be inferior to that which accompanies the sacraments? We much fear that the mere enthusiasm of a party is his only guide to such an unwarrantable conclusion. We do not feel the force of the only reason assigned by Mr. G. for the assertion he has made. The "word preached," he observes, "is mingled with human imperfection;" true, but who ever attributed any good result to that imperfection? God employs his own truth, in accomplishing his gracious purposes, and mercifully counteracts the imperfections attaching to the mode of its publication by human agents. As to "that which is received in the sacraments" being "wholly Divine;" we regard such an assumption as perfectly gratuitous. There is the teaching of the minister about the sacrament, as well as about the gospel, and if persons approach the Lord's table with unscriptural views of its nature and design, they may receive something the very reverse of what is divine. If all the people of this country, for instance, were to adopt Mr. G.'s views, we much fear that what they would receive in the sacrament would be largely if not wholly human.

(*To be concluded in our next.*)

The CONVALESCENT. *By* MRS. GILBERT.

Jackson and Walford, London.

The object of this work is to address those individuals, young persons especially, on their emerging from a threatening malady, and progressing towards a full and fair recovery, who had, during its continuance, given signs of a hopefully religious nature; but which, alas! seem in danger of vanishing, along with the departure of the remnants of the disease. Who has not witnessed cases of such a description? Who has not discovered, in his own heart, in similar circumstances, an amazing difference between those views and feelings, with reference to both worlds, which accompanied a period of sickness, and those which succeeded to them on its termination? A work, therefore, the object of which is to stay this subsidence of religious emotion, and to secure, by appeals to the judgment and the conscience, the furtherance of what had been so auspiciously commenced, must be deemed desirable in no ordinary degree; and we have never met with a volume so well adapted to secure this object as the one now before us. The author appeals to the convalescent, by such a variety of motive, and with such a tenderness of feeling, as must have arisen from much personal observation, if not deep personal interest, in this description of cases. While the sentiments inculcated are such as every Christian must wish to see enforced, the language in which they are clothed is distinguished by terseness, felicity, and beauty. Nothing can excuse such a writer from not frequently employing her pen. Has she not committed an error in not keeping herself before the public?

The work is cast into the epistolary form, and consists of "letters," such as all Christian parents, and especially mothers, would wish to present to a son or daughter recovering from a serious illness. It may, indeed, subserve the attempts of such, by suggesting the suitable topics, and invigorating the appropriate sentiments, to pen addresses of the same description, with effect; but, as coming from a stranger, the Letters may have still more weight, as serving to awaken the attention of the mind by such an unexpected discovery of its feelings. The writer seems to have united, in her delineation of the emotions of young people who have received a religious edu-

cation, both before and after affliction, a comprehensive generality that takes in all, with a minuteness of sketch that seizes upon individuals.

The letters are twelve in number, and, without any formal announcement to that effect, dilate upon such points, as the proneness of youth to procrastination, the error of supposing mercy to have been refused to prayer, and the importance of a searching self-scrutiny, with a view of ascertaining the deficiencies in the character formerly, and of applying to the proper remedies.

Then, the contrast is affectionately dwelt upon between the symptoms of penitence and concern, while the disease appeared with dissolution in its train, and the class of emotions too often awakened by the removal of that anticipation. Altogether, out of this little unpretending volume, from the axiomatic style in which it is written, might be collected maxims for the guidance of youth through all the most important stages of human life.

We subjoin an extract, not as the best written, but as likely to be of most importance to all who may see this notice, without having an opportunity of perusing the work :—

"Did you ever propose to yourself the question, 'What can there be in to-morrow better fitting me for a serious change than in to-day?' If not, pursue it with rational attention through a few inquiries now, and ask yourself, 'Has the progress of time alone conferred upon me a degree of mental facility towards religious objects greater than I felt twelve months ago? or, do I not find that my feelings this year are with scarcely a variation, the same as they were the last? What difference for good can be effected by my sleeping a few hours in the interval; between the dispositions of my heart to-day and those of which I shall be conscious to-morrow? I see that where a stream has long flowed, it works for itself a channel, every year deeper and more difficult to turn; and is it not thus with me? Could I now even use my left hand with the same readiness as my right? and if not, for what reason? Is it not to the force of habit, the silent influence of time and daily exercises, that such a preference must be referred? Do I not observe, in every department of my employments and tastes, that those to which I have been long accustomed I could with difficulty relinquish? And if in these, how much more in my affections—the habits of my heart! Do I feel that it would be easier to change the current of these my moral tastes now than it would have been ten years earlier? No, certainly; I dare not so deceive myself.' And yet is not this the deception, the very point and nucleus of that deception, under which you have been almost tranquilly, going forward, as you know, on the road to destruction?

"What but this strange delusion, the fancy that religion will be more agreeable or more easy in time to come than it is now, or than it ever has been,—has allowed you a moment's ease, well convinced as you were that as yet you had no religion, or none that you could regard, with settled peace, as genuine? Can you have reflected upon the position in which you stand? Strange, if you have not. If, without carrying in your bosom the associate of an absolute infidelity, you can have remembered your danger, but never thought of it! and yet other than this I cannot conclude. Of you and of millions it must be inferred, that they do not expend one serious, rational inquiry upon the alternatives before them; but with the levity of a lunatic, and with less of reason than pertains to the lower creation, put out of sight the most imperative of all questions, satisfied to draw the curtains of another night only between themselves and eternal condemnation; confiding in to-morrow for the peradventure of escaping it. To-morrow! which alas! to how many never comes! and to how many more comes, but to diminish the sensibility, strengthen the habits, add to the difficulties, break the promises, increase the guilt, lessen the hope, perpetuate the folly, and confirm the ruin of to-day!

"Will you add your own unhappy name to the catalogue of those who have thus tacitly surrendered all that is truly good in human existence, all indisputably on the continuance of which for enjoyment the mind can calculate? Time alone, as you do not deny, breaks no habit; its daily effect is to strengthen all. Time alone brings with it no disposition towards the breaking of habits; it more strongly indisposes even to the effort. Time makes slaves, miserable slaves; but never will time alone redeem us from slavery. We plan and muse upon freedom till the liberty of the spirit is gone, not because in strenuous combat we have been overcome, and led in triumph by some giant antagonist, but because, in amazing folly, we have submitted to be bound hand and foot, with thread after thread, till a tissue has been woven around us which no effort from within can sunder. The thought of to-morrow fans the hopes and sucks the blood of the soul at the same moment.

"My dear —, will you consent to die the horrid death? if not, rise and be doing without one further subterfuge. Speak honest truths to your conscience, to your reason; and pray for both the ear to hear, and the heart to retain them." pp. 30—34.

The SCIENTIFIC *and* LITERARY TREASURY; *a new and popular Encyclopædia of the Belles Lettres: condensed in form, familiar in style, and copious in information; embracing an extensive range of subjects in Literature, Science, and Art. The whole surrounded with Marginal Notes, containing concise facts with appropriate observations. By* SAMUEL MAUNDER, author of "the Treasury of Knowledge," "Biographical Treasury," &c. Royal 18mo, pp. 832.

Longman, Orme, Brown, Green, and Longman.

Such writers as Mr. Maunder are entitled to be regarded as real benefactors of their species. In his three popular volumes, of which "the Scientific and Literary Treasury" is the last published, he has amassed a body of useful knowledge which will surprise any reader at a first glance. They are likewise the cheapest series of works of the kind that has seen the light; for at the moderate price of twenty-seven shillings, matter sufficient to fill a dozen large octavo volumes, of ordinary type, is supplied in them to that portion of the public whose libraries are but scanty in works of general reference. From the portions of "the Scientific and Literary Treasury," which we have examined, we are disposed to regard it as a work of real excellence, presenting in a condensed form, a correct outline of all those subjects which rank under the heads, Literature, Science, and Art. To those who have good libraries, it will be a convenient book of reference, but to others, whose books are few, it will serve as a miniature Cyclopædia of the most current subjects of useful knowledge.

MEMOIR *of the* REV. HENRY MÖWES, late Pastor of Altenhausen and Ivenrode, Prussia; Author of "Der Pfarrer Von Andouse," principally translated from the German. *With an Introduction. By the Rev.* J. DAVIES, B.D., Rector of Gateshead, Durham, Author of "An Estimate of the Human Mind," &c.

Hatchard and Son.

We have to apologise to our readers for not having earlier introduced to their notice the little volume sustaining the title prefixed. It is the memoir of a man who, commencing life, amidst many hardships and deep poverty, succeeded in obtaining a competent education successively at the Universities of Gottingen and Halle, and afterwards became a clergyman of the Protestant church in Germany. Commencing his professional course without any experimental knowledge of the distinctive peculiarities of divine truth he was subsequently led, by a course of prayerful study of the sacred volume, and without any human aid, to a knowledge of the gospel, the most enlightened in its character and soothing and sanctifying in its effects. "He cast his line in this ocean (the word of God) at the break of day, and late at night he read with deep thought and anxious prayer the word of God. Rejecting all systems, all previously formed opinions, he would know, by personal examination, what were the contents of the Bible. He there found truths which solved the whole enigma of his life." The truths thus found became, henceforward, the moral elements of his character, producing in him entire consecration to the service of his divine Master in the work of the Christian ministry, and unearthly support amidst a succession of the deepest afflictions. The vigour of his mind, the brilliancy of his fancy, the ardour of his piety, the patient endurance of privations and sufferings, and the triumphant termination of his mortal career, as they are developed in the pages of this memoir, will class his memoirs with those of a Brainerd, a Martyn, and a Felix Neff. The present volume is a compilation made by a young lady from larger works relating to the same subject and published in Germany, and it is but due to the fair authoress to state that she has achieved her task with a spirit, taste, and elegance that reflect high honour on her scholarship in this department of literature.

Prefixed to the memoir is an introductory essay on genuine piety, by one of the most talented, pious, and liberal of the clergy of the Established Church, the Rev. J. Davies, rector of Gateshead, Durham, who having himself prepared for publication, the Memoirs of Möwes, was prevented from sending it forth, by learning "that a similar task had been taken by another hand, and that the work was nearly out of the press." The introductory remarks, however, characterised as they are by the mental and spiritual qualities which distinguish that eminent man, are a sufficient guarantee of the excellence of the work. The volume will form a double addition to our store of sacred biography, and as such we cordially recommend it to the notice of our readers.

INFIDELITY *contrasted with* CHRISTIANITY. *By the Rev.* J. SHERMAN, of Surrey Chapel. Second Edition. 12mo., pp. 245.

This cheap and useful publication has been appreciated by the public and reached a second edition, before we have had an opportunity of noticing the first. It consists of a series of seven sermons preached to the author's congregation at the commencement of the last year.

We are informed by those who were present at their delivery that hundreds left the spacious building every Sabbath without being able to gain admittance, and the effect produced on the audience, appeared to be that of a deep and solemn conviction of the wretchedness of all systems of infidelity and of the safety and stability of the Christian faith.

Our delay in noticing the publication enables us to state, that several infidels who heard these discourses were awakened to conviction of their state before God, and some of them have since joined the author's church.

The manner in which these sermons are written is exceedingly interesting and popular; while they are filled with sound divinity and irrefragable argument, sentiments and details from the writings and memoirs of infidels and Christians are interspersed, which render them as attractive as they are instructive, and as convincing as they are eminently devotional. They were chiefly intended by the author for the youthful portion of his flock, and we most cordially recommend them as a suitable and valuable work to put into the hands of young persons, to establish some in the divine authority of Christianity, and to prevent others who are hesitating from embracing infidelity in any of its dreadful forms.

The subjects are:—The principles of Infidelity contrasted with the doctrines of Christianity; the difficulties of infidelity with the mysteries of Christianity; the experiments of infidelity with the success of Christianity; the characters of infidels with the characters of Christians; the internal and external evidences of Christianity; and the moral qualifications necessary for studying the Scriptures.

WORKS RECENTLY PUBLISHED.

1. *The Domestic Management of the Sick Room, necessary, in aid of Medical Treatment, for the Cure of Diseases.* By ANTHONY TODD THOMSON, M.D., F.S.L., &c. &c. 8vo, pp. 536. Longman and Co.

2. *Alda, the British Captive.* By MISS AGNES STRICKLAND, author of "The Lives of the Queens of England," &c. &c. 12mo, pp. 252. Rickerby, Sherbourne-lane.

3. *Summer Rambles and Winter Amusements.* Embracing conversations on history and the productions of nature in different countries. By a Clergyman's Widow. 12mo, pp. 192. Darton and Clark.

4. *Stories of the Animal World.* Arranged so as to form a systematic introduction to Zoology. By the Rev. B. H. DRAPER. pp. 464. Darton and Clark.

5. *Wesleyan Methodism, considered in Relation to the Church.* To which is subjoined, a Plan for their union and more effective co-operation. By the Rev. RICHARD HODGSON, M.A., Evening Lecturer of St. Peter's, Cornhill. 8vo, pp. 84. Hatchard and Son.

6. *The Christian Visitor;* or, Select Portions of the Old Testament. Genesis to Job. With Expositions and Prayers. Designed to assist the friends of the sick and afflicted. By the Rev. WILLIAM JOWETT, M.A., late Fellow of St. John's College, Cambridge. 12mo, pp. 222. Seeley and Co.

7. *The Believer's Daily Remembrancer;* or, Pastor's Morning Visit. By the Rev. JAMES SMITH, author of "The Messenger of Mercy," "The Love of Christ Set Forth," &c. 32mo, pp. 332. Simpkin and Marshall.

This little work is well fitted to aid the devotion of the closet.

8. *The Churchman's Monthly Review.* January, 1841. Seeley.

We hail the appearance of a work by Churchmen, so true to the great principles of the Reformation, and so characterised by the spirit of Christian charity.

9. *Observations on the Religious Delusions of Insane Persons, and on the practicability, safety, and expediency of imparting to them Christian Instruction.* With which are combined a copious practical description and illustration of all the principal varieties of mental disease, and of its appropriate medical and moral treatment. By NATHANIEL BINGHAM, Member of the Royal College of Surgeons, Associate of the Linnean Society, &c. 8vo, pp. 234. Hatchard and Son.

We have perused this very seasonable and well-written volume with intense interest. It supplies a desideratum in medical literature, and suggests plans for the alleviation, if not cure, of mental malady, but too seldom thought of, even by Christian practitioners. We particularly recommend to the notice of gospel ministers, as well as to private Christians, that portion of Mr. Bingham's volume which relates to the use of moral means in certain cases of mental aberration.

OBITUARY.

MRS. JARROLD, NORWICH.

The value of Christian biography consists not so much in the new truths which it exhibits, as in the more clear and affecting view which it presents, of those with which we have been long familiar. We do not read it in order that we may store up fresh facts in our memories, but that we may be animated and attracted by the consideration of the excellence which others have exhibited in life, and supported and encouraged by the happiness they have enjoyed in death. If such examples were brought forward merely for explanation and proof, a small number

would suffice, and nothing need be added to the treasures of Christian biography already in the possession of the church. But they are brought forward principally to produce a right impression on the heart; and as every thing connected with the present time has a special power upon our minds, so the knowledge of what is now effected by the grace of God in the hearts of his servants, has an interest and an influence which cannot belong to the records of time long past. It is therefore that we think that the private affection which seeks to raise some little memorial to departed worth, is conducive to public good. By the tribute paid to the memory of deceased Christians, the good influence of their lives is prolonged, and of each it may be said, "He, being dead, yet speaketh."

The subject of this brief memoir, Hannah Elizabeth Jarrold, was born Sept. 18, 1774, at Homersfield, near Harleston, Norfolk, where her parents, John and Sarah Ann Hill, then resided. Her uncle, James Whiting, was one eminent for his Christian liberality, having erected and endowed the meeting-house in the adjacent village of Wortwell. She was indebted for her religious sentiments and principles, to that source from which so much good influence has flowed, the prayers and lessons of a pious mother. So many are the instances in which maternal instruction has been blessed,—where unusual attainments in religion are found to have commenced with the dawn of life, and to have been fostered by the holy and tender care of a mother's love, that additional instances are not necessary to show what good may thus be done. This instance, however, may serve to give new encouragement to those on whom more, perhaps, than on any, or on all besides, the character and welfare of their children depends, for time and eternity. In youth she was distinguished for her quiet and gentle demeanour; for her affection to her parents, for the preference which she invariably gave to the enjoyments of home, and for her diligent study of the Bible and other books conducive to mental and religious improvement. She was in early life associated with a Christian church at Bungay, under the pastoral care of the Rev. Mr. Shufflebottom, and thus obtained the benefit of Christ's ordinance, and of communion with his followers, privileges which she ever most highly valued. In 1800 she was married to Mr. Jarrold, of Norwich, who, during the many years of their union, found in her a devoted wife, an affectionate mother, and an exemplary Christian. He lives to deplore the loss he has sustained, but not to mourn over her removal to a better and happier world.

In the character of Mrs. Jarrold, few things were more remarkable than the unobtrusive manner in which the effects of Christian principle were manifested in her habitual behaviour. The depth and fervour of her piety, and its influence in producing Christian humility, and kindness, were seen chiefly in the uniform propriety of her conversation and conduct. Her excellence was displayed in the only way in which excellence can in general be displayed, by a constant, cheerful, diligent attention to duty in little things. Those who associated with her, could hardly tell to what to refer the impression which her character produced on their minds. Without ever attempting to say or do great things, there was such a readiness to every good word and work, such forgetfulness of herself, so much seriousness of mind, with an entire freedom from what was gloomy, austere, or uncharitable, that her excellence was felt before it was understood. She had "the ornament of a meek and quiet spirit," and thus did more good than many whose characters have more of glare, and whose movements have more of noise.

About seven years before her death, she suffered from a stroke of paralysis, and never completely recovered her former health and vigour. Like many Christians remarkable for their considerate and conscientious habits of mind, she did not always anticipate the awful hour of her removal from earth, and her summons to the judgment-seat, without doubt and dread. The quick apprehension she had attained of what was sinful, her low estimate of her own character. and her exalted views of the Divine Majesty, caused her sometimes to hesitate in cherishing the hope of being received to the joy of her Lord. These apprehensions were however not permitted to prevail, so as greatly to disturb the tranquillity of her mind; and they were at last all removed. As the close of life approached, all clouds were scattered, and her sun set in brightness. It was her privilege to glorify her Saviour not only by life, but by death. In her case it was seen that Christian excellence is something that nothing earthly can tarnish, and that Christian happiness, nothing earthly can destroy. During the few days of severe illness which preceded her death, affliction served only to call forth her faith and patience, and to display the truth and goodness of the Lord.

In her last hours she continued to manifest that affectionate concern for the spiritual welfare of all connected with her, which had influenced her through life; her servants as well as the members of her family, receiving each some appropriate counsel with her last blessing. She experienced the fulfilment of the promise, "Thou wilt keep

him in perfect peace whose mind is stayed on thee." She departed this life, Aug. 2, 1840. To those who surrounded her bed, she did not appear to die. She fell asleep in Jesus. Her spirit, without one struggle or sigh, forsook its earthly tenement, to be for everwith the Lord. "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever."

MRS. ALDRIDGE.

Mrs. Aldridge, the subject of this obituary, was the daughter of religious parents, who made it their great concern to bring her up in the "nurture and admonition of the Lord;" nor were their prayers and endeavours "in vain in the Lord." In childhood she was the subject of serious impressions, and in early youth she joined herself with the church of which her parents are members, meeting for worship in Scot's-lane Chapel, in the city of Salisbury. From this period her conduct was truly exemplary. She considered religion the great business of her life; and her deportment gave evidence that her heart was in the ways of the Lord. It was her great concern to make herself useful in her station; and she engaged with diligence, earnestness, and affection in the concerns of the Sunday-school, and in the cause of the Bible and Tract distribution Societies: and often was she found visiting aged females, contributing to their necessities; counselling and comforting them in their troubles, and offering up prayer to God in the chambers of the afflicted.

In October, 1837, she was united in marriage to Mr. W. Aldridge, of Romsey, and shortly after that time was with her beloved husband received into fellowship with the church in that place, under the care of the Rev. J. Reynolds. Soon after the birth of her child, her health began to decline; and early in the last spring there appeared symptoms of what her anxious friends feared was incipient consumption. In the course of the summer, she with her husband removed to the neighbourhood of Southampton; and hopes were then entertained, that change of air might have a beneficial effect on her health; but the disease had now assumed a form that baffled all the efforts of medical skill, and it was too apparent that her end was fast approaching. The following particulars noted down by her beloved friends, who attended her during the last stage of illness, present a pleasing testimony of the genuineness and power of religion in her soul; and also make manifest the great love and mercy of God to this disciple of his Son, through a period of pain and bodily weakness.

For the last two months she was confined to her bed; from which she could only be removed by the assistance of others. Through the whole she was supported by the consolations of the gospel, and comforted herself with thoughts of the righteousness of Christ as a sure foundation of a sinner's hope towards God. She fully believed that Christ died for sinners, and she sought redemption through his blood. "A guilty sinner," would she say, "is all I am, and Christ died for me. O, take my heart, Lord, just as it is, and make it wholly thine." One night of restlessness from pain and weakness, she said, "How sweetly that verse comes to my mind every time I awake:—

'Why should I complain of want or distress,
Temptation or pain? he told me no less:
The heirs of salvation, I know from his word,
Though much tribulation must follow their Lord.'"

And she added, "He who hath conducted me thus far, will not put me to shame; no, my heavenly Father has led me through many trials, and I am assured he will not remove me hence till he hath perfected me for the realms of bliss. It has been my prayer for a long time past, that I might feel more and more my depravity, and be enabled entirely to give up all I am, and all I have, to his glory." Looking back on the past, she said, "A few months ago I felt this particularly; and one sabbath morning, when early in the house of God, I took up the Congregational Hymn Book, and opened on the 587th hymn:—

'I ask'd the Lord that I might grow
In faith, and love, and every grace;
Might more of his salvation know,
And seek more earnestly his face,' &c.

The perusal of this hymn seemed to make it plain to me that my heavenly Father was about to answer my prayers, not exactly in the way I thought he would, but in that way which seemed to him best. It is by a course of affliction he is accomplishing that I longed to attain to. I desire to leave all things in his hands who hath loved me and given himself for me.

'My times are in thy hands;
O Lord, I wish them there.

May I but endure to the end. I fear sometimes my patience will fail; but last night, after being troubled for a while with unbelieving thoughts, these promises were applied with much sweetness and power to my mind;—'My grace is sufficient for thee, for my strength is made perfect in weakness.' 'I will never leave nor forsake thee.' No, the Lord will not forsake me, he will help me quite through. I wish to suffer without murmuring, all his righteous will." On one occasion she remarked, "How often

have I prayed that I might live as I shall wish I had lived on a dying bed; and I believe I was sincere in my prayer; but had I felt as I do now, (for it is one thing to contemplate death at a distance, and another actually to die;) how differently should I have watched unto prayer! It seems to me that if I were to live again, I should spend the whole of life in telling to sinners around what a dear Saviour I have found." At another time, after repeating the hymn—

> "When any turn from Zion's way,
> (Alas, what numbers do!)
> Methinks I hear my Saviour say,
> 'Wilt thou forsake me too?" &c.

She said, "What a mercy my acceptance with God does not depend on any worthiness of my own, but simply through the merits of the Redeemer; and I know not which is more to be wondered at, God's mercies to me, or my own imperfections and shortcomings." One time, after seeming to muse awhile, she said, "Oh, how often has Jesus sought fruit on this barren fig-tree, but how little has he found! He has said, Prune her, try her, and then came affliction. Doubtless it was necessary that by this means he should bring his wayward child to himself; this has been all in love and pity to me." One sabbath-day, when it was thought it would have been her last, she said, "I wish to meditate much on the sufferings and love of Christ to poor sinners. I have been thinking of heaven and the joys of the blessed inhabitants; many whom we love are there." At times she was exercised with thoughts relating to the duty of prayer; and such exalted views had she of the spiritual affections essential to its right performance, that she feared she had never truly loved prayer, either in health, or under her present affliction. Her weakness was now such that she could not collect her thoughts for continued prayer: but she seemed to derive comfort from the consideration that she was sure that she never enjoyed happiness on earth equal to what she had found in the service of the Redeemer. Often would she repeat the hymn,—

> "Give me the wings of faith to rise
> Within the veil, and see
> The saints above, how great their joys,
> How bright their glories be," &c.

And the verse of another,—

> "And lest the shadow of a spot
> Should on my soul be found,
> He took the robe the Saviour wrought,
> And cast it all around."

She was now near the end of her mortal course, and her bodily weakness was great, but her consolation in Christ was strong. On the day preceding that on which she died, she said, "Oh, my happiness is such that I cannot express it; it is indescribable. I would not exchange my state for all that is good and great in this world;—it seems I could not be happier were I in heaven." After some hours of suffering, she said, "I have lost that indescribable joy I felt this morning." One of her friends said, "But you do not doubt your interest in Christ?" "No," she said, with much emphasis, "I am sure I am a child of God, but I long to feel that joy again." Her mind was tranquil to the last. Frequently did she lift up her eyes, and move her lips as in prayer. And after an attack of suffering, which her friends thought would be the last, she clasped the hands of weeping relatives around her bed, and said, "Happy! happy! none can tell the joys I feel." She continued some hours conversing, and then requested prayer might be offered to God. A short time before she expired she was heard to say, "My grace is sufficient for thee." And thus it was, believing and hoping, loving and rejoicing, without a struggle or a groan, she sweetly fell asleep in Jesus, on Friday morning, Jan. 31, 1840, leaving an affectionate partner and infant son to lament her loss.

MR. HENRY SIBLEY.

On Saturday, January 4, 1840, departed this life, Henry Sibley, in the 66th year of his age; a most exemplary Christian, and highly-esteemed member of society. It is true he could not be ranked with the great or the learned, but he belonged to a much higher class; he had the character of good, which in the sight of God is of unspeakably more value than that of being great. He was for the long period of nearly forty years an ornamental member and active deacon of the church of Christ at Chishill, Essex. He discharged the duties of his office with great punctuality, zeal, and affection. He was truly the friend of the poor, and the comfort of the pastor. The nature of his office he well understood; he knew it was designed not for domination, but for service, to visit the afflicted, and to relieve the mind of the pastor from all other cares but those which especially attach to him as the minister of the word. "They who have used the office of a deacon well have purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Such was the character of our late lamented friend. He was distinguished by the fidelity that warranted confidence, and never betrayed it; by the gentleness that won esteem, without seeking it; and the humility that endeared him to all, without creating contempt. He felt for all, rejoiced in the good of all, and truly loved all who loved

our Lord Jesus Christ in sincerity. Possessing not the most shining talents, he had more than a common share of influence; but both were always employed to promote the advancement of his Saviour's cause and the comfort of his pastor's mind. Employed, too, with the greatest simplicity, and entirely free from all the airs of office, he was honoured without being proud, and beloved without the shadow of a disposition to take advantage of the high esteem in which he was justly held. He ever thought meanly of himself, and was only anxious to do good, without being commended. He could be firm and not pertinacious, yielding without weakness, and useful without self-admiration. There was in him no capriciousness to pain or disappoint you. Whatever may have transpired in his circle to cause vexation and trouble, he was uniformly found the kind and sympathizing friend. He could be burdened without complaining, and be at great pains to serve another's interest without seeming to suppose he had conferred a favour. The one concern that appeared to occupy his mind was to diffuse happiness, and to forget all he had done to promote it.

Through great nervous depression, our excellent friend had little enjoyment of life. His friends often lamented this, but it was not in their power to remove it. One thing, however, consoled their minds while he was with them, and gave them peculiar satisfaction when he was no longer here—the complete evidence of his piety. They had the full persuasion, therefore, that when he left the world, his fears and depressions were left behind. How pleasant must it have been to him to find that the light of eternity cleared up his sincerity, and for ever banished his suspicions! How delightful to meet with the smiles of his Saviour, at the time when fears were too much entertained of his frowns! to enter into the joy of his Lord at the moment when dread had perhaps been felt of being cast out of his sight for ever.

> "Happy soul, thy days are ended,
> All thy mourning days below."

It is gratifying to be able to add of him, that his want of enjoyment seemed never to prevent his attending to any important duty. As long as he was able, he was always found at his post; and, although of a very weakly frame, none were more constant in their attendance at the sanctuary, either on the Sabbath or the week-day services, for a period of more than forty years.

It is a remarkable and affecting fact, that the two persons who had held office together for so many years, whose care, attention, and kindness had secured at once the esteem of the pastor and his flock, should, though so far from the same age, be both removed in the course of one month, from the church militant to the church triumphant—the one above named, and the other, Joseph Wilkinson, who lived to the age of nearly eighty-seven years.* They both became officers in the same church at about the same time: they worked together, they often worshipped together on earth, and they quickly followed each other to the mansions of glory.

The pastor feels that he has lost two of the most kind, attentive, and excellent men that ever took office in the church of Christ. Between them and himself there was never, for a moment, the appearance of unpleasantness. He could truly say of them, that they were "fellow-helpers to the truth." Thankful would he have been to have had their friendly attentions continued a little longer; but their work is done, and their presence was wanted in heaven, where there is the enjoyment of better society, and to the pleasures of which we thus have an additional call to aspire.

Happy will it be for the cause of the Saviour, if all who may hereafter fill the office so honourably filled by these worthy men, would, in imitation of their example, exert themselves as they did to promote the comfort of the pastor and the flock; to take care that nothing should disturb his mind, or in the least interrupt him in the discharge of the solemn duties of his holy calling. It was for this very end that the office was itself instituted by our Lord; that the pastor might give himself more entirely to the ministry of the word and to prayer. Doing thus, they may prove his joy now; and his crown of rejoicing in the day of the Lord Jesus.

The following lines were written by the Rev. J. Horseman, the worthy and liberal rector of Heydon, and have been inserted by his request as a token of the high esteem in which he holds the memory of our departed friend.

> "Thy mem'ry, Henry Sibley, all revere!
> Thou wast to those who knew thee justly dear!
> Thou hadst an honest heart, and plain, good sense;
> To what is learning call'd, hadst no pretence;
> But wast, by grace, to something better led:
> And in the holy book of God well read:
> There wast thou taught for what our Saviour came,
> Why on the cross for us he suffer'd shame;
> What are the grounds on which in him we trust;
> And what our hope when dust returns to dust.
> O may we tread the path that thou hast trod,
> And pray to walk, as thou hast walk'd, with God!"

Chishill. T. D.

Home Chronicle.

HALF-YEARLY DISTRIBUTION OF PROFITS

TO THE WIDOWS OF PIOUS MINISTERS,

Arising from the Sale of the Evangelical Magazine.

January 12, 1841.—Sum voted £639.

Name.	Age.	Sum.
ENGLISH CASES.		
B., E.	59	£10
B., M.	40	8
B., D.	78	10
C., M. A...	100	10
C., E.	98	10
C., A.	68	8
C., J.	57	10
C., A.	72	10
C., M.	59	8
C., M. A...	44	8
D., A.	47	10
D., E.	68	8
D., M.	47	10
D., M. A...	38	8
D., E.	71	10
E., E.	54	10
E., A.	71	10
E., S.	71	10
F., H.	52	10
F., E.	64	10
G., M.	55	8
G., A.	45	8
G., M.	68	10
G., A.	40	8
G., J.	36	8
G., A.	66	10
G., M.	47	8
G., E.	63	10
H., M.	74	15
H., E.	48	8
H., A.	78	10
H., A.	86	10
H., D.	78	10
H., M.	72	10
I., I.	49	6
I., L.	54	10
J., J.	63	10
J., E.	80	8
J., S.	42	8
L., S.	52	10
M., M. E...	70	10
N., A.	55	10
N., M.	53	10
M., M.	62	8

Name.	Age.	Sum.
ENGLISH CASES.		
O., M.	73	£ 8
P., G.	32	6
P., S.	75	10
P., S.	68	10
R., J.	76	10
R., E.	55	10
R., E.	42	8
S., E.	52	10
S., A.	68	10
S., E.	61	10
T., E.	65	8
T., A.	60	10
T., J.	59	10
WELSH CASES.		
D., L.	48	6
D., D.	75	8
E., E.	49	6
E., J.	39	6
H., M.	34	6
J., A.	67	8
J., A.	66	8
L., H.	60	8
L., P.	87	8
P., M.	75	8
R., J.	45	12
S., B.	72	8
W., M.	72	8
SCOTCH CASES.		
B., J.	50	8
D., M.	54	8
G., R.	68	8
J., A. P. ..	66	8
K., W.	51	12
P., E. L. ...	61	8
P., E.	74	8
R., J. W. ..	57	8
S., M.	69	8
W., A.	67	8
W., A.	44	6

CHEAP BIBLES.

No friend of the human race can feel indifferent as to the results of the present controversy on the subject of the Bible monopoly. Those public-spirited men who have stood forward, in the midst of obloquy, to advocate the simple principle, that the word of God ought to be given to the people at large, but especially to the poor, at the cheapest rate possible, deserve well of their country and mankind. To Dr. Thomson, one of the earliest and most effective movers on this question, it must be a high gratification to perceive how far his labours have already been crowned with success. He has seen the monopoly utterly destroyed in his own country; and Sir David Hunter Blair, selling Bibles at less than half their former price. And though he has not beheld the full triumph of his benevolent efforts in this country, yet he has seen the Oxford University Press coming to his aid, by an announcement of Bibles and Testaments at prices as low as those advocated by Messrs. Childs and Campbell. The question is now in a very hopeful position; and if public-spirited Christians will keep on moving, fearless of the reproaches heaped upon them by parties interested in things remaining as they are, the result will be as certain as the triumph will be glorious.

We particularly recommend to the attention of our readers, Dr. Thomson's pamphlet on the momentous question, and Mr. Campbell's "Monopoly and unrestricted circulation of the Sacred Scriptures contrasted." They cannot fail to remove doubts from any unprejudiced mind. As to the absurd nonsense that the Dissenters are bent on injuring the Bible Society, this is not worth a thought; since those who have made the charge do not believe it themselves. Let the Committee and officers of the Bible Society show themselves to be the friends of their constituents, and they have nothing to fear.

NEW BROAD STREET MEETING.

MONTHLY LECTURES.

Service to commence at Twelve o'clock precisely, on the Tuesday mornings succeeding the first Lord's day of every month.

We beg to direct particular attention to the following course of seasonable lectures. At a moment when Popery and kindred errors are spreading, with fearful rapidity, throughout the land, it is high time that all who abide firm in the truth of God should bestir themselves.

January 5.—Rev. John Clayton, "The sufficiency of the Scriptures as the only and the authoritative rule of faith and practice."

February 9.—Rev. Dr. J. P. Smith, "The nature of religion and the Christian life, as distinguished from the principles maintained by Romanists and high Anglican churchmen."

March 9.—Rev. Dr. Fletcher, "The apostolic ministry, and the assumed apostolic succession."

April 6.—Rev. Dr. Burder, "The impiety of claiming for human tradition, an authority co-ordinate with that of the Holy Scriptures."

May 4.—Rev. George Clayton, "The right of every man to study the Scriptures for himself, and the principles by which the exercise of that right should be regulated."

June 8.—Rev. Thomas Binney, "The Christian ministry not a priesthood."

July 6.—Rev. John Clayton, "The doctrinal errors of Romanism and modern Anglicanism, on matters essential to the purity of the Christian faith."

August 3.—Rev. Dr. J. P. Smith, "The early corruptions of Christianity, and their mournful accordance with apostolic predictions of the great apostacy."

September 7.—Rev. Dr. Fletcher, "The characteristic tendencies and spirit of Romanism exhibited in modern Anglican Protestantism."

October 5.—Rev. Dr. Burder, "The doctrine of baptismal regeneration, unscriptural and pernicious."

November 9.—Rev. G. Clayton, "The Scripture doctrine respecting the Lord's Supper, and the untenable character of transubstantiation."

December 7.—Rev. Thomas Binney, "Invocation of saints, and prayers for the dead, unwarranted by the Scriptures, and injurious in their tendencies and results."

A WORD OF ENCOURAGEMENT TO WIDOWS.

RESPECTED FRIENDS,—I have just passed by the house of a godly minister, who is never likely to preach again. He is sinking fast into the grave, and his wife and seven young children will be left to make their way through the wilderness alone. This excellent man never had salary enough to support his family, and therefore to lay by any thing for them was impossible. The knowledge of this circumstance awakened feelings about widows and orphans, which have not been asleep for many months, but which I have been prevented from making known out of respect for beloved friends, who are now provided for, and whose names I will now mention.

1. The widow Nasmith and family.—When the laborious, and indefatigable, and useful Nasmith died, I felt it exceedingly. The suddenness of his death, together with the agony he endured, overwhelmed me. Then his being away from his family, at an inn, among strangers, seemed to bring before me what would probably be my lot. Then again, his bereaved partner, left with scarcely a penny in the house, also distressed me; and, though I doubted not for a moment but she would be provided for, I could not help seeing that something had been neglected. "He that loveth his wife, loveth himself." A bachelor may do as he pleases about his food, or his clothing, or his coffin; but a married man and a father has powerful claims on his tenderness, and prudence, and forethought, which must not be overlooked.

The agonized feelings of a mother are oppressed quite enough by her loss, without having those feelings wounded, by knowing that her poverty and her wants are placed before the public in all the newspapers—and that in the most pitiable strains. So much is due to the feelings of a wife and children, that a good man ought to try every effort to prevent it. The Father of mercies has said, "I, wisdom, dwell with prudence."

As soon as I recovered from the shock occasioned by Mr. Nasmith's death, I determined to write a paper on the importance of insuring minister's lives; but I could not venture to do so until the case of his widow was comfortably settled.

2. But now, amidst the uncertainty of human life, behold another big wave rolled in upon us. Before Mr. Nasmith's case was finished, the mournful news arrived of the death of our dear friend and brother, the missionary Williams. Then I thought I must delay a little, until provision is made for our widowed sister, Williams, but now I see I must wait no longer.

What I wish to observe on the subject is,—

1. That Mr. Nasmith's was an extreme case for home.

2. Mr. Williams's an extreme case for foreign.

3. That ordinary men, whether missionaries abroad, or ministers at home, cannot expect that their widows and orphans will excite such sympathy, and call forth such resources—and yet their wives and their children are equally dear to them—and something ought to be done for them while the husbands and fathers are alive.

I propose, therefore, that the subject be taken up chiefly, if not entirely, by widows; yes, by you widows. There are widows in all our congregations. A few of them are rich widows; and others who cannot be said to be rich, yet are in very comfortable circumstances. These widows have felt all the pangs occasioned by the death of their husbands. Yes; they watched around the dying bed; they moistened the parched lips; they wiped away the cold sweat; and, perhaps, they closed the eyes which had once gazed upon them with so much delight, yea, they saw the mortal remains carried to the cold grave; yet they have not felt the additional pang which many a minister's widow has felt—that of scarcely having a cottage to dwell in, or a good fire in the winter, or comfortable clothing for herself and her fatherless children: and now it may be asked, what can be done to prevent such misery in future?

I answer, there are two excellent insurance societies, which have a particular reference to ministers, and a small sum, say, 5*l*. annually, if the minister be a young man, and more in proportion to his age, paid by these widows into one of the societies, would secure to the minister's widow 25*l*. a-year, during her life. One of these societies has its office at the Congregational Library, Finsbury, London; and the other, is the noble institution, 62, King William-street, London-bridge.

I wish, respected friends, to call your attention to this matter, but I beg it to be distinctly understood, that I am not writing for myself, but for my brethren; and as the postage is now so cheap, I shall be most happy to hear from widows or other friends interested in this important object.

A letter addressed to the Mission House, Blomfield-street, Finsbury, London, will be attended to, by

Respected friends,

Your very obedient servant,

RICHARD KNILL.

INFANT EDUCATION

Rendered subservient to the Missionary Cause.

A tract recently published, offers some suggestions relative to the diffusion of a missionary spirit by means of infant schools. Facts brought under the notice of the Christian public in the periodicals of this month, claim for the subject a more attentive consideration.

In the memorial of the Home Missionary Society, read at Bristol and published in the magazine, it is stated that the number of conversions known in all the Christian churches of England, cannot be computed to exceed one-fifth of the annual increase of the population. At this rate, how fearfully must we retrograde in our religious

character as a nation; and how can we hope to overtake the advance of numbers but by extensive and well-concerted efforts for the benefit of our youthful population? We must not relax our efforts for adults, as individuals; but it is to the multitudes of the young that our hopes and energies must be directed.

By the Missionary Register it appears that a vast, deeply laid, well supported scheme for the establishment of diocesan schools is in progress, and that "fifteen thousand three hundred and ten promises of aid have been obtained, including seven hundred and eighty-nine noblemen of landed property, and four thousand and ninety-nine clergymen." A number of training-schools are in progress, in which the teachers are to remain three years. Excluding from our view such dioceses as those of the excellent Bishops of Chester and Winchester, and perhaps a few others, is there not too much reason to fear lest the alarming prevalence of the tenets maintained by the Oxford school among the nobility and clergy of this country, should render these institutions schools of heresy, and strong-holds of spiritual despotism? Should we not promptly and vigorously set ourselves to pre-occupy the ground by instilling scriptural truth in all its simplicity and purity into the minds of the young?

The embarrassments of the London Missionary Society recorded in the Evangelical Magazine for this month, furnish another argument. If the reiterated appeals and encouraging reports from afar, fail to bring up the income of the Society to that of a previous year, instead of exclusively resting our hopes on its present supporters, will it not be our wisdom to endeavour to train up another race to a standard of effort and self-denial unattainable by this generation?

Incalculable as have been the benefits conferred upon this country by the system of Sabbath-school instruction, it can but partially secure the objects now in view. The isolated instructions of the sabbath, though by the blessing of God they are often made effectual to implanting the germ of Christian principle in the minds of the pupils, can hardly suffice to cultivate their minds, to mature their characters, and to teach them "to endure hardness as good soldiers of Jesus Christ." Sunday-schools will also probably find a check, or at least a limit, in the general extension of the diocesan system, as it is to be supposed that the pupils in the day-schools will, for the most part, be retained under the same influence on the sabbath.

The British and Infant School systems are doing much to provide scriptural education for the poorer classes, but they might be rendered greatly more efficient, if Christians would endeavour to give them a right direction. If each congregation possessing the means, would have a British School and Infant School for the poor, and a second Infant School for the respectable classes under its own auspices, and would thus shelter the young under its own wing, securing for them the affectionate interest and visits of their own pastor, and of those most eminent for piety and mental superiority among the members, who cannot perceive the many blessed results that might be anticipated?

Much cost and labour would, however, be required to carry out this plan, and though it would yield for both an ample recompense, it is merely thrown out as a passing hint. Much good might immediately be accomplished at a small expense by qualifying pious and intelligent persons to engage in the work of tuition. As they are much in request at the present time, they would have no difficulty in finding situations when so qualified.

Many of the teachers at present engaged in this work, have undergone no previous mental and moral preparation beyond the few weeks or months spent in the model schools. Few have entered upon it with a deep conviction of their responsibilities; fewer still from a simple desire to be useful. In a letter now before the writer, from the excellent and indefatigable secretary of the Home and Colonial Infant School Society, he says, "There are few things more desired by the committee than to see infant school teaching taken up by a higher class of persons, and in the spirit to which you advert. They are painfully sensible of the defects of many now trained. Even when the heart is given to the work, previous associations and bad habits are not to be overcome, and when teaching is only taken up as a livelihood, of course matters are still worse." Is not this a state of things much to be regretted, with regard to an office perhaps second in importance only to that of the ministry?

The growing intelligence of the times will, before long, create a demand for teachers of a higher standing, and if these are not furnished from the ranks of Christians they will be sought elsewhere. The three years' training proposed for the diocesan schoolmasters, will throw ours into the shade. But might not more efficient and more conscientious labourers be sought out from among our congregations, and introduced into the field? Much thought has lately been devoted to the important question of the best means for increasing the numbers and promoting the efficiency of the rising ministry. Without waiting till this is settled, may we not, in the mean time, be doing much to clear the way, and not only benefiting our own country, but in the

words of the letter already quoted, "be preparing embryo missionaries and evangelists to carry on the Lord's work abroad?"

With these views, the writer wishes to provide five female infant school teachers. They must have a more than ordinary share of piety, energy, and intelligence. They must have good sense, good temper, good health, and good spirits, a genuine love for children, a winning and cheerful manner, and aptness to teach. They must be able to read and write well, and express themselves correctly, and know something of arithmetic. They must have much scriptural knowledge, and some information on general subjects. They must be able to sing hymn-tunes, and have correct ears and good voices. They must not be under twenty years of age, and must have been, for not less than a year, consistent members of churches, Sunday-school teachers, tract distributors, and collectors for the Missionary Society. They must enter on this employment from the desire of usefulness, and propose first to lead their infant charge to give their young hearts to their Saviour, and then to create in them the wish to be the means of bringing others. Their aim must be to make these infants so many little missionaries to their own families, and to awaken in them a deep interest for heathen children abroad. They must retail missionary anecdotes, and strive to make all the instruction they impart bear on the missionary enterprise.

The 10*l.* necessary for the board and instruction at the Gray's-inn-road School, books and travelling expenses of each, will be supplied.

Answers in the unassisted writing and composition of any who feel disposed to offer themselves as candidates, can be addressed to M. T., care of the Rev. T. Luke, Taunton, and must be accompanied by testimonials declaring that they possess all the foregoing qualifications from their ministers and deacons, and the superintendents of the Sunday-schools, also (unless with parents) from those in whose families they have resided. Further steps will then be taken to make choice of the most promising, but the final decision must rest with the Infant School committee. Any additional suggestions on this subject, if sent through the same channel, will be acceptable.

The offer has been thus publicly made, in the hope of inducing others to follow it up. Lady Huntingdon had her college and her preachers; Mr. Simeon had his curates; and Mr. Wilson has his chapels. Are there no private Christians, who, in a like spirit, though in a humbler mode, would like to do something which might tell upon the interests of their country, and of the world in generations to come? Or, could not the members of some family, or a knot of young friends in each congregation, agree to find one such labourer? Is there not a teacher known and esteemed in their sabbath-school whom they could honour by selecting her for this purpose, and with whom they might maintain a friendly correspondence when she entered on her new duties? Let them think of the small cost at which a large amount of good might be thus secured, of the pleasure that would be theirs, in the recollection that in each case seventy or eighty little ones might thus be brought into the fold of the good Shepherd; and of the impression that might be made on our country, were many to combine for the same object. And let them think what would be their feelings if neglecting the opportunity now within their grasp, they were hereafter to see the children of our land taught another gospel; or, not content with diffusing a spurious Christianity, if Satan were to prompt his votaries to make some system of education a vehicle for infidel communications. If those lips which might have been taught to utter forth so sweetly the Saviour's praises, should be made to lisp forth curses and blasphemies; and if on these young hearts so susceptible of the endearments of his love, should be engraven other and polluting images, which years of after prayer and penitence might not be able to efface; who does not say, "God forbid!" The latter fear may indeed exist only in imagination, but the former is too justly founded. But three years may yet be ours to fortify the rising generation of our beloved country against the errors of Puseyism. May we be enabled to employ them well!

Jan. 9, 1841.

HOME AND COLONIAL INFANT SCHOOL SOCIETY.

The re-assembling of the teachers instructed by the Home and Colonial Infant School Society took place on Wednesday, the 6th of January, at the Institution, in Gray's-inn-road. It was the first of a series of half-yearly meetings, intended by the Committee to promote intercourse amongst their teachers and a spirit of improvement in their respective schools. Information was given upon new plans of teaching, by the officers of the Institution, and some of the teachers stated the result of their own practical experience.

There is at present in the Institution a teacher for the Mico Charity, intended for Trinidad; one for the Ladies' Society for Education in China and the East; and an agent for the Colonial Church Society, about to proceed to the Cape of Good Hope, in addition to the teachers in training for Infant Schools at home.

ACKNOWLEDGMENT.

Mr. Arundel gratefully acknowledges the receipt of Ten Pounds from S. and M. R., Liverpool; the appropriation of which, being at his discretion, has been as follows:—

	£	s.	d.
London Missionary Society	5		0
British Missions	2		0
Irish Evangelical Society	2	0	0
London Christian Instruction Society		0	0
	10	0	0

Mission House,
January 15, 1841.

CONGREGATIONAL CHURCH, CLAPHAM.

We have much pleasure in informing our readers, that the Rev. James Hill, late of Salford, has accepted the unanimous invitation of the church and congregation at Clapham, lately under the pastoral care of the Rev. George Browne, and entered on his labours on the first sabbath in the present year.

KENTISH TOWN.

On Wednesday, November 25, 1840, the Rev. M. A. Garvey, late of Highbury College, was ordained to the work of the ministry in the Independent chapel, Kentish-town, as co-pastor with the Rev. John Hasloch. The latter opened the service with reading and prayer; after which the Rev. John Burnet, of Camberwell, delivered an introductory discourse, founded on Matt. v. 15, "Ye are the salt of the earth;" and explaining, in very lucid and effective terms, the constitution of an Independent church. The Rev. J. Watson, late of Islington, asked the usual questions, which were replied to by Mr. Garvey, who gave a most interesting narrative of his Christian experience, together with the reasons which led him to preach the gospel among Protestant Dissenters, and the manner in which he proposed to exercise his ministerial functions. Dr. Henderson, resident tutor of Highbury College, then offered a devout and impressive ordination-prayer; after which the Rev. Henry Townley addressed the newly-ordained minister in a very affectionate charge, founded on 1 Timothy iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them; for, in doing this, thou shalt both save thyself and them that hear thee." Mr. Townley then concluded the service with prayer.

The ministers and friends, to the number of more than a hundred, afterwards dined together. Addresses were subsequently delivered by the Rev. Messrs. Burnet, Townley, Hasloch, and Garvey; and by Thomas Wilson, Esq., treasurer of Highbury College. Nearly two hundred persons afterwards assembled at tea, in the infant school-room.

In the evening, the Rev. James Stratten, of Paddington, delivered an excellent discourse from Hebrews xiii. 17, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you." The Rev. S. Robinson prayed, and read the second chapter of the first epistle to the Thessalonians. The hymns were given out, during the two services, by the Rev. Messrs. Pigg, Dyer, Gates, and Hobbs; and were accompanied, with much taste and talent, on the organ.

PROVINCIAL.

ORDINATIONS.

Rev. R. C. Pritchett.

On Wednesday, the 4th of November, the Rev. Richard Charles Pritchett, son of T. P. Pritchett, Esq., of York, and late of Rotherham College, was ordained to the pastorate of the church and congregation assembling in Bethel chapel, Darlington.

Workmen had been employed some time previously in improving both the interior and exterior of the chapel, and numbers looked forward to the day of ordination with joyful anticipations.

On no former occasion can it be remembered that so many Congregational ministers were convened in this town, and such was the interest, that long before the services begun, the chapel was completely filled in every part. The fact, that each of the ministers engaged in the services had known Mr. Pritchett from his earliest childhood, imparted additional interest and solemnity to the occasion.

The Rev. John Harrison, of Barnard Castle, introduced the services by reading the Scriptures and prayer; the Rev. W. H. Stowell, theological tutor of Rotherham College, delivered the introductory discourse, which was exceedingly luminous and convincing; the Rev. James Jackson, the venerable pastor of Green Hammerton, offered the ordination prayer; after the questions had been asked by the Rev. R. Winter Hamilton, of Leeds, the Rev. James Parsons, of York, Mr. Pritchett's pastor, gave the charge, during the delivery of which, when referring to Mr. Pritchett's early dedication to God, and his subsequent devotedness and piety, the congregation was deeply affected, and few were able to refrain from shedding tears.

After the morning service, about eighty ministers and friends dined together at the King's Head Inn, after which admirable addresses were delivered by the Rev. Messrs. Hamilton, Stowell, Jackson, Jack, Pritchett, T. P. Pritchett, Esq., of York, and T. C. Hopkins, Esq., of Darlington.

In the evening, the church was addressed by the Rev. R. W. Hamilton, of Leeds.

It is believed that the impressions produced on this interesting day will not speedily be effaced.

OPENING OF EAST-PARADE CHAPEL, LEEDS.

This beautiful structure, erected for the church and congregation under the pastoral care of the Rev. John Ely, hitherto worshipping in Salem Chapel, was opened for Divine worship by three services on Wednesday, the 6th of January. The audiences, each part of the day, were full, and in the evening quite overflowing, every part of the spacious edifice, including the children's gallery, and all the aisles, being crowded till no more could obtain admission. Ministers of the Independent denomination, and some of other denominations, were present from many parts of Yorkshire, and also several from the neighbouring county of Lancaster; indeed, we have not at any time witnessed so numerous an assemblage of ministers in this town; and had it not been for the snow storm, the numbers would have been still greater. The principals of the Independent Colleges at Airedale and Rotherham, the Rev. W. Scott and the Rev. W. Stowell, were among the number. The day, though frosty, was exceedingly fine. The Rev. John Ely opened the services with a solemn dedicatory prayer; and the Rev. Dr. Raffles, of Liverpool, preached from 1 Cor. iii. 9, "Ye are God's building." In the afternoon, the Rev. James Parsons, of York, preached from Ezek. xxxiv. 26, "There shall be showers of blessing." In the evening, the Rev. Dr. Leifchild, of London, preached from Psalm ii. 12, "Kiss the Son, lest he be angry," &c. The collections amounted, in the morning, to 293*l.* 9*s.* 10*d.*; in the afternoon, to 113*l.* 1*s.* 5*d.*; and in the evening, to 131*l.* 19*s.* 5¾*d.*: total, 538*l.* 10*s.* 8¾*d.* The ministers and many of the lay friends from a distance, (the number of whom was great,) dined together in the spacious school-rooms under the chapel, the Rev. John Ely presiding.

The chapel is, we believe, not surpassed in chaste and classical beauty of architecture, or in commodiousness, by any dissenting place of worship in the kingdom. Yet it is by no means showy or gaudy; but the style of Greek architecture best suited to a place of worship, namely, the Doric, which is at once solemn, grand, and rich, was selected, and the whole building is quite in character. It is built entirely of beautiful stone from the Harehills quarries. The front consists of a portico of six fluted columns, surmounted by a rich entablature and a pediment; the sides have handsome windows, surrounded with architraves, there being only one window in height, which gives light both to the gallery and the body of the chapel. The interior corresponds in beauty and chasteness of design with the exterior. The pulpit is constructed of finely-veined oak, and is very tasteful and elegant. Behind the pulpit, in a recess, is a large and fine organ, the front of which is in three compartments, the centre being semi-circular, with small Corinthian columns on the plan of the choragic monument of Lysicrates, commonly called the Lantern of Demosthenes, at Athens. Along the sides of the chapel, above the ordinary gallery, is a second gallery, light but firmly built, for the accommodation of the Sunday scholars. The chapel will seat one thousand six hundred and seventy persons, exclusive of the children's gallery, and two thousand, including those galleries. There are upwards of three hundred free or very low priced sittings for the use of the poor. Under the chapel are two spacious school-rooms, which may be thrown into one by the removal of the movable partition, and thus make a noble apartment for public breakfasts, &c. There is also an ample lecture-room for week-day meetings. Other apartments for meetings of committees and class-rooms make the building very complete. The cost of the land in this central situation was very considerable, being about 2,600*l.*, and the building will probably cost upwards of 9,000*l.*, making a total of between 11,000*l.* and 12,000*l.* The congregation began with a subscription of 6000*l.* among themselves; and they will receive 1,500*l.* for their former place of worship, Salem Chapel, from the congregation of the Rev. Wm. Hudswell, which will remove thither from George's-street Chapel. The architect of the chapel is Mr. W. L. Moffatt, of Doncaster, and Leeds, to whose taste and skill it does the greatest credit. Messrs. Hogg and Bedford, of Leeds, have executed the stone-work, and Mr. Farquharson, of Aberdeen, the wood work.

On the following Sabbath and Monday evening, the opening services were continued. Sermons were preached, in the morning, by the Rev. Robert Newton, President of the Wesleyan Conference; in the afternoon, by the Rev. Richard Winter Hamilton, of Belgrave Chapel; and in the evening, by the Rev. James Parsons, of

York. On Monday evening, the Rev. Dr. Harris, President of Cheshunt College, and author of 'Mammon,' and other able works, preached.

Up to the year 1790 there was only one Independent chapel in the town of Leeds, and that chapel was capable of affording accommodation, at the time in question, to about six hundred persons. In 1791, Salem Chapel was built. The number of Independent chapels now occupied in Leeds, is five, namely, Salem Chapel, Queen-street Chapel, Belgrave Chapel, Byron-street Chapel, and East-parade Chapel, which, taken in the aggregate, will afford accommodation to about six thousand persons, showing an increase in the accommodation of about ten to one, while the population of the town has increased, during the same period, in the proportion of about three to one. There are also two new Independent chapels in the immediate suburbs of the town, erected within the last few years, whereas there were formerly none, namely, one at Hamlet, and the other at Holbeck, yielding together accommodation to upwards of one thousand persons.

Other religious denominations, particularly the Methodists, with the several congregations which bear their name, though not strictly in connexion with them, have increased in at least an equal proportion within the same period at Leeds; and the number of places of worship in the Establishment in Leeds have been multiplied from four to eight since the year 1790, independent of the enlargement of the parish church now in progress. Formerly there was only one, now there are two Catholic chapels, from which data we may fairly infer that the increased numbers of the Independents and the Methodists do not arise from the decrease of the members of other religious denominations, or from the want of progressive increase keeping pace with the increase of population, but rather from the increased numbers that now attend on places of public worship, as compared with the numbers in former times.

REMOVALS.

The Rev. David Senior, late of Brotherton, Yorkshire, has accepted an unanimous invitation from the Congregational church at Selby, and commenced his labours there on the first Sabbath in November last, with pleasing indications of the Divine approbation and benediction.

It is earnestly hoped, that the rising interest in this populous and much improving town, which has been somewhat impaired and retarded in its growth by a succession of changes and untoward circumstances, will, under the wise, zealous, and affectionate ministrations of our brother, "grow up into him in all things, which is the head, even Christ," and hold forth the word of life, so that the pastor "may rejoice in the day of Christ, that he has not run in vain, neither laboured in vain."

The Rev. R. H. Smith, late of Upminster, Essex, having accepted an unanimous call to the pastoral office, from the Congregational church at Marlborough, Wilts, entered upon his new sphere of labour on the 13th ultimo.

General Chronicle.

SEMINARY FOR MISSIONARIES' CHILDREN AT WALTHAMSTOW.

The Committee of the Mission School, Walthamstow, beg gratefully to acknowledge the following sums, received since the last list was printed, in aid of the building fund. The enlargement is now nearly completed, and promises to secure much comfort to the children, and they earnestly entreat the Christian public not to withhold their assistance till the debt shall be entirely liquidated. They have received rather more than 300*l.* towards the 700*l.* required:—

	£	s.	d.
Thomas Hall, Esq., Tulse Hill	5	0	0
Miss Hall, ditto	5	0	0
Miss E. Hall, ditto	5	0	0
D. B., by Mrs. Kitson	1	1	0
Mrs. Thomas Wilson, Highbury	5	0	0
George Wilks, Esq., Blockley	2	0	0
Mr. Snow, Paternoster-row	1	0	0
Miss C. Knight, Winchester	1	0	0
Mrs. Venning, Norwich	1	0	0
Miss Smith, Camberwell	1	1	0
Joseph Gurney, Esq., ditto	3	3	0
Thomas Gurney, Esq., ditto	2	2	0
Mrs. Sortain, Brighton	1	0	0
Mrs. Shepherd, Sheffield	3	0	0
S. D. Dewhurst, Esq., Manchester	1	0	0
—— Franks, Esq.	5	0	0
W. Prince, Esq., Plymouth	1	0	0
Mrs. W. Burnell, ditto	1	0	0
J. Jacomb, Esq., Heavitree	5	0	0
John Young, Esq., Taunton	3	0	0
Charles Noel Wellman, Esq.	0	10	0
The Misses Dickenson, Speney Croft,	1	0	0
Astone	1	0	0
Collected by Miss Crisp	10	14	6
From a Fund, by Messrs. Hall, Gibson, and Field	20	0	0

FRANCE.

For the Evangelical Magazine.

About twelve months since, an appeal to Christians generally, was made in this Magazine, on behalf of Auxerre, a town in France, containing a population of 12,000, mostly infidels and Roman Catholics; there being not even a Protestant place of worship, nor more than six or eight *nominal* Protestants. This appeal was responded to by many benevolent individuals; and subscriptions amounting to 30*l.* annually, besides donations, have been received towards sending a missionary to that dark town: encouraged by which, the friends who are collecting for this cause, have applied to the Société Evangélique of Paris, offering them the sum of 45*l.* per annum towards the support of a minister, if they can provide a suitable one, and are willing to bear any other expenses connected with the establishment of the gospel at Auxerre. The following encouraging answer has been received from the Secretary of the Society, the perusal of which, it is hoped, will afford pleasure, and induce some other Christians to subscribe to the good cause, that at least 45*l.* may be depended upon in subscriptions, without the contingency arising from donations, while the latter will be always acceptable, and faithfully appropriated to the support of the gospel at Auxerre.

Subscriptions and donations continue to be received by the Rev. Dr. Reed, and the Rev. Dr. Cox, Hackney.

SOCIETE EVANGELIQUE DE FRANCE.

Secretariat Général, Rue des petites Ecuries, No. 13.

(TRANSLATED.)

Paris, Nov. 26, 1840.

Our honoured colleague and friend, the Rev. F. Monod, has shown me the letter which you addressed to him, dated the 10th of November, in which you inform him that you will place at the disposal of the Société Evangélique of France, a sum of 45*l.* annually, to be applied to the establishment of the gospel at Auxerre. We sincerely rejoice at the confidence you repose in our Society, and it is with great delight we see you taking an interest in the spiritual welfare of a population plunged in darkness, and in the midst of which, it will give us great joy to diffuse the glorious light of the gospel; we are the more disposed to co-operate with you and your friends in England, in prosecuting your excellent intentions, as we consider Auxerre as another important centre for the spread of the gospel, as a field where the harvest is ready, and where only labourers are wanting. We have the satisfaction to inform you, that we are using measures to place there an evangelist in a very short time, whose faith, devotedness, and ability have long been tried; and we hope that he will prove a blessing in the hands of God to the inhabitants of Auxerre. We completely participate in your views as to the importance there is of associating with the minister a faithful and zealous colporteur, (tract distributor,) who will prepare the way by distributing liberally Bibles and religious tracts. This is the plan we generally adopt; in almost all our stations the labours of the evangelists are seconded by those of Bible colporteurs. We can assure you that the gospel will be faithfully preached, for he to whom we propose to intrust this mission, has been, till the present time, blessed in his labours, and God has made him the instrument of awakening many; of this we hope soon to convince you, for we shall make a point of informing you particularly of all that the Lord shall enable us to do for the furtherance of your wishes, and those of your friends in England.

As the insufficiency of our funds, and the increasing expense which the establishment of a religious worship will create, can alone occasion any delay in the execution of your wishes, we beseech you to send us as speedily as possible, the money you intend to appropriate to that purpose, to the order of the Rev. J. Audebez, Secretary-General of the Société Evangélique of France. (Money has been forwarded.)

Accept the assurance of our devotedness and affection in Christ.

For the Committee,
J. Joel Audebez,
Secretaire Général.

On the same sheet, the Rev. F. Monod, of Paris, writes:—

My dear —, —This, I trust, will meet with your Christian and generous purpose; nothing shall be neglected to establish the evangelical station at Auxerre as speedily as possible. But our society is just now tried with an immense *defaut*. We are more than 40,000 francs (1600*l.*) in debt. Let us, therefore, entreat you to send funds as soon as convenient, and also to see if something more than 45*l.* per annum could be procured for Auxerre. The station, with the colporteur, will cost us more than 120*l.*, including the hire of a chapel. May the blessing of God rest upon the undertaking! We seek nothing but his glory and the salvation of souls through Christ. With kind regards,

Believe me,
Yours thankfully,
F. Monod, P.

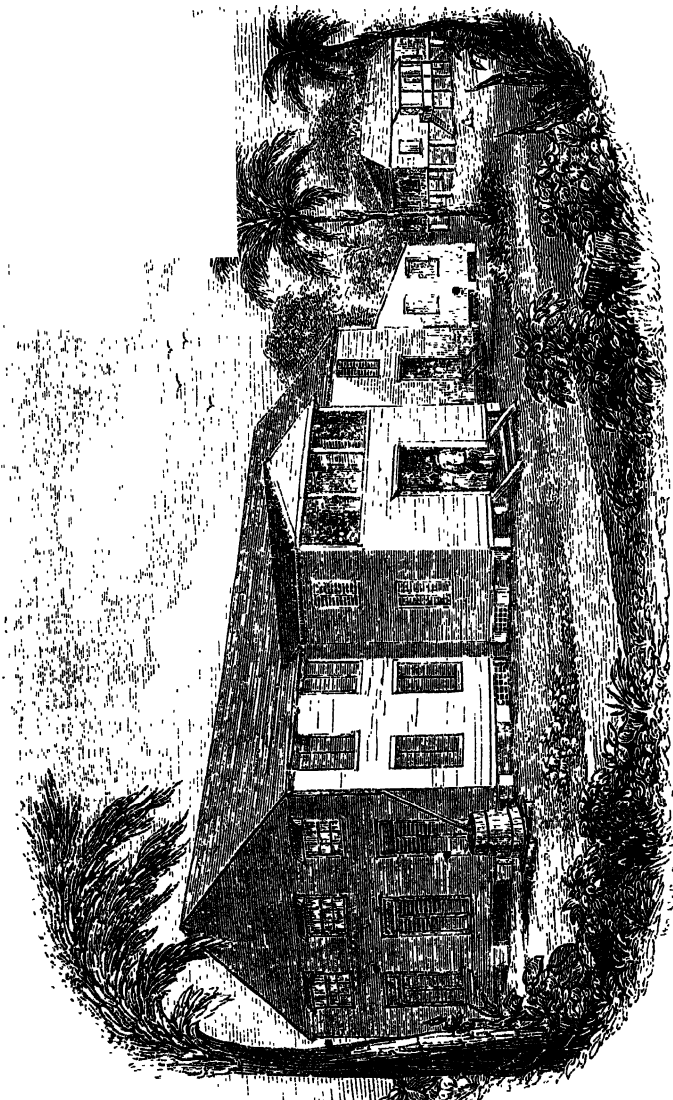
THE

MISSIONARY MAGAZINE

AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

ORANGE CHAPEL STATION.

ORANGE CHAPEL STATION, BERBICE.

IN 1834, when the stated ministry of the Gospel was commenced at this station, the people were in a melancholy state of ignorance, vice, and misery. They were hateful and hating one another; scarcely had a beam of Divine light shone upon their darkness. Not one was married, none baptized; neither could any read the Word of life. Destitute of a knowledge of the Gospel, they were living without God and without hope in the world.

Although the commencement of the Mission was attended with great difficulty and trial, a church was formed as early as the beginning of 1836, when fourteen individuals who had felt the power of the Gospel united in commemorating the dying love of Christ. Each successive month from that time to the period of emancipation, bore testimony to the prevalence of the truth, brightened the prospects of the Mission, and gave indubitable evidence of its participation in the Divine blessing. The good conduct of the negroes on the day of complete freedom, surpassed all that their most sincere friends had anticipated; and their subsequent behaviour has been in perfect harmony with it. Since the curse of slavery was removed they have advanced in intelligence, in industry, in sobriety, and every Christian grace. Their gratitude to God, and their love to his ministers, have been truly remarkable.

The average attendance on the worship of God during the past year, including the out-station, has been 850. The number of individuals under general instruction is about 1,200.

"The Church," says Mr. Haywood, "though in its infancy, is showing forth the praises of the Lord in the land of the living, and is gradually advancing towards the eternal kingdom, laden with the fruits of righteousness. About fifty of our brethren and sisters have already entered those blissful regions, and are now singing, and will for ever sing the song of redeeming love. Let these thoughts cheer us in our pilgrimage, and stimulate us to still greater exertion in the field of Christian enterprise, knowing that our labour is not in vain in the Lord."

The last report of this station affords conclusive evidence that the negroes are worthy of freedom. Mr. Haywood observes, "It has been an eminent blessing to them, and to the country at large; and we are certain it will be so to every country where the precious good comes. Had slavery in this colony, with all its horrors, been continued to this hour, what a different aspect our times would wear! What a different employment would many have been engaged in! We cannot be too thankful for the blessings we enjoy, nor too ardently desire nor too perseveringly seek, the entire emancipation of all the slaves on the face of the earth." And again, "There is a pleasing circumstance to report with regard to the collections in the past year, and it is this:—There is scarcely an individual in this neighbourhood, of twelve months old and upwards, who has not given something to the cause of God. The parents say, 'The same word that made them free, makes their children free, the same Gospel that brought salvation to them, brings salvation to their children also. Their children are baptized and prayed for, and afterwards instructed. And then, they say, to teach their children so early to sacrifice to God will bring them into a good fashion; and so the father's God will bless them; the mother's God will love them; and the children will take the places of the father and the mother, and carry on the big work when they are dead, and teach their little children again to do the same thing."

The progress of Christian liberality among the people at this station for the advancement of the Gospel, will be strikingly seen, when it is stated that in 1835, their contributions amounted to little more than 800 guilders, (about 55*l.* sterling,) while in 1839, they exceeded 10,000, (upwards of 700*l.*)

MISSIONARY VOYAGE OF THE CAMDEN.

The following extracts from the Journal of the Rev. T. Heath, containing a graphic account of his voyage, in the *Camden*, to the New Hebrides, New Caledonia, &c., with a view to carry out the important objects commenced by the lamented Williams, will be perused with peculiar interest by the friends of the Society. Mr. Heath sailed from Tutuila on the 17th of April, ultimo, and arrived at Sydney on the 9th of June following:—

1840. April 20—on board the *Camden*.—At the Meeting of our Samoan Mission, held at Upolu on the 30th ult., it was agreed that I should proceed in the *Camden*, to visit Rotumah and Tanna, at which islands our lamented brother Williams had placed native teachers in November last. It was also arranged that I should take additional teachers to strengthen those Missions; and afterwards visit other islands of the New Hebrides and New Caledonia groups. I trust that in accepting this important charge, I am in the path of duty, and that the Lord of Missions will deign to bless the attempt. The brethren agreed, 1. To pray for us; 2. To give some attention to my district during my absence; and, 3. If I should be cut off, that some of them would still follow.

We take with us five native teachers from Manono and Upolu, and five from Tutuila.

Both at the leeward islands, and at Tutuila, many native teachers offered their services.

Island of Rotumah.

April 28.—On going upon deck early this morning, I found we were close in-land. In an hour or two we were at anchor at the N.W. end of Rotumah. Some natives soon came off in their canoes. They are rather bold and forward, from their intercourse with whalers, but withal good-humoured. Among our early visitors was Tokonua, the man who, in November, pressed Mr. Williams to leave two teachers, and who spoke to the Chief of his settlement to receive them. He told us the teachers were with Marof, chief of a large district; but that Rimakau, on the opposite side of the island, was the greatest chief, and also the high priest. He is called emperor. Another chief (of the district where we anchored) is Kausiliaf, whose acting man, Fusifaua, came on board, but did not appear in a very good humour with us.

Tokonua sent two men with a canoe to fetch our teachers; and, in the mean time, as he speaks broken English, I employed two or three hours with him in correcting and extending the vocabulary, and sentences for a spelling book, obtained by our friends in November last.

About noon, our teachers Leiataua and Sau arrived, and had a very affecting meeting with their wives and children, and with the other Samoans, on board the *Camden*.

Their statement is, that Marof and his people have treated them very kindly, but have not yet embraced Christianity; that they have talked with the other Chiefs, including Rimakau, who all say that Missionaries and their religion are very good, and that many of the people wish to turn, but dare not until the Chiefs are willing.

In the afternoon the teachers and their wives and children went on shore, and Capt. Morgan and I, with our Samoans on board, took boat and went round to their station, Noatau, to see Marof. He received us very civilly, and we presented him with two hatchets, a red shirt, and a knife; and after thanking him for his kindness to the teachers, we had a long conversation with him on the subject of religion. As he also talks English a little, we wanted no interpreter. He admitted that our religion is good; that wicked men will go to hell, and good men to heaven, but added that he should not turn yet. I asked, "Who then is your God?" "Aye," he answered, "I no believe it—I no believe that at all." He declined giving me the name. I afterwards found that the names of three of their great gods are, Langafuat, Tokonua, and Kautani, and that the inferior ones are very numerous.

Afterwards I asked the Chief if he would let us have prayer, in Samoan; but he said we had better go to the teachers' house, and he would go and look, and tell his men to go. We had worship outside the house, and several approached to look on, but some officious woman came and drove them away. We sang two hymns, and Teava offered prayer. We then fixed with our teachers to go and see the Chief Ramakau next day, and returned to the vessel

April 29.—Having heard that some New Zealanders were living on the island, I yesterday sent a message for them, as it was reported that one of them had been a teacher, employed by the Wesleyans at Samoa. That on the vessel calling here in which he was proceeding to New Zealand, he found a

few of his countrymen, and resolved to stay.

This morning they came, and I recognised Pita, the Teacher. He said he held worship with two or three of his countrymen, but no Rotumah men had joined. That some wished to do so, but were afraid of the Chiefs.

We had arranged to go to see Rimakau, but it was very squally and rainy this morning, and we feared the ship could not safely remain, being ill protected from the quarter whence the wind was blowing. We arranged to walk across the island, (five or six miles at this point,) and for the mate to get under way, lie on and off, and send a boat when we returned.

On our arrival near Rimakau's house, he came up and shook hands. He said I was proud because I had my spectacles on, and then led us to a very ordinary house, which he said was "the king's palace."

Before we had time to state our errand, the Chief began to ask the Captain if he had been at Tonga, and all about the Chiefs and the war there; but in such bad English that we could only now and then catch his meaning. He intimated that he knew our religion; that Jehovah having made a man of the earth, took out a rib and made a woman—and that Jehovah was angry with Tanaroa, (that is the great god of Polynesia, whom he substituted for Satan,) and took him and threw him into the fire. He added, that they (of Rotumah) did not want to go so high as heaven—that they could do very well below, and that fire was a very good thing. Capt. Morgan and myself tried to get in a few words now and then, as to our object in visiting him, but he, ever and anon, turned the conversation. When we did gain his ear, he intimated that he was afraid to have Samoan teachers live with him; because, if any evil happened to them, Samoa would come and make war. He said it was very well for them to live with Marof and Kausiliaf. On our Samoan teachers entering the house, he was highly excited, and began to talk sometimes in broken English, sometimes broken Tonga, sometimes broken Samoan, about all the great Chiefs of Samoa, living and dead; their wars and exploits.

Our people said he was *faavalea*, silly, as we all began to be pretty well convinced. It was evident he had had too much *kava*.*

At length one of his young men who had been at Samoa was pointed out; I got him to interpret, and bit by bit, explained to Rimakau the leading points in our religion, and our wish that he should have a Samoan teacher or two, until a white Missionary could come. This we pressed upon him again and again, but to no purpose. He said they had better be with Marof, as he (the Chief) should perhaps make war, being the only warrior in the island.

As they now began to prepare *kava*, and to prepare it with their heathen ceremonies; that is, invoking their gods, &c., we departed, although the Chief had expected us to drink with him.

We felt most thankful that we had such a friend as Marof, whose influence we are informed is likely to increase, as he is to be the next high priest. On our return to the village near which we had anchored, I asked the Chief there if he would have a teacher. He took little notice of the question, but seemed to dissent, and then went away, and threw himself down as if dead drunk. The *kava* gave the answer. They sometimes drink it twenty, thirty, and even forty times per day. The vessel being out in the offing, we had to wait some time for a boat. During this time had some conversation with two natives of "King's Mill" group. They had many words in common with Samoa. This island (Rotumah) though perhaps only about 25 miles in circuit, has a very dense population, perhaps more than 12,000.

We left a steady youth (Jakoba) to be employed as a teacher if wanted. Two Samoans who had come hither when heathens, have become professors of Christianity, and one from the Harvey Islands. Here, and at the New Zealander's place, therefore, there is Christian worship. May the whole lump be leavened! Marof told us, with much feeling, of the 200 Rotumah men who were cut off at Erromanga, some time back. They went in the *Sophia*, Capt. Eli, to get sandal-wood.

Island of Tanna.

May 4.—On going upon deck, at 6 A.M., found the island of Futuna (Eranan) abreast. Soon after Anatom and Tanna came in sight, and then Niua, (Immer.) All was now bustle. I finally paired the native teachers, and arranged to leave two at Tanna, in addition to the three left by Mr. Williams, and two at each island where we might be successful. I found some difficulty, especially with the five from Tutuila, who wanted to be located all together. I divided among them paper, books, &c. Had previously given them shirts and wrappers.

About eleven o'clock we were near in Tanna, and I believe the hearts of several of us were sincerely raised to God in prayer for his presence and blessing.

Remembering the sad catastrophe at Erromanga, (now also in sight,) in November,

* A strong liquor of native production.

we resolved to take due precaution, and not to enter Resolution Bay until we had had communication with some of the teachers, and also one or more of the chiefs. It was some time before we could effect this, for we had a high sea, and had to tack several times in the offing before the canoes could come alongside.

At length one succeeded, and we found the natives in it friendly, and acquainted with our teachers. We induced two or three to remain on board, and gave them and the rest a number of fish-hooks to induce them to fetch off some of the teachers, who, we learnt, were unwell. This they agreed to, and about four o'clock, Salamea (a teacher) came on board, and with him Naurita, the old Chief who was the first to welcome Mr. Williams, and who was employed as interpreter on board H. M. S. *Favorite*, on her going to Erromanga to obtain the bones of our massacred friends.

Our teachers have learned very little of the language, but Naurita has picked up a little Samoan, and I a little Tannese; so that we could exchange thoughts pretty readily. We learned that three chiefs and some thirty to forty people attend worship; that they have treated the teachers very well, but as yet can scarcely be called Christians. Encouraged by the assurances of our visitors, we resolved to enter the harbour and anchor, though not altogether unapprehensive of danger.

While proceeding to anchor, I employed the time in getting words, and in examining the persons of the people, many of whom came alongside.

Tanna means land, and the natives call the entire island Tanna sore, that is, the great land. Hence the name, Erupabo, is the name of a large district of which Resolution Bay is a part.

The men are naked, with the exception of a slight covering round the waist. The women have coverings of coarse wrappers for the waist, and also coverings from the shoulders to the waist, woven from the pandanus leaf. Their bodies are many degrees darker than those of Samoa, but not black; about the colour of old copper coin. Many of the men wear beards, and curiously plat both them and their hair, in small portions. Many paint their faces black, or red, or a mixture of both. They are not tatooed. Their bodies are not athletic, nor so well formed as some Polynesians; but withal they have good and intelligent features, and with us, at least, were good humoured. Ear ornaments are common, and many we saw with the nose bored for a like purpose. Turtle-shell rings of two inches diameter are common in the ear; but some have pieces of wood three or four inches long, thrust through, which, if not intended to make them look more frightful, have certainly that effect.

On coming to anchor several canoes came alongside, but we only admitted a few, mostly Chiefs, on board; and arranged that we would go on shore to-morrow. This we did at the suggestion of our teacher, in order to keep our deck more clear. Those who came were very good humoured, and were exceedingly delighted with the Captain's two children. The light-coloured hair of the little girl was quite the object of attraction, and some of the Chiefs begged locks of it.

Had some conversation with Naurita, as to placing teachers on the neighbouring islands. We had thought of trying at Niua, Anatom, and Erromanga, having heard at Vavau and Rotumah, that the people were not all like those who murdered our friends. We also thought of Eranan, but anticipated difficulty from its being so much to windward. He objected to Anatom, that they were very bad people, but approved of all the rest, and engaged to go with us as interpreter, saying that he had friends both at Niua and Erromanga.

Resolution Bay appears to me an excellent station. It is also a good harbour. The entrance is from the N.W. We view from it, several villages and a considerable extent of land; and the strong light from the volcano, which is 10 miles distant, is now (10 P.M.) enlightening the horizon to the S.W.

Mr. Williams, as I said before, left here three teachers. We leave two more, to make five. Two of them have now their wives, whom we have brought with us.

May 5.—As we had some Chiefs on board last night, and others came this morning, I collected them on deck, and explained our object as Christian Missionaries, our gratification that they had treated the teachers well, our desire that they should throw off their *alema*, (gods,) and worship Jehovah; and that then, after awhile, white Missionaries would come and live with them. They answered, that it was good; that they would talk to their people about it, and expressed great pleasure when we told them they might expect white Missionaries. One of them invited me to go, and I at least felt glad to hear such an invitation, and said, if I did not, some other would.

About noon we took the native teachers in a boat on shore. I went and landed, and remained nearly an hour; Capt. Morgan remaining with the boat for fear of any surprise. On going ashore, a Chief led me by the hand, in the midst of some 300 or 400 people, who, armed as they were with bows

and arrows, and clubs, appeared rather formidable. Having reached a suitable spot, I occupied myself for nearly an hour in making presents to the Chiefs who had been kind to our teachers, and in exchanging fish-hooks for yams, curiosities, &c. We got some carried to the boat; but as my Samoan attendants were rather remiss, some of the yams were slyly withdrawn by the natives, and sold to us a second time over. As I was perfectly willing to part with some of my fish-hooks gratis, I did not care much for this; only I let some of the Chiefs know that I was aware of it.

I soon got perfectly fatigued with talking, and with the excessive noise surrounding me, and therefore returned to our boat, where I found the Captain busied in the same way as I had been; we then returned to the ship. Afterwards on board, we not only found that fish-hooks and good money, but shreds of handerchiefs, old clothes, and sails—in fact, rags, were eagerly purchased.

Old Naurita says he will go all the way to Samoa. I want to try whether a Tanna man can serve as an interpreter at New Caledonia. But he may not keep in his present mind.

Although only four vessels, including Capt. Cook's, have been before us, the natives do not appear wilder than the Marquesans. But of course we can only speak of those in and near the bay. The land is exceedingly well cultivated. The yams remarkably fine. We purchased some a yard long. The houses are low and not well built, thatched with the hibiscus leaf. We could hear of no idols. They worship many spirits, as at Samoa.

May 6.—Had again much intercourse with the people. Ascertained that they are cannibals, though several of them had denied it. Naurita informed me that he would go with us to Niua and Erromanga, but his friends were not willing he should go any farther.

Niua (Immer.)

May 7.—Early this morning we got Naurita and three companions on board, weighed anchor, and sailed for Niua (Immer.) By 10 o'clock, A. M., we were off Niua. We sailed for some time along the shore, thinking it was a compact island of about twelve miles long, but were surprised to find opening upon us, at the west end, a fine lagoon, extending far inland, the shape of a moon of three or four days old. When it was near sun-set, we resolved to lie on and off, and to make our attempt next day.

May 8.—Although we had a strong wind and a heavy sea against us, we resolved to persevere in our attempt, and for that purpose run in near the land, hoping that some of the chiefs would come off. But, though a canoe did come near, it was only again to invite us on shore.

The Captain being willing to let the boat go in, (as he always was,) and to go in it, I resolved to make one of the party myself, and, if possible, to land, as I had acquired a few words of the language. Naurita went with us, and said he would go on shore with me. On getting near enough to the rocks to talk to the natives who were assembled upon them, we found them very civil. One of our companions, (Zechariah, a Manono chief and teacher,) with my consent swam ashore. Three men met him in the water and almost embraced him. Lalolangi, one of our Tanna teachers, with a little persuasion, followed. I wanted to go too, but Capt. Morgan was unwilling, and shortly after Zechariah returned to the boat to tell me that I could not land, on account of the abruptness and slippery state of the rocks. In the mean time three or four natives came to the boat, and I called to other Chiefs by name, and sent them small presents of fish-hooks, &c. Nikiatu and Alangi were said to be the principal Chiefs. But I got a man into the boat, named Nau-umu, who appeared to be a secondary Chief, and whom we had seen the day before. I inquired of him, whether they would receive two teachers to instruct them how to pray to Jehovah. He said they would, and that he would go back with us to the ship to fetch them. In the mean time old Naurita had been talking to one of his acquaintance who swam off, and turned round to tell me that the teachers must go to him. On hearing that I had agreed with Nau-umu, he was very cross, and the two had some words about it. But I now began to find that we could get better support there than he could give us. Zechariah and Lalolangi reported well of their conversation with the people on the rock. A boy, indeed, had taken Lalolangi's wrapper off his head, and was running away with it, but he was soon pursued by a canoe, and the calico restored.

On returning to the vessel, our two teachers, Atamu and Iona, selected for this island, were soon ready. I made presents to Nau-umu of a hatchet, a red shirt, some fish-hooks, &c., and prepared similar presents for the two Chiefs Nikiatu and Alangi, and sent them by the Captain, with Teava as interpreter. The boat went off, in a high sea, followed by our sympathy and prayers.

On their return, we found, not only that they were well received, but Alangi and Nikiatu went to the boat and received their presents, and Teava ascertained that the latter was the greatest Chief on the islands. It was therefore agreed that the teachers should go to him, and he was well pleased.

The captain says he is a fine benevolent-looking man.

Thank God for the result of these two anxious days!—A strong wind, a heavy sea, and a bad landing-place, were unfavourable circumstances, but all has ended well.

Island of Erromanga.

May 9.—We are now under close reefed sails, and drifting towards Erromanga, where the lamented Williams fell. Shall we plant two teachers there? If it be the Divine will we shall, though on another part of the island.

May 10.—It has proved to be the Divine will. We have placed two teachers on Erromanga, the very island on which our friends were massacred six months ago!

Was it not imprudent to do so? So far from it, all on board are of opinion that the people with whom we have left them are among the best disposed on the New Hebrides. But to Capt. Morgan and myself it has been the most anxious day of this eventful week. More especially so to the captain, who had to take the boat in twice, first with the teachers, and then with some chiefs, and all the while the bloody scenes of November, in Dillon's bay, fresh in his recollection.

We have placed them in a settlement called Lesenturui, on the north-east side of the island, a few miles south of the bay in which Capt. Cook anchored. There is a small island bearing north-west, and Traitor's head bears about W. N. W. It is about 40 miles from Resolution Bay, (Tanna,) and perhaps 50 miles from that part of the island on which our brethren were massacred. Nauari is the principal chief of the district. Other Chiefs are Neaiue, Tauusi, and Solenau. To these, and to a Niua Chief there, I gave each a hatchet and a red shirt, some fish hooks, nails, &c. And under their protection we placed two of our favourite teachers, Lasalo and Daniela.

On nearing the place, to which we were directed by Naurita, a canoe came off; and the people, though shy at first, when they found that we had Tanna and Niua men on board, came close alongside, and we soon got some of them on board, after we had given them tokens of our good intentions. They turned out to be people from Tanna. Part of them remained on board, while Naurita and two of our teachers (Lasaro and Noa) went on shore to tell the people our errand, and to invite their Chiefs on board. They returned with a second canoe, with Nauari, Neaiue, and other Chiefs. They expressed themselves desirous of having teachers. After making them presents, I told them of the compassion of Britons for them, and our wish that they should learn to pray to Jehovah. To the whole they assented with smiling countenances, frequently exclaiming, *Aramai! aramai!* good, good!

But there was now some difficulty how to send all parties on shore, and to get off our interpreters who had staid behind. We had promised Naurita that the boat should go, but that was before we knew that they could come off in canoes. While, however, we were trying to settle the matter, both canoes went away, leaving the Chiefs and their attendants on board. There was no alternative but for the boat to go, and she had to go twice. Captain Morgan could not help feeling some fear, and proceeding cautiously. And when, as they approached, two canoes came off to meet them, he was rather alarmed when he saw the natives putting into the canoes bows and arrows, and also when he saw them occupying the rocks on each side the narrow entrance of the cove. But all ended well—the bows and arrows were for sale. The people saw the boat's crew were timid, and did every thing to inspire confidence.

On going the second time, one of the teachers, (who had been several hours on shore,) came to the boat to say that the people were very kind, and that God had been very gracious to them. These two apostles left them in good spirits. May God protect and bless them! We had much intercourse with the Chiefs on board, and the teachers and boat's crew saw something of their behaviour on shore; and all agree they are the best tempered and kindest we have met with; yet this is the first time a vessel has called upon them.

The island is volcanic—I cannot judge accurately of its size—may be 150 miles in circumference. The people are darker than those of Tanna, and some of them paint their faces a glossy black. The hair is frizzled, not woolly. Many of them are fine looking men. I especially admired a Chief named Nauari. They have been told of the murder of our friends Williams and Harris, and they say that many of the people who killed him are dead. The people with whom our teachers are stationed, think that this is the punishment inflicted on them by Mr. Williams's God. But I could not be certain whether they died of disease or by violence.

We are all delighted with the result. The cove into which our boat went we have named "Camden Cove." A small vessel might enter it, and within the bight of which it is the apex any vessel might lie on and off. A river runs into it, but was not examined.

The dialect of Erromanga differs much from that of Tanna, and still more from

that of Immer—I speak of the words only, not the structure.

May 11.—We could not, without great inconvenience, beat up to Eranan, or we could have placed teachers there with ease. The wind has so far favoured us, that, by taking a long tack to the northward on Saturday night, we fetched Resolution Bay (Tanna) early this morning, having had a delightful sabbath, both as to weather and religious services. Naurita and five other natives were with us. We did all we could to get some one of them to accompany us, chiefly from the hope that he would serve as an interpreter at New Caledonia. While our boat was preparing to go in, some canoes came off, and we made them all presents—those to Naurita in proportion to his great value to us; and then bid them farewell. One of the Chiefs begged us, on our return, to take five more teachers—three for Eranan, and two more for Tanna.

At four o'clock this morning, I rose to see the splendid bursts of light thrown out every ten minutes by the volcano. Often, also, fragments of stone might be seen thrown up aloft, although at our distance, (ten miles,) they appeared as nothing more than large sparks. But that which in the night appears all blaze, by day appears only like immense columns of cream-coloured smoke.

As to fertility, I have seen no other island like Tanna. The plantations of yams may be seen in all directions. We bought many, two and three feet long, and of a most excellent quality. When our friends were here in November, the natives gave them figs and other fruits, but it was now winter here, and we obtained none.

In the northern districts of Tanna, and also on Erromanga, is abundance of sandal wood. The New Hebrides will exceed even Samoa in time, as islands for trade, &c. The population is very large. We were told that the people in this district of the island were cannibals. The fact is, that they all are. Even since our teachers were placed at Resolution Bay, they saw two human bodies prepared for the oven. A compensation was demanded for those two lives, and a pig was accordingly given.

The three teachers left by Mr. Williams were all ill of intermittent fever, occasioned most likely by the coldness of the climate. We gave them some medicine. Lalolangi wanted to return home, but I found it would have a discouraging effect on his companions, and persuaded him to stay at least another year.

May 12.—We found ourselves this morning within 15 miles of the most eastward of the Loyalty Islands, an extensive range, of which very little is known. The one we saw presented a fruitful looking tract of land to the eastward, of 15 miles in extent. According to our course, the latitude of this group is inaccurately laid down on the charts; it is much farther east also than the charts make it appear. As we passed, I could not avoid saying, "Here, then, is another missionary field, nearly midway between Tanna and the Isle of Pines, and not more than a day's sail (with a fair wind) from either." Would that it might soon be occupied! But, alas, how can it, and the other large fields around, be occupied, unless the church redouble her zeal? Were we to sail hence in a north-west direction, what an immense number of islands to invite our benevolent attention! Among them are New Georgia, New Ireland, New Britain, and New Guinea; and still more northward the immense group of the Carolinas. From information given to us by whaling captains, we have good reason to think that at several of these missionary operations might be commenced forthwith. But the *Camden* can scarcely now visit frequently enough the existing stations. Well; I would have her still explore some of the above ground, and, if favourable, let a second vessel be engaged—say of half her size. Let none say it cannot be done.

At ten o'clock P.M. came in view of the Isle of Pines.

Isle of Pines, and New Caledonia.

May 13.—On rising I went on deck, and found that we were on the north-eastward of the island. The name is appropriate; large and long groves of pines, from 20 to 100 feet high, are visible in all directions. There is a good deal of flat land near the coast, but higher table land behind that, and a mountain in the centre, apparently 2000 feet high. We could find no entrance, the coast being bluff. Land seen stretching far to the north.

May 15 (Evening.)—As expected, we could not get near enough to have communication with the island; but this morning we were pretty near in, and two or three canoes soon came off, followed, in the course of the day, by several others. In fact, we have been in communication with the people all day, and the result is success again. "Bless the Lord, O my soul, and forget not all his benefits." Two teachers, Daniela and Noa, are placed on the Isle of Pines.

In the early part of the day we thought of anchoring, and proceeded toward the north end of the island for that purpose. But as we could not keep the natives off the deck, and on looking into the harbour, the Captain saw that it would require some time to tack out again, if need should occur, and also that there were several canoes waiting for us, we resolved not to anchor

then. We wished especially to wait for the return of two of our teachers sent on shore.

In the first canoe which came off, there were four men. They held up cocoa-nuts for barter, but were shy, and for some time kept at a distance. We beckoned them, and showed fish-hooks and red cloth, which we offered; but they did not come very near, until I held up a hatchet. That brought them alongside, and we then bartered, and made them a present of the hatchet.

After a little delay, we got three of the men on board, and proposed they should stay while two of our teachers went on shore to seek the Tonga men supposed to be there, and to try and make known what we came for. Noa and Fauvasa went. Other canoes came off, and when the crew of one of them came on deck, the canoe drifted, and for several hours we had eighteen natives on board. They behaved well: only one stole some trifling article from the cook's place, which afforded us a reason for sending part of them on shore when an opportunity occurred. In the mean time, a large double canoe, with a deck nearly level with the water, came alongside. It was built after the fashion of the double canoes of Tonga, but clumsy, and less in size. The Chief on board her was a fine portly old man, whom they called Towl, but we could not ascertain whether it was a proper name, or a name expressive of his official dignity. He was said to be the greatest Chief, and he appeared to be a man of considerable authority. We allowed him and two of his people only to come on board.

We had signified to others during the day, and now signified to him our wish to leave two Samoans on the island. They all seemed well pleased, and we endeavoured to make them understand by signs, and by a few words we had obtained, that their teaching would teach them to read and to pray to Jehovah in heaven.

It was moonlight before our two Samoans came off again from shore. In the mean time we obtained a short vocabulary, and learned from Towl the names of the Tonga and Samoan men, and that they had gone away in a ship.

When this old Chief had ate some dinner (in the cabin) we were about sending his plate, with the remnants, to his people on deck; but this he sternly forbade, and said it was *anale*, forbidden. This showed us that we were still within the boundary of the *tabu* system.

When our two teachers returned (with one of the Chiefs in his double canoe) they cheered us by telling us of the kindness shown to them on shore. The people understood that two teachers were to stay, and were delighted; and they had actually prayed twice, and been joined by a houseful of people. They knelt the first time with their clubs and spears in their hands. With this our teacher Noa did not feel quite satisfied. He told them that was not the custom. They then ran and threw all their weapons into the bush, and united with the teachers in prayer a second time. Oh, what prayer meetings were those!

Our object being thus happily accomplished, we made presents of axes, &c., to the Chiefs, and affectionately bidding farewell to Noa and Daniela, sent them on shore in the natives' large canoe. Smile, O Lord! on this further attempt to spread the influence of the glorious Gospel!

Towl and Laasiumi are the two principal Chiefs who took charge of the teachers. A man of the name of Ioti, who first came on board, and another whom we afterwards saw, were of a reddish brown colour, very light; altogether different from the other natives. I tried to ascertain where they came from, and understood by their pointing, they were from Loyalty Islands, but could not satisfy myself.

The natives of New Caledonia, are dark copper—old copper-coin colour, about the same as those of the New Hebrides, but cleaner. One or two were slightly tatooed, which they said they had learned from the Tonga people; but the greater part are not tatooed at all. The hair of some is plain, of some curly; not woolly. The males wear no dress. The women wear a narrow wrapper round the waist, made of the bark of the hibiscus.

We found only two or three eastern Polynesian words, and these, perhaps, have been borrowed. There is a strong guttural (*gh*) and a nasal, and a *tsch*, difficult for our Samoans to acquire, but very easy for a German or a Scotchman.

The houses are better than those at the New Hebrides, and canoes also, though the latter are far from equal to the canoes of Samoa. The houses are thatched with a long grass. The people brought for sale spears, clubs, combs, &c., some of which showed considerable ingenuity. A sailor on board bought a beautiful, yellow, ebony club, shaped like a hawk's bill, and ornamented about the handle with a stuff very much like coloured worsted yarn.

Their superstitions we could not learn much of for want of words by which to make the inquiries. But our two Samoans who went on shore saw a house carefully closed up, into which they were not allowed to go, it being sacred. In front of it was a high pole elevated with a kind of figure of a bird at top. This they understood was an idol.

It interested me not a little to reflect that

we were thus engaged in planting the cross in the New Caledonia group, just when the Society was holding its hallowed solemnities in London.

May 18.—About noon the high land of New Caledonia came in sight. Squally, and high sea. Between five and six P.M., we entered the opening in the reef, the entrance to Port St. Vincent. It is nearly a mile wide, having a small low island on the left. On entering we headed exactly north-east, the opening being to south-west. A small flat island on the left hand entrance through the reef. Right ahead, and about four miles within the reef, are ranges of islands, between which is an opening corresponding with that through the reef, but narrower. These form the heads of the harbour. We sailed in with a strong breeze, in fine style, admiring the noble entrance itself, and still more the scene that burst upon us on entering the harbour. It is many miles in extent every way; all around are numerous islands, from a few hundred yards to several miles' in circumference, and behind the whole to the east, north-east, and north are seen the high mountains of the main land, pile beyond pile, until the highest are lost in the clouds, and some of them perhaps 6,000 to 8,000 feet high. They only present (with one or two exceptions) a few trees here and there on the sides.* They are principally covered with a high grass, looking, at a distance, like waving rye; or are bare and stony: but many of these bare places are occasioned by the natives burning up the grass, some instances of which we saw.

It was dark before we came to anchor, and no natives came off, but some of them who were aware of our presence lighted their fires. We enjoyed, once again, a quiet night's rest, thankful to escape the annoyance of pitching and rolling, squalls and high winds, especially as outside it was blowing almost a gale.

May 19.—Soon after sun-rise a canoe came off to trade, and we gave or sold shreds of red cloth, (good money here,) with some few fish-hooks, &c., for all they brought. They had nets, clubs, spears, nautilus shells, &c. &c. Also a few, and but few yams, for which they demanded a high price. They also brought one piece of taro.

Soon afterwards another canoe came off with similar articles for sale, and we now succeeded in persuading two to come on board, to whom two others were afterwards added, but we declined, at present, admitting more. From these I obtained a short vocabulary, and was surprised to find but two words in fifty in common with the Isle of Pines. This, however, is no more extraordinary than the differences at the New Hebrides.

On getting the natives on board, I proposed they should stay, and that the Samoan teachers reserved for this place (Fauvasa and Pagisa) should go on shore and try to make acquaintance with the Chiefs, and bring some one of them on board. This plan had answered very well at the Isle of Pines. But the two teachers were afraid when they left the ship, because some of the natives had pointed to different places on shore, and said, that *there*, and *there* they eat men. Now this is no more than the people of the New Hebrides and others do. The people of one island point to those of another; or those of one part of an island to another, and say, "There they eat men!" Yet our two teachers were timid, and so on getting on shore they only staid a few minutes; and when they returned they told me they were afraid to settle here.

As to that particular spot, I found it would not do, for there was no settlement. Only a few people seemed to have come there, to see our vessel. Yet I still hoped we should find a tribe in the harbour, having a Chief who would engage to protect them. At all events, I resolved to visit some of those places where (from the smoke) there appeared to be inhabitants.

In the afternoon the wind was too strong, and the sea too rough, to permit the canoes to come off. We saw one from a distant settlement foiled in the attempt.

The general appearance of the island is very much like the less wooded parts of Australia, save that New Caledonia appears most mountainous of the two.

The people are much like those of the New Hebrides, and the Isle of Pines—a very deep copper colour—their countenances are good. Some had their breasts besmeared with black, and a few their faces. Hair frizzled, and in many cases tied in a bunch behind, combed upright in front. The men, like those of the New Hebrides and the Isle of Pines, have very little clothing; but they brought off some female dresses for sale, from which it appears that the women have more covering. They have combs cut out of bamboo, in shape very much like the large broad dress combs of English ladies. They have also a loose mat, woven of long grass, to throw over the shoulder when cold.

We have as yet seen no houses, but only temporary huts, composed of a few sticks covered with grass; so that we fear they are like the New Hollanders, a wandering race.

Their canoes are clumsy, much like New Hebrides'. A large tree is scooped out, and then, along several feet of the centre,

the sides are raised by an additional plank sewed on. The outrigger a considerable distance away, perhaps six feet, and fastened by two poles only. They are awkward to manage; but the sails are made of good mats. Some of their clubs and spears show ingenuity, and still more the short well-woven noose with which (fixed on the fore-finger) they propel the spear. I bought from them some good fishing nets and well platted string. On the whole, I like the appearance of the people, but fear they are not only unsettled, but too few on this part of the main land to justify the expense of a separate Mission at present. I would, however, if I could, place two or three Polynesian Christians here to acquire more knowledge, and explain our object, &c. If they failed they could be removed to the Isle of Pines. In the mean time the latter is clearly the place to which we should give our chief but not entire attention; not only, on its own account, but as the key both to the main land of New Caledonia, at its south-west end, and to the large, adjacent group, called the Loyalty and Britannia Islands. Missionaries or teachers living there may easily visit the south-east part of the main land, for it is only about thirty miles away, and within the same great reef on the south-west; or at least that reef appears to extend across nearly the whole of the channel between them. It may be also that the dialect of the south-east end of the main land may more nearly agree with that of the Isle of Pines. But before any opinion can be formed sufficiently decided to guide ulterior measures on the main land, the latter should be examined at several other points. Places may be found both more populous, and in other respects more eligible, than Port St. Vincent. By anchoring a few days in a single port, one can form but an inadequate opinion of an island 480 miles in circuit. Both here and at the New Hebrides we have need to spend two or three months in exploring the various islands, bays, &c.

May 21.—Every day has strengthened our impression that the people of New Caledonia are a harmless people. They are timid, but to-day appeared a little bolder, for they brought some of their wives and daughters in several of their canoes. We had five or six canoes alongside altogether, containing 70 or 80 people. We think, however, that they constituted all the population within convenient reach of our vessel. We have several times made known our wish to leave some of our people, and they signified their assent. But our two teachers would not assent at all.

I have already said that the smallness of the population, and their apparently roving habits, make the establishment of a Missionary station here problematical; but I want some of our people to reside in order to get the language, and to ascertain whether a sufficient number to form a fold could be induced to remain together.

The harbour too—the unrivalled harbour—and fine land, ready clear all around, lead one to wish a settlement; by which to turn these natural advantages to good account.

I shall propose to our friends at Rarotonga, to send two or three of their people here, when the *Camden* next comes. They are more hardy and bolder than our Samoans.

On the 21st of May we left Port St. Vincent, and for two days had a good wind. After that we had very bad weather and baffling winds, and did not reach Sydney until the 9th of June.

ILLNESS AND DEATH OF RAZAFY, (SARAH,) ONE OF THE CHRISTIAN REFUGEES FROM MADAGASCAR.

The subject of this brief notice was one of the six Christian refugees, who left Madagascar in the autumn of 1838, and reached England in May, 1839. Her husband, Andrianilaina, had received the knowledge of the truth sometime before her mind became enlightened. His instructions and example were the means which God was pleased to render effectual in her conversion. She was soon convinced of the folly and emptiness of idolatry. It yielded no satisfaction to her inquiring and awakened mind. The truths of divine revelation were exhibited to her view, and she was led to renounce heathenism, and place her hope in Him who came into the world to save sinners. While still but partially enlightened, persecution led Rafaravary, (another of the refugees,) to her house. Her home thus became an asylum for one who had, for some time, suffered much in the cause of Christ. This, their first acquaintance with each other led to a close and affectionate intimacy, that proved of great value to Razafy, in teaching her the way of God more perfectly. Deprived of all the public ordinances of religion, they found a solace and delight in reading together the sacred Scriptures, in frequent prayer, and in conversing on the "things which pertained to their everlasting peace."

After many toils and sufferings, it was resolved to attempt escaping from their native country, a measure dictated by sound prudence, and justified by the example of the Saviour and his apostles. Providence

guided their steps, and guarded them from their enemies. They were permitted to accomplish the object, and escaped from a land of barbarous cruelty and inhuman persecution, and ultimately found a cordial welcome in this country at the period above mentioned.

Razafy never appeared, from the time of her arrival in England, to enjoy firm health. There was a delicacy of form, with a feebleness of constitution, that had been little adapted to the trials and hardships to which she had been exposed. These, no doubt, reduced her strength, and tended to shorten her days. Evident symptoms of disease appeared in the course of last summer, and arrangements were made, in harmony with medical advice, to remove her to a more genial climate, and though Madagascar would have received her only as a victim to persecution, she might have resided in safety at Mauritius, and possibly, if she could have reached that beautiful island without much fatigue, her life might have been somewhat protracted. She was, however, too feeble to undertake the voyage, and remained among us. Every possible effort was rendered that might administer to her comfort, and medical attentions were unremitting. She became gradually weaker, and on the 26th of December, early in the morning, perfectly conscious of her approaching end, and with an undisturbed hope in the Redeemer, she calmly entered into rest, being about 22 years of age.

Her experience as a Christian had not been greatly varied, nor could it be considered eminently rich. It was simple and unsophisticated. She loved the Scriptures. She was much engaged in devotional exercises, and always enjoyed conversing about the things of God. Frequently, during her illness, when Mrs. Johns entered her sick chamber, she found her evidently passing her moments in prayer. When too weak to assume the humble posture of kneeling, she would cover her face with her hands, and resting her arms on a table, silently pour out her heart before God. At family worship, their native language being employed, she would at times take her turn in offering prayer, and "often," (says Mrs. Johns, with whom she lived, in a letter to Mr. Freeman,) "have I much enjoyed hearing her when pleading for forgiveness of her sins, for the increasing faith and love, exhibiting much earnestness and humility, and thanking God for having visited her soul in the land of darkness."

One Sabbath evening, about six weeks before her decease, she requested Mrs. Johns to pray with her, and on being asked what blessing in particular she wished her to supplicate, she replied, "That I may see more of the glory of Christ; that I may love him more; and if this disease is to terminate in death, that I may dwell with him for ever in heaven."

On the Sabbath following, soon after the intelligence had been received of the martyrdom of many of her friends, she was evidently anxious to converse on the subject; specifying them by name, and expressing much delight in the hope of joining with them in glory in the celebration of the Saviour's love. She entered with much interest into the subject of the mysterious ways of Divine Providence, and seemed delighted in thinking of the goodness of God, that she, who had never seen an European in her own country, should have been brought here to England to die, and find a burial-place among them. "Yes," said she, "here, among the people of God, shall I be found at the resurrection on the judgment-day." This naturally led to conversation respecting her husband, whom she had left at Mauritius, and Mr. Johns, who had gone there with the hope of rescuing some of the suffering Christians in her native land. She wept much, while reflecting on the disappointment he would experience, on finding that they had been already cut off. "I shall no more meet him and you," said she, "on earth, but I hope to meet you in heaven, and then we shall rejoice together in the presence of the Lord."

About a week before her death, a friend at Walthamstow called to see her. She was then in a most happy state of mind. Her countenance beamed with delight while she expressed her desire to be with her Saviour, and yet her entire willingness to wait his time. "But pray for me," said she, "that my faith and love may increase."

A few days before her decease, she employed a great effort to express her thankfulness to her friends for all their kindness to her. On the day previous to her death, she said she felt extremely weak, and could not command her thoughts much. On the following morning, when death was evidently approaching, she became faint, but again revived, and attempted to speak, but could not be understood. Being asked if she thought she was about to be removed? she nodded assent, and seeing Rafaravary said, "This is Mary." Fainting again, she was asked how she felt, when she replied, "Jesus, Jesus, thou art now taking me;" —these were her last expressions—her breathing became feeble and shorter—she turned her head and smiled on a friend who was kindly watching her, and was soon numbered with them that have "fallen asleep in Jesus."

Information of her decease was given to the Directors of the London Missionary

Society, at their meeting on the following Monday evening, when it was resolved that a deputation from the Board should attend her funeral, which it was agreed should take place at Walthamstow, on Thursday, 31st December. A place in the family vault of James Hale, Esq., having been most kindly offered, her remains were placed there, after an appropriate and affecting service in Marsh-street Chapel.

On the occasion of her funeral, addresses were delivered by the Revs. J. J. Freeman, and R. Knill; the devotional exercises were conducted by the Rev. J. Arundel, George Collison, J. Adey, and R. Moffat. Geo. Bennet, and J. Foulger, Esqs., attended also, as part of the deputation from the Missionary Society, with Rev. Messrs. Dyer, Davies, and Smith, (Missionaries.) A large concourse attended, and much sympathy and interest were expressed.

On the following Sabbath evening, Jan. 3, the Rev. J. J. Freeman improved the event to a crowded and most attentive audience, from Mark x. 29, 30; "There is no man that hath forsaken house, or brethren, or sisters, or father, or mother," &c.

The latest intelligence from Madagascar is still distressing. The "little flock" is harassed and persecuted. But through the grace of God they remain stedfast, and continue to ask of British Christians, as the highest favour they can confer on them, to remember them often in their intercessions before God. "Oh, that the time to favour Madagascar, that the set time were come!"

MISSIONARY TOUR IN SCOTLAND.—INCREASING LIBERALITY OF THE SCOTTISH CHURCHES.

To the Editor,

My dear Sir,—The deputation to Scotland, consisting of Messrs. Hill, Lyon, and myself, having completed their tour, I embrace the present opportunity of expressing, in the name of my brethren, the pleasure we have enjoyed while engaged in pleading the cause of the perishing heathen; and would, at the same time, return our most grateful thanks to the ministers and friends of Missions in Scotland, for the truly Christian kindness and liberality which we have experienced during an extended journey.

We have had the pleasure of visiting the principal towns, from John o'Grot's House to the Tweed, as well as several churches in the Rural districts of the north—even Orkney, so remote, and hitherto unvisited by any deputation, received us gladly. We have been greatly cheered and encouraged by the attention and interest with which our appeals have been received, and by the spirit of true Christian liberality with which those appeals have been met. We refer with pleasure to the collections and contributions, to prove that the spirit of Missionary zeal is becoming more widely diffused, and is operating more vigorously in Scotland than heretofore; for, although the amount may not greatly exceed that of the former year, the appeal has been made after an interval of only twelve months, and not, as formerly, after an interval of two years. This fact is the more gratifying, as the brethren of the secession and relief bodies, by whom our funds have been largely aided, are liberally supporting extensive Missions of their own among the heathen; and I may add, that, from the lateness of the season, we were compelled to leave many important places unvisited. Thus, my dear Sir, if Missionaries are to be recalled, and our prospects of immortal bloom and immortal fruit are to be left to wither for a while, it will not be found charged upon our northern brethren. The zeal and devotion of the Society's agents, who have a good report of all men, and who could always obtain more pulpits than we, the Missionaries, were able to supply, say, No. The teeming audiences, which listened with almost breathless silence to the statements given of the state and prospects of our Missions, say, No.

Moreover, we have, during our tour, been repeatedly requested to urge upon the Directors to follow up the plan on which they have acted this year, and send a deputation *annually*. We hesitate not in saying, that from our experience, and various conversations with the friends of the cause in the north, such annual visitors would invariably be well received, and responded to with equal liberality. Shall we say equal? No; but with *growing* love and zeal, while the churches are experiencing, in return, the more abundant blessing of the Great Head of the church, in their union, their efficiency, and their joy. The cheering returns from Scotland this year, show that increasing numbers are believing what we ought to believe, "that there is that scattereth, but yet increaseth." It is a most gratifying circumstance, and one which has delighted and given confidence to us all amid our labours, that testimony has so often been borne by the pastors of churches and others who stand forward in the Missionary cause, to the beneficial reaction which effort and prayer for the heathen abroad, have exerted on the cause of Christ at home. The complaint has never once been heard, that what has been given to foreign Missions, has been subtracted

from what was formerly devoted to home operations; on the contrary, it has been said, and said by hundreds, that the more the churches with which they stood connected have devoted to the heathen, the more they have had for themselves, and the more they have done for home. Oh, that this faith in the Divine promises were more generally exercised, and this experience become universal; there would then be no complaint of want of funds, no want of labourers to fill up the blanks of the wide-spreading army of Missionary warriors, whose weapons are not carnal, but spiritual and mighty through God to the pulling down of the strongholds of heathenism. From what we have seen in Scotland, and that in an unfavourable season of the year, we would fearlessly express our confidence, that the friends of Missions there will earnestly endeavour, as the field of labour enlarges, and the call of the perishing for help becomes louder and more urgent, to increase their efforts for the rescue and redemption of precious souls, the overthrow of every system hostile to the Gospel, and the extension and establishment of our Redeemer's kingdom throughout the whole earth. Till this be attained, effort must become more vigorous, prayer must become increasingly importunate, till it prevail, as it shall prevail with Him, who has promised "to give the heathen to his Son for his inheritance, and the uttermost parts of the earth for his possession."

In conclusion, we cannot withhold from ourselves the pleasure of returning our most grateful acknowledgments to the very kind friends by whom we have been so hospitably entertained during our journeyings. We never had occasion to enter an inn, and the expense of this tour through Scotland, has thus been confined to the unavoidable items of fares for the public coaches, and the occasional hire of a gig. The saving to the Society from this source is far from being inconsiderable, and the value of their contributions is enhanced by the fact, that, in many instances, this hospitality has been exercised by those whose circumstances might well have excused them from so doing.

That God may still more abundantly pour out his blessing on the present means, and increase those means a thousand fold, is the prayer of yours

Truly and affectionately,

Walworth, January 19th, 1841. ROBERT MOFFAT.

EXERCISES OF CHRISTIAN LIBERALITY.—NEW YEAR'S GIFTS.

(Extract of letter from the Rev. J. D. Lorraine, dated Wakefield, Jan. 13, 1841, addressed to the Home Secretary.)

On the last Sabbath-evening of the year, I made a few remarks to my congregation on the present urgent claims of the Missionary Society, and suggested the propriety and desirableness of a new-year's gift. On the following evening I read your circulars at our prayer-meeting. I found that attention had been excited, and I left the workings of Christian benevolence to their own operation. The result has exceeded my expectations. At our early prayer-meeting on New-Year's Day morning, one of our friends proposed that the suggestion of the preceding Sabbath-evening should be carried out; and it was arranged that two ladies should sit in the vestry from ten till three o'clock to receive contributions. The people offered willingly, without further trouble; they came with their different sums till about 50*l*. were obtained. Some of the congregation did not know what was doing, and therefore, on the Sabbath, I announced what had been spontaneously presented. Others were ready to add to the amount; and now I have the pleasure of sending to the Missionary Society the sum of 67*l*. as a New-Year's Gift, from Zion Chapel, Wakefield.

I am fervently thankful to God for inducing my people to make this generous effort. Only last June, at the West Riding Anniversary held here, some of them contributed 5*l*., or 10*l*., or 15*l*., at the public breakfast. Only the year before they contributed an additional 100*l*. in answer to your appeal to raise 100,000*l*. When I compare what has been done here during the last three years, with what has been done by some of our large and wealthy congregations, I am sure the latter are greatly in arrears; while I am equally certain that we (I refer to my friends at Zion Chapel) are far from having reached the amount of our obligation. I do not suppose that an individual among us will suffer any privation from the efforts that have been made.

The Directors have the pleasure to state, that they have also received from the Rev. James Cooper, and friends, of Queen-street Chapel, Middlewich, besides the ordinary contributions, amounting to 63*l*. 3*s*., the sum of 23*l*. as a New-Year's offering to the London Missionary Society; occasioned by the announced insufficiency of its funds to meet the urgent demands which are being made upon them, in consequence of the abundant success with which God is graciously crowning the labours of its devoted Missionaries.

NEGRO GRATITUDE AND LIBERALITY.

(Extract of a letter from the Rev. J. Roome, dated Berbice, Nov. 13, 1840.)

In June last I had a severe attack of fever, from which, through the abundant mercy of God, I soon recovered. My beloved people, as well as myself, felt truly thankful that my life was spared and my health restored. To show their gratitude, they resolved to present a "thank-offering" to God, who had so graciously continued my soul in life; and to my astonishment, the amount subscribed by them for this purpose, exceeded 3,000 guilders, about 220*l*. sterling! It was with thrilling interest I watched them, of their own accord, from the child of a year old, to the man of hoary hairs, pressing forward to place upon the altar of the sanctuary, a "thank-offering" to God for his goodness to their minister! One dear man called out and said, in the peculiar manner of the people, "I value you, Sir, at THIRTY GUILDERS," (near 2*l*. sterling,) and several followed his example. Others, according to their ability, seemed delighted to cast into the treasury of God on this deeply interesting occasion. I think it right to state, that I distinctly told them that whatever they gave, it should all be appropriated towards paying for the new chapel. As a faithful steward I have, of course, applied it to that purpose. When I informed the people of my intention to do so, they said in reply, that "if Minister were sick, they would give him the last *bit** they had with all their hearts."

* A small coin, value 4*d*.

EMBARKATION OF MESSRS. LIVINGSTON AND ROSS FOR SOUTH AFRICA.

On the 8th of December, the Rev. William Ross and Mrs. Ross, and Rev. David Livingston, appointed to reinforce the Lattakoo Mission, in South Africa, embarked in the ship *George*, Capt. Donaldson, for Cape Town, whence they proceed to Algoa Bay.

APPLICATION FROM THE REV. W. ALLOWAY.

Mr. Alloway, of the Jamaica Mission, requests us to state that he would feel much obliged to any friends of the Society who could supply him with a number of branch candlesticks for the use of the Chapel at his station, where such convenience is at present greatly needed. Candlesticks so constructed as to admit of being fastened into the walls, or on the pews, would be the most suitable to his purpose. The Directors would gladly undertake to forward them from the Mission House, by one of the earliest ships proceeding to Jamaica.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st December, 1840, inclusive.

	£	s.	d.
Anonymous	1	1	0
J. Giles, Esq.	1	1	0
Septimus	0	5	0
Thomas Nitram	10	0	0
Mr. W. Byers	1	0	0
From a Friend on his wedding-day, per Rev. R. Knill	4	0	0
R. Ross, Esq.	1	1	0
Sundry rings and trinkets from various	1	3	0
Collected by Mrs. Cole, for Rev. R. Birt's Station, Caffraria	8	11	0
Anonymous, for the rescue of the persecuted Malagash	1	10	0
S. M. M., for the Mauritius	100	0	0
Miss Baker, for Female Education in the East	10	0	0
Collected by Mrs. Fleming, for the Orph. Sch. Neyoor	7	0	0
For the N. Teas. T. Raffles, G. Christie, R. Wardlaw, and W. Lowder	40	0	0
Albany Chapel, Albany-road, Camberwell	12	0	0
Harley-street Chapel, Bow	4	8	0
Clapham, A few young Friends, by Rev. G. Browne	4	12	6
Hoxton Academy Aux. Soc. on account	50	0	0
York-st. Walworth Aux. Soc. on account	35	6	0
R. C. Bowden, Esq. (A.)	50	0	0
Well-street, J. L. for Native Girl at Benares	3	0	0
G. Waugh, Esq. for Nat. Tea. Alex. Waugh	20	0	0
Legacy of late Mr. Alderman Venables	19	19	0
Bedfordshire.			
Bedford –			
Old Meeting	31	13	6
For Hillyard School, Africa	10	0	0
41*l*. 13*s*. 6*d*.			
Howard Chapel	23	4	7
For Nat. Tea. John Howard	10	0	0
33*l*. 4*s*. 7*d*.			
Cotton End, a Moiety	18	0	0
Berkshire.			
Maidenhead—			
Collection and Subscrip.	12	10	0
For Wid. and Or. Fund	1	11	6
Independent Meeting	70	1	4
Countess of Huntingdon's	31	6	11

	£	s.	d.
For Nat. Tea. John Richards	10	0	0
Less exps. 5l. 3s. 9d.	120	6	6
Cornwall.			
Aux. Society, per J. Baynard, Esq.	318	8	6
Cumberland.			
Carlisle	50	4	6
Brampton	5	2	0
Derbyshire.			
Belper, Mr. H. Lomas, for Infant School at Chapelton	5	0	0
Durham.			
Durham, Framwellgate Chapel	24	19	0
Chester le Street	11	7	6
Hampshire.			
Fordingbridge	15	0	0
Isle of Wight.			
West Cowes, per Rev. M. Geneste, for the persecuted Malagash	1	10	0
Kent.			
Sheerness	24	4	9
For Nat. Girl in India, to be called Elizabeth Holmes	2	0	0
26l. 4s. 9d.			
Lancashire.			
A Friend, for the N. Tea. George (2 years)	20	0	0
West Aux. Society per S. Job, Esq.:			
Liverpool—			
R. Benson, Esq.	25	0	0
Mrs. Branscombe	2	0	0
Collected by Mrs. Howell	4	14	9
Public Breakfast	22	12	5
Public Meeting	81	10	10
Great George's-street	286	5	6
J. Job, Esq.	25	0	0
T. Bulley, Esq. for Nat. Tea. T. P. Bulley	10	0	0
Crescent Chapel	172	0	11
For Wid. & Or. Fund	12	12	8
For Fem. Education	25	0	6
For Orph. at Benares, Mary Williams	3	0	0
Sacramental Collec.	22	7	9
Newington Chapel	75	19	11
Claremont Cha. Kirkdale	36	0	6
Hanover Chapel	10	2	0
Toxteth Chapel	58	16	7
A box of books and prints sent to Africa, value	3	15	8
For Chinese Schools	0	14	0
W. Kay, Esq.	100	0	0
Scotch Seces. Church, Mount Pleasant, a Moiety	5	0	0
Trinity Chapel, Wavertree	10	13	10
St. Helen's	23	13	0
Ormskirk	10	17	0
Prescot	17	5	6
Warrington	19	7	6
Higher Tranmere	3	0	0
Lydiate	1	5	0
Interest from the Bank	9	6	1
Less exps. 8l. 3s. 2d.	1072	18	3
Liverpool, W. Kay, Esq. for N. Tea. Glass Kay	10	0	0
Lincolnshire.			
Stamford	27	0	8
Louth	32	4	8
Pinchbeck	26	0	0
Norfolk.			
Norwich and Yarmouth, Sundries per Miss Davey, for Mrs. Mault's School, Nagercoil	15	15	0
Thetford, Mrs. Clarke	1	0	0
Northamptonshire.			
Wellingborough, West-end Chapel	18	0	0
Oxfordshire.			
Witney	17	16	0
Somersetshire.			
Frome, Zion Chapel	75	0	0
Long Ashton, a Friend, per Rev. S. Ashton, to purchase the School-house at Bangalore.—(*Vide November Magazine, p.* 171.)	20	0	0
Shepton Mallet	9	15	9
Wincanton	9	2	1
Milbourne Port	3	13	0
Castle Cary	2	9	9
Yeovil, Mrs. Tatchell, for a child in Africa to be called John Tatchell	0	5	0
Suffolk.			
Sudbury, Mr. J. Edwards, for Kat River	1	0	0
Haverhill, Mrs. Smoothy	1	0	0
Warwickshire.			
Walsall	98	19	6
Birmingham, Legacy of late Mr. R. Evans	20	0	0
Wiltshire.			
Highworth, on account	5	0	0
Melksham, Mrs. Finch	3	3	0
Worcestershire.			
Aux. Soc. per R. Evans, Esq.—			
Broadway	17	0	6
Bromsgrove	10	15	8
Dudley	50	1	11
For Nat. Tea. John Whitehouse	10	0	0
J. Whitehouse, Esq.	20	0	0
Hales Owen	13	14	7
Malvern	7	4	2
Redditch	25	4	2
Stourbridge	18	0	0
Kidderminster	78	3	6
Worcester and Leigh Sinton	113	1	4
For Wid. & Or. Fund	11	6	5
For Nat. Tea. George Redford	10	0	0
For Native Schools in India	35	15	0
	420	7	3
Yorkshire.			
West Aux. Soc. per W. Stancliffe, Esq.:			
Barnsley	6	13	4
Bingley	10	16	10
Bradford—			
Pub. Meet. and Br.	31	13	10
Juv. Society	77	4	5
For Nat. Tea. T. R. Taylor	17	7	1
Horton-lane	49	8	6
For Nat. Tea. T. Taylor	10	0	0
Salem Chapel	50	18	0
College Chapel	8	0	6
Dacre	0	19	2
Eccleshill	2	16	0
Halifax, Harrison-road Chapel	34	17	6
Horton-in-Craven	1	15	0
Keighley	27	4	3
Kippin (Thornton)	32	2	0
Marten Top	1	11	1
Northowram	2	0	0
Pateley Bridge	3	15	0
Settle	4	13	0
Skipton	10	0	0
Smithouse	1	1	1
Warsill	0	10	7
Wilsden	15	11	2
	* 401	1	5

* Including 135l. 5s. 2d. acknowledged last month.

WALES.

	£	s.	d.
Milford, Tabernacle	60	14	0
Pen-y-bryn, Dolgelly, Mrs. Jones	5	0	0

(*Contributions from Scotland postponed till next Month.*)

For the Widow and Family of the late Rev. John Williams.

	£	s.	d.
Mrs. Griffin and family	2	2	0
Minimus, per the *Record*	1	0	0
Mr. Pearce	1	0	0
Miss Baker	2	0	0
T. S. Cabell, Esq.	1	0	0
Rev. A. Tidman and friends, Barbican Cha.	68	0	0
Rev. R. Philip and friends, Maberly Chapel	15	18	0
Rev. Dr. Collyer, and friends, Peckham	42	12	1
Rev. W. Dryland, Newbury	5	0	0
T. Caddick, Esq. Tewkesbury	5	0	0
G. Freeman, Esq. ditto	5	0	0
Rev. G. Pearce and friends, Ware	3	14	0
Rev. H. Edwards and friends, Long Sutton	3	4	1
Mrs. Clarke, Thetford	1	0	0
A Friend, by ditto	0	5	0
Rev. W. Davis and friends, Hastings	5	5	0
Collected by Miss S. M'Alpin, Greenock	4	5	0
Anonymous, per Rev. Dr. M'Farlan, ditto	1	0	0
A Friend in Dublin, per Rev. G. Rose	1	1	0
Newton Limavady, per Miss Brown	1	5	6

Errata last Month.

	£	s.	d.
Belper Sacramental Collection for 5l. *read*	8	2	6
Capt. Wauchope, Penrith, for 10s. *read*	2	0	0

W. Tyler, Printer, 5, Bolt-court, London.

Rev.d Alfred Pope,

Leamington.

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1841.

WHAT SHALL BE DONE?

ADDRESSED TO CHRISTIANS, ON THE PRESENT STATE OF THE MISSIONARY WORK.

BRETHREN,—THE subject to which I am desirous of calling your attention, is one that is occupying the anxious thoughts of many minds, and upon the practical decisions respecting which depends, under God, the future success of missions in the world. It is,—

The present aspect of the missionary enterprise, in its bearing upon the responsibilities and duties of Christians.

Let us, then, glance for a moment at the present state of the missionary field. In doing so, it will be impossible to go into minute particulars; nor are they necessary, since all of you are sufficiently acquainted with them to perceive the truth of my statements. Suffice it to say, that the difficulties with which the first missionaries had to contend, and against which they struggled for years, have been removed. Obstacles, which once seemed insuperable, have vanished. The languages of the greater part of the world have been mastered, and the Bible, in whole or in part, translated into them. Hundreds of thousands of the heathen have been brought under religious instruction. Numerous churches and schools have been formed, and many native teachers raised up. Whole nations have cast away their idols; and where once prevailed constant war, infant murder, and every evil work, now exist peace, order, morality, piety, and all the blessings which Christianity brings in its train. In fine, the success has been every where equal to reasonable expectation, and quite proportionate to the labour and expense already bestowed.

But a difficulty now presents itself. The success graciously afforded to your missions, while it is great compared with the efforts put forth, is as nothing compared with the wants of the world; and has, therefore, created a demand for more labourers and greater efforts. The supply you have given to the spiritual necessities of men, while it has gladdened thousands, has but excited in thousands more a craving for a similar supply, and there have been revealed other millions, accessible to missionaries, who are still unconscious of their wants, but are none the less

"perishing for lack of knowledge." The field of labour is opening on every hand. It is white to the harvest. Labourers offer themselves. But the directors of your societies are cramped for want of funds. It is with a sad heart they read the accounts sent by their missionaries of opening fields, and their urgent entreaties for increased aid; for, with the will to help, they have not the power. Well-qualified men present themselves, entreating to be sent to the heathen; but they are obliged to decline their offers; they have not the means of sending and supporting them. More than this, one of your societies assures its friends that some of those already in the field must be recalled, unless their funds are permanently increased.

What, then, *shall be done?* Before endeavouring to answer this question, we would make two remarks upon the preceding statement.

1. *Look steadily at the real obstacle which now presents itself to missionary triumphs.* It is not the hostility of rulers, as in former days. It is not the want of opportunity for entering heathen countries. It is not the disinclination of the people to receive or hear your missionaries. It is not the want of success to animate you, for God has granted you abundance. It is not the want of labourers, for, in answer to your prayers, God has raised up men fitted for the work, and anxious to enter upon it; so that, in fact, you cannot consistently pray for more labourers at present. *It is solely the want of money.* The removal of this difficulty rests with the Christian public, and with you among the rest. And the only question to be decided is, whether it be the worthier course for Christians to part with more of their money, or to leave the nations to perish.

2. *Remember, that these increased demands upon your liberality, are in answer to your prayers.* You have not, it may be, prayed in so many words, that greater demands might be made upon you; but you have prayed for that which necessarily involved this demand. You have besought God to open heathen countries to your missionaries, and to give them success. You could not have success, without having with it widening spheres for exertion, and growing need of men and money. You have constantly prayed for the speedy conversion of the world; and you will not, surely, say, that you hoped this would take place without the use of any proportionate means. To have intended this by your prayers, would have been to mock God. Such prayers might appear to be offered with the spirit; they could not have been with the understanding. For God has most emphatically signified by both his word and his providence, that he will convert the world by the church—the church, acting through her messengers, sustained by her resources. We say, then, that the increased calls for money on the part of your societies, are in answer to your prayers, and ought to awaken your thankfulness to God.

What, then, *shall be done?* What ought we to do? What are you, my brethren, prepared to do?

Will you give up the work, so far as you are concerned, alleging that you had no idea what it involved and what it would lead to; that you see now you did not properly count the cost, and that you repent the part you have had in the matter? You may do so. But, blessed be God, the work will not be given up. We believe that there are thousands in our land, who would rather make any sacrifice than that such a calamity should occur. No! the cause shall still go on and prosper. God, who has favoured it hitherto, will not forsake it. The gospel will yet reach all nations, and regenerate the world. But in the joy which will then be awakened, you will have no part. When the church on earth and in heaven is rejoicing, you shall be ashamed, as one of those who put their hand to the plough and looked back.

We hope, however, better things of you, although we thus speak. You are not prepared to give up the honour of having a part in this glorious enterprise; and you are therefore ready, (for this

you must be,) to grapple fairly with the difficulty, and endeavour to meet it, just as you would any difficulty in your own affairs. It is, in fact, your affair; and you ought to look at it in that light, and not throw all the care and burden of considering it, and devising means for removing the difficulty, upon your Directors.

What, then, we repeat, *shall be done?* We do not think that the work of missions is in such a state at present as to require any thing worthy the name of great sacrifice and self-denial. The time may come when Christians, engaged in war with the powers of sin and Satan all over the world, may have to live like men in a camp, retrenching all superfluities, spending nothing for mere personal gratification and comfort, but enduring hardships at home, in order to sustain a noble army of missionaries in their toils abroad. Nor ought the descendants of those who shed their blood for the sake of truth and righteousness, to shrink from this service, if it should be required of them. The time for this, however, is not yet come. Another course is open which, honestly followed out, will, we are persuaded, more than suffice to supply all that is at present necessary.

When the ways and means of a government are insufficient to meet its expenditure, before laying a new tax, an inquiry is frequently instituted, as to whether the old taxes are fairly levied. If it be found that they are not, a revision takes place, and new assessments are made; and this is often sufficient for the exigencies of the state. Now, brethren, we think, that to furnish supplies to your societies, all that is required is *a revision of the subscription lists*—a new assessment of each man's means, and a consequently increased subscription from those who have not paid their fair quota. Officers cannot, however, be appointed by your Directors to execute this duty; it must be left to each Christian to do it for himself, as in the sight of God. And if every one enters upon the matter conscientiously, the assessment will be made more rigidly and effectually than any which government ever attempted.

To make this revision properly, you must go back to *the principle of Christian liberality*. "Ye are not your own, ye are bought with a price." You have been purchased, and sanctified, and are kept in the world, that you may employ all your powers and all your property, in one form or another, *for God*. You are but stewards under Christ, and are to give an account to him of your stewardship; and, amongst other things, you must render an account of *the objects on which* you have spent your money, and the *proportion you have devoted to each*. While, therefore, with respect to man, it may be at your option to give or withhold; with respect to God, it is not so. The giving cheerfully and liberally to the various objects of Christian bounty, is not a work of supererogation, the doing of which is to entitle a man to expect great praise as very virtuous, and which he may leave undone without positive sin. It is a duty clearly laid down in the Christian law, and enforced by every form of Christian motive. And if its aspect towards men is that of charity and benevolence, its aspect towards God is that of mere justice—the honest employment by a servant of his Master's property.

The first question, then, which every Christian should ask himself, in looking at his contributions to the missionary cause, is, *Am I giving on principle*, and *is the principle on which I give, the right one?* When I fixed the amount of my subscription, was I looking at man or God; desiring to give what was usual in persons of my station, and would, therefore, be expected of me by others, or what God required of me, as a faithful steward of his bounty? Did I fix my subscription at what I conscientiously believed would be pleasing to him, as a fair proportion of my income?

These questions being satisfactorily answered, then will come to be considered such as the following:—Though I have subscribed on the right principle, *have I applied the principle correctly?*

I wished to give what was agreeable to the will of God. Did I fix on the sum which was so, or did some error enter into my calculations? Has any thing occurred since to nullify these calculations? If the amount of my contributions to the missionary enterprise was sufficient at first, have my circumstances arisen, in the increased prosperity of my trade or otherwise, to render it insufficient now? Have I increased my subscription in proportion to the increase of my means? Have I given, am I giving, "as the Lord hath prospered" me? Is there now any becoming proportion between the amount I give to the cause of Christ and the amount I spend on myself and my family, or lay up in my coffers? Ought I, in my circumstances, to hoard money at all? Am I justified in so doing by reason or religion? Am I really making any sacrifice, practising any self-denial, in giving what I do; so as to render my contributions worthy the name of benevolence? Am I doing any thing at all consistent with the obligations under which I am laid by the love and sacrifice of Christ?

Christians must lay such questions as these to heart again and again; and if they do, we have no fear that a sufficient amount will soon be found and steadily contributed year after year, to sustain the efforts of all your societies. We would affectionately urge you, each for himself and herself, to consider them, and act as God and your own consciences shall direct.

Your societies have had to depend too long on the impulses of feeling which they might succeed in exciting at their public meetings. It is time they were able to depend on the steady operation of Christian principle; and until this is the case, they will be constantly embarrassed for want of funds.

Such is one duty which the present state of the missionary enterprise urges upon the attention of Christians. There is another mode by which you may cause an increase in the funds of missionary societies, and, at the same time, both manifest and cultivate the missionary spirit, viz., by *greater personal efforts for the spread of true religion in our home population.* If the spirit which actuates you in your zeal for foreign missions, be of the right kind—love for Christ and for the souls of men—it will impel you to exertions for the good of sinners around you. That has little claim to the title of Christian compassion which is excited towards the heathen abroad, but can neglect the heathen at home; which gives the bread of life to the famishing Indian, but can withhold it from the famishing Englishman. "Charity begins at home" in religion as well as in other things. Your readiness to labour for the salvation of sinners around you is, then, *a good test* of your possession of the genuine missionary spirit. Your activity in doing so will cultivate and strengthen that spirit. But what we wish you now to observe is, that by becoming the instruments of converting some of your fellow-countrymen, you will be *indirectly aiding the missionary cause,* since each person so converted will become an intercessor with God on its behalf, and to a greater or less degree a contributor to its funds. There is a danger lest the superstructure of Christian institutions should become too lofty for its foundation; and it is, therefore, very important that the foundation should be widened and deepened, by an increase in the numbers and piety of the churches at home. And this is a work, too, in which the poorest among you who loves Jesus Christ can do his part.

In conclusion, we would remark, that the whole aspect of the missionary work, and, indeed, of the times generally, shows the necessity which exists that all Christians should cultivate *deeper personal piety.* Every thing depends on this. Without it, there will be no conscientious liberality, no persevering exertions, no earnest and acceptable prayers. Without this, the church will not be able to bear either success or failure in her plans. Let it, then, be our aim to cultivate much personal religion. Going daily to the cross, and reflecting upon the obligations under which we are laid by the gift and death of Christ, we shall be prepared to make

any sacrifice for his sake. The love of Christ will constrain us to live not unto ourselves, but unto him who died for us. Our constant language will be, "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demand my soul, my life, my all."

G. W.

SCRIPTURE PORTRAITS.

SIMON PETER.

The power of properly estimating character, especially religious character, is an unspeakably valuable qualification. The want of the habit of analysing principles of conduct, and the indolent imitation of imperfect Christians, as if they were our standard rather than the truth, are causes, in co-operation with many others, of the want of consistency in our religious profession. Nor is the talent of appreciating character of less importance to us relatively than personally. That mistiness of moral perception, by which the outline of right and wrong become indefinitely confounded, prevents much progress, and destroys much good. Knowledge of man is the highest power.

It is, accordingly, the constant aim of Scripture to furnish materials for this moral analysis. The characters of the saints of God are painted without flattery; truly, vividly. The sacred artist neither magnifies an excellence, nor screens a fault. We feel the perfect conviction that not even the day of judgment will convey a different impression of the men from that we now possess. Not only do the features bear the stamp of imperfection, by which they are proved to be human, but there is nothing in them inconsistent, nothing incongruous. We may trace their errors to their natural causes, and even when they are attested by the most rigid process of comparative moral anatomy, we are convinced that the declared principles must, in the given situations, produce certain and similar results.

Among other subjects of Scripture biography, we may refer to Simon Peter as one of the most striking illustrations of these remarks. To what part soever of the New Testament we refer, we find Peter always the same man; in different positions, it is true, and amidst many varieties of action,—sobered in age from some of the impetuosity which at first belonged to him, yet still preserving his identity uninjured. With a character mellowed, and sins pardoned, and zeal rectified, and motives made more holy, he becomes wiser by enlarged experience, and by increased communications of the Spirit of God; yet it is still Simon Peter. It is never incredible that he should have been foremost in his Master's service; nor even that he had, in a moment of severe temptation, denied his Lord.

It is sufficiently evident that a certain priority (that of time and zeal principally) is given on more than one occasion, to Peter. For though Andrew brought Peter, in the first instance, to Jesus, and though both of them, with others, followed Christ to the marriage of Cana, and witnessed some of his other miracles, yet Andrew and Peter appear, after this, to have returned to their occupation as fishermen. When, however, Christ called his apostles, and especially designated them to their work, the first who was summoned was Simon Peter, and in the list of apostles, his name is first in the enumeration. Andrew, though the first of the disciples in order, is called "Simon Peter's brother." We find Peter becoming the spokesman of the other apostles: he was foremost on the day of Pentecost, and received,

however unwillingly at first, the earliest gentile convert in the person of Cornelius. But that the inferences which the Romanists have drawn from these circumstances, as to the ecclesiastical supremacy of Peter, is unfounded, is apparent from many considerations. The "power of the keys" which was conferred upon Peter was divided with the rest of the apostles, John xx. 22, 23. Instead of Peter's decisions being regarded as infallible, he was sharply reproved by Paul for his conduct in the case of the gentile converts, Gal. i. And the language of the apostle of the gentiles, in speaking of himself, effectually negatives all pretensions of Peter's apostolical superiority. "I suppose that I (Paul) was not a whit behind the very chiefest apostles," 2 Cor. xi. 5.

To return, however, to the subject of the honour which was put upon Peter. He was chosen by Christ, in company with two other of the disciples, James and John, to receive many of his special favours. With these apostles, he witnessed the raising of the daughter of Jairus,—the transfiguration,—and the agony. Our Lord, it is probable, lived during some time in his house, and there cured his wife's mother. He was evidently regarded with distinguished favour.

We are not, probably, to impute this conduct to secret, but to open and palpable motives. Speaking generally, the character of Simon Peter was eminently noble. Ardent, energetic, devoted, free in the main from all sinister motives, and readily, nay, enthusiastically consecrating his all to the cause of Christ, he was, in many respects, a model of what a disciple of Christ ought to be, though, alas! of what so few of his disciples really are. He was no unwilling servant, much less was he a cold calculator. From the first to the last, he was found at his Master's side. He it was who, with a lightning flash of apprehension, had been led by the miraculous draught of fishes into the conviction that Christ's holiness must be equal to his power. "Depart from me, for I am a sinful man, O Lord." It was he who, on the first summons of his Master, gave himself to his service. It was he who, foremost of the rest, had on that dark and stormy night, on the sea of Tiberias, recognised the voice of his Saviour and walked on the water to meet him. His lips had first uttered the noble confession, "Thou art the Christ, the Son of the living God,"—an acknowledgment of Christ's divinity most extraordinary at the time, though diminished in its force to our minds by the comparative advantages which attend our faith. He saw, with remarkable spiritual perception, that the presence of the glorified Jesus with his attendants upon the mount of transfiguration, was the foretaste of heaven, and desired it to be eternal. He could call Christ to witness how "he had left all and followed him." His humility and energy of character were conspicuous, as he repudiated, with a burst of indignation, the supposed servility of the Saviour, "Thou shalt never wash my feet." And when Christ explained his meaning, he rectified himself with as noble an earnestness, "Lord, wash not my feet only, but also my hands and my head." He knew his love for Christ to be so strong that he believed, in the sincerity but ignorance of his heart, that it was absolutely invincible, "Though I should die with thee, yet will I not deny thee." On the frowning night of the Saviour's betrayal, when personal cowardice, had he possessed any, would have led him to shudder and fly, he was the first to draw the sword for his Lord; and when all the other disciples forsook Jesus and fled, Peter lingered; whilst sad and disconsolate, he "went into the palace of the High-Priest, to see the end." Not a point on which we have touched is entirely good, yet who does not see in this the elements of an heroic courage, a manly devotedness, a Christian genius, the self-consecration of purpose which was to make him a martyr in his death, as he had been one already in his self-sacrificing life? Who does not see that when that character should

be sublimed and spiritualised; that when he should be taught that his weakness lay in himself, and his power in the Spirit of his God,—such a man would prove that earth might be lifted nearer to heaven, than our grovelling conceptions of Christian character are prone to believe possible.

Before such a result as this, however, could take place, there were great evils to be removed, as well as great grace to be imparted. We must stay to observe these evils; for they are essential to the fidelity of the picture. It is impossible to look on him without recognising in him (we speak not at this moment of his religious character) all the errors that are incidental to an undisciplined mind. "He was unlearned and ignorant." So was John, and so are many who, notwithstanding, are remarkable for their moral culture. This is, after all, the noblest education. It had not yet, however, been acquired by this eminent disciple. Religion would have given it, had he yet fully learned it. But he had probably grasped its truths by a quick spiritual instinct, rather than by profound and patient reflection. He had not yet seen all "the chambers of imagery" which would have disgusted him with himself. And, though, no doubt, a Christian, and in many respects of a high order, he had been accustomed to look upon Christ rather in his anticipated glories than in the brightness of his spiritual reign. This was the error of all the disciples, but it was especially that of Peter. Great natural boldness, which often exists where there is little moral courage, doubtless, aggravated the deficiency. With a quick natural penetration, the want of adequate reflection made him perpetually blunder. His imaginative temperament added to this evil. What he conceived as possible seemed, at the instant, as if actually true. Much of his history reveals to our minds that Scripture proverb—"He that determineth a matter before he heareth it, it is folly and shame unto him." Quick and ready, yet often ill-informed and ignorant; lively, yet never profound; humble upon reflection; but upon impulse, conceited, he was always committing himself, and not unfrequently endangering the spirit of his cause. Scarcely a sentiment which he utters is entirely free from these defects. The faith of walking on the waters is balanced (it is scarcely wonderful) by his unbelief in his progress; the applause which Christ bestowed on his distinguished confession, as if it were too much for him to bear, leads to his unseemly and severely visited reproof of his Lord for speaking of his death; his rejoicing at the transfiguration is marred by the inconsistent proposition of building the three tabernacles; his zeal in the garden leads to his useless, and, (considering how he had been instructed,) the unhallowed service of drawing a sword for his defence; and he who had been loudest in declaring his allegiance, approached nearest of his brethren to the sin of him who had betrayed his Lord. Such is human nature even in many of the holiest! Such is religion in a world like this. These are the triumphs of Satan. How often has Christ been thus wounded in the house of his friends.

This last sorrowful passage in Peter's life merits a due consideration. What were the elements of the sin? Want of faith, doubtless, was the leading principle. Had he understood Christ aright, he would have known that he was never greater than he was then; and, inatead of seeing his Master forsaken and himself deserted, he would have beheld the former surrounded by all the hierarchy of heaven, and the other on the eve of a scene of triumph of which he had known nothing before. But, in common with the rest of the disciples, Peter did not discern this. Besides this deficiency, there were other errors incidental, more particularly to this apostle's confidence, prompted by ignorance of himself, a combination of sensitiveness, with hastiness of temper, which marked his character, together with the mental and moral imbecility which, without much watchfulness, attend upon severe disappointments, led the way to the

result. His danger was aggravated by his natural predisposition to believe, both of himself and his Lord, only what he wished might be true. Satan saw his time and gained the outworks; though, by the grace of God, the citadel was safe. Peter, in a new situation, is, for the first time since his apostleship unfriended and alone. He is surrounded by enemies. He is bold rather than brave. The accusation,—contemptuous, bitter, sarcastic as it was, uttered before many persons and at such a time,—probed him to the quick. It touched both his pride and his fears. Strong principle could have alone met the crisis, and principle was not yet sufficiently characteristic of the man. Yet his characteristic boldness and ardour tincture his very sin. His denial,—positive, repeated, attested by oaths and curses,—indicate Peter still. But how has he changed! The wicked one has triumphed! A Christian has fallen!

We extenuate nothing, as certainly nothing can be excused. A Christian denying Christ, a lying Christian, a swearing Christian! There let the withering record stand! By the side of the holy Jesus the shadows are awful, and they are deeper when we remember that Peter was the denier, and deeper still when we recall his own profession of his love. Yet there are shades in guilt; and degraded as Peter was, how different was he from the monster Judas! The one an unprincipled, a deliberate, a mercenary hypocrite, who had concerted beforehand all his measures, even to the kiss which sealed his Master's doom and his own damnation; the other, hurried by an ill-regulated impetuosity, into a dreadful but momentary crime. And how different the result! "The one goes out and hangs himself;" the other, guided by the self-recovering principle of true religion, "goes out and weeps bitterly." Those tears redeem the religion of the gospel from reproach. Those tears prepare the way for the sinning disciple's future greatness.

If there had been ever a man whom a look of Christ was likely at that moment to subdue, that man was Peter. Think of what Christ had been for him, and what he had promised to do for Christ, and how conversant the apostle was with every look of his Lord. "And the Lord turned and looked upon Peter;" "and Peter remembered the words of Jesus; and when he thought thereon, he wept."

Such was the sin. In our next number we shall see the antidote and its cure.

Let us gain from this biography a few pertinent lessons.

How many mental and moral powers are lost through the want of real religion! But for religion, Peter had probably died a fisherman. Christianity often discovers greatness; still oftener, matures it. "The entrance of thy words giveth light, it giveth understanding to the simple." Christianity is the key to the grandest developments of intellect and courage in the world.

How mysterious and powerful is the free grace of God! Human rules do not dictate the quarter whence, or the objects on which, the Spirit of God shall blow. The effects which it can produce in elevating man, the power which it can confer of bearing sacrifices for the sake of simple, though grand principles, are miraculous.

How much which is really defective may be mingled with the most shining qualities! Many noble structures of piety stand upon sandy foundations, which, yielding beneath them, may leave them in dislocated proportions. The culture of self, by turning our eyes within, and by cultivating religious principles as well as religious emotions, is alone secure.

How short a step is there between self-confidence and disgrace! So that fearfulness, though a great Christian error, is less dangerous than presumption. Do you believe yourself safe? Then you are near a fall. Would you be really safe, be slow in your professions, great in your watchfulness, earnest in your prayers.

How deep a degradation one false step may involve! To what reproaches

against religion, what accusations against the Bible, what temptations in the way of the ungodly has the fall of Peter led? "One sinner destroyeth much good." Will you deny Christ, my reader, for ease, for pleasure, for gain, from fear of ridicule, or even of persecution? Remember, if you are a Christian, all will return upon you in bitterness, the bitterness of repentance. Or, if you have deceived yourself, thus may be broken the last tie which detains you from sinking into perdition.

MELAS.

DUTY OF CHRISTIANS IN REFERENCE TO PUBLIC WORSHIP.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—Under the above title an excellent sermon has just been published, and widely circulated in Staffordshire. It was delivered at Shelton, in the Potteries, at the recognition of the Rev. Josiah Braine, as pastor of the Congregation assembling at Brunswick Chapel, by the Rev. Mark Butler, of Stone, on the 15th of September, 1840. Being requested, by several ministers and others, to print, in a cheap form, what they had heard with much satisfaction, and expressing some hesitation, on the ground of that pecuniary loss which has not unfrequently been the consequence of complying with similar requests, Mr. William Large, one of the deacons, engaged to relieve the preacher from any apprehension of that kind, by taking the whole affair into his own hands. Thus, at the rate of two shillings and four-pence per dozen, have our churches throughout the county been supplied with such advice, admonition, and faithful statements of acknowledged duty, as must be highly favourable to a revival of true religion. Now, as this sermon is not sold in London, I send you a few extracts, which, I trust, will be perused with advantage by many of your numerous readers:—

"*An attendance on public worship is necessary for the promotion of our spiritual improvement.*—There are none so wise as to have no need of further information. Our instruction is promoted by the public reading and exposition of the word of God; and our hearts are impressed by the appeals made to the conscience in the discourses delivered. It is requisite, not only that we should receive new ideas, but, also, that we should be reminded of what we already know, in order that admitted and recognized truths may exercise over us an increasing influence. Paul exhorted the Hebrews to leave the first principles of the doctrine of Christ, and go on to perfection. He blamed them for being such as needed milk, when they ought to have been capable of digesting strong meat. There are subjects that cannot occupy too prominent a place in the addresses of ministers, or in the meditations of private Christians, because our salvation is dependent upon our retaining a believing and influential recollection of them, (1 Cor. xv. 1, 2.) But the love of variety is natural to man, and God has made ample provision for its gratification. There is, in various parts of his word, a sameness, as it respects the truths communicated, connected with a constant diversity as to the mode of their exhibition. Those, therefore, who are mighty in the Scriptures, may warn every man and teach every man, in all wisdom, and thereby prepare each for being presented perfect in Christ. These objects cannot, however, be realised by the preaching of a single sermon, or by the services of a few sabbaths. The attainment of them must be a work of time, the pursuit of them must be the chief business of a man's life. And hence the importance of a regular and stated ministry. A man may occasionally preach good sermons, and be useful as an itinerant, while he performs the duties of a secular vocation. But no one will, in the ordinary state of things, be able to declare the

whole counsel of God, and make full proof of his ministry, unless he devote all his energies to the fulfilment of ministerial duties. For the same reason it is important that persons should be constant attendants on public worship. Because you may have attended on one Lord's-day, and not have heard any thing that particularly interested you, you make that a matter of complaint against the preacher, and an excuse for subsequent non-attendance; whereas, had you been present on the previous sabbath, or the following one, you might have heard that which would have been peculiarly interesting and beneficial. But, you were absent, and the cause of your absence was not personal or domestic affliction. The good that you lost, and the evil you have done by the neglect of public worship, will not be fully known until you have appeared before the judgment seat of Christ.

"*Let the truths you hear during public worship, be received with meekness.*—Listen not as a critic. The sabbath, brethren, is not the day for criticism, nor is the house of prayer the place for such employment. Always recollect that there are others to be benefited as well as yourself. Do not allow what the eloquent author of 'Mammon' calls 'the selfishness of the pew' to have any influence over you. What is not suited to your case, may be applicable to that of others. A subject that seems to you uninteresting, may be viewed by many of your fellow-worshippers in a different light. Do not, brethren, act as petty popes within your contracted sphere. Do not be restless and dissatisfied, unhappy yourselves, and striving to impart a spirit of discontent to others, if every thing do not happen to accord with your wishes. But, on the contrary, be prepared to sacrifice your feelings for the promotion of the general good. Do not think so much of the duties your pastor ought to perform to you, as to have no time left for thinking of those you owe to him. Never forget, that it is as much your duty to pray frequently and earnestly for him, as it is his to study and to preach good sermons to you. You have a right to expect that his sermons should be characterized by fidelity; and he has an equal right to look for candour on your part, as it respects his public ministrations. Remember, that if you wish his visits to yourself and family to be of a pastoral character, there must be some effort on your part to enable him to make them such. If he always finds you so busily engaged, that you have scarcely a moment to spare, the fault (if there be any) will be yours, and not his. There are some who, let their minister call on them whenever he will, are sure to be so fully occupied, that religious conversation is out of the question; and if ever they fix a time for an interview, company are invited, so that it assumes the aspect of a ceremonious visit. Yet these persons often speak, in eloquent terms, of the importance of pastoral visitation, and insinuate, at least, that their minister is very deficient in the performance of this part of his duty; whereas, any impartial person would award the principal part of the blame to them. Your minister cannot control your domestic engagements, but you may, if you please, afford him an opportunity for speaking on religious subjects with all the members of your family.

"*Let the character of your minister be too important in your eyes, to be made the subject of ill-natured sarcasms, jocose remarks, and unkind observations.*—There is an idle gossiping occasionally practised in some congregations, which affects the comfort, and is not unfrequently injurious to the reputation of good ministers of Jesus Christ. If there be a definite charge brought against a man, he can meet it openly and decidedly. But innocence is no defence against covert insinuations, which imply much, without positively affirming any thing. The hearer is made to feel that there is something wrong, and the speaker seems burdened with the importance of the information he could communicate, if prudential reasons did not restrain him. Open calumny is an angel of light, when com-

pared with this underhand mode of tale-bearing. This leaves the hearer at liberty to imagine whatever he may please. It is more fatal than the fabled arrow of Paris, for that found a vulnerable part, but this will be sure to make one. You will not forget, brethren, that the character of your minister is a sacred deposit entrusted by Providence to your custody. If you think him reprehensible, you will not speak of his real or supposed faults to others; but you will mention them to him, and thereby give him an opportunity either of pleading guilty, or of proving his innocence. You will not only abstain from all backbiting yourself; you will not tolerate it in others; you will refuse to listen to defamatory conversation in the absence of the party principally concerned. Christianity requires you not to speak evil of any one; and, therefore, it certainly forbids you to do so of the pastor of your choice—of the man whom you have thought worthy of being elected to watch for your souls.

"*Be careful to strengthen, by the purport of your conversation, the impressions that may have been produced in the sanctuary, either on the junior members of your family, or on any of your fellow-worshippers.*—Let sincerity characterize all your religious proceedings, and a spirit of prayer sustain your spiritual activity. Remember that the king's high-way of holiness is the only road to glory. Recollect the personal character of religion: 'If thou be wise, thou shalt be wise for thyself.' The union between you and your minister is one of the most important transactions to which your attention was ever directed. The remembrance of the advantages you will have received, or of the privileges you will have misimproved, in connexion with his ministrations, will give an impulse to your songs of praise, or will deepen the agony of unavailing remorse!"

I have transcribed the above passages rather than those parts of the discourse which relate more immediately to the nature, the several acts, the divine appointment, and the antiquity of public worship. My reasons for so doing need not be assigned, as they will probably not be required by any of your readers. Had I transcribed all that appears excellent, or useful in its tendency, you would have had the whole sermon, for which I know you cannot find room. Hoping, therefore, that what I have sent you, will not be without benefit to many who appear in our worshipping assemblies,"

I remain,

Yours, &c.

J. B.

Rugeley.

POETRY.

HYMNS

WRITTEN FOR THE OCCASION OF THE REV. WILLIAM JAY'S JUBILEE,

BY JAMES MONTGOMERY, ESQ.

At the particular request of a Lady.

A blessing on our pastor's head,
Lord God! we fervently implore:
On him this day a blessing shed
For life, for death, for evermore.

For all that Thou in him hast wrought,
For all that Thou by him hast done,
Our warmest, purest thanks be brought
Thro[illegible] Jesus Christ, our Lord, thy Son.

To Thee he gave his flower of youth,
To Thee his manhood's fruit he gave,—
The herald of life-giving truth,
Dead souls from deathless death to save.

Forsake him not in his old age,
But while his Master's cross he bears,
Faith be his staff on pilgrimage,
A crown of glory his grey hairs.

With holier zeal his heart enlarge,
Though strength decay and sight grow dim,
While we, the people of his charge,
Still glorify thy grace in him.

So when his warfare here shall cease,
By suffering perfected in love,
His ransom'd soul shall join in peace
The church of the first-born above.

Hallelujah! heart and voice,
Yielding all the praise to Thee.
Lord! the flock would now rejoice
In the pastor's jubilee.

Hallelujah! heart and voice,
When the day of God they see,
All Christ's sheep will thus rejoice
On his own great jubilee.

Hallelujah! heart and voice,
Then in heaven one fold shall be
And one shepherd,—to rejoice
In eternal jubilee.

The Mount,
Sheffield, Dec. 28, 1840.

REVIEW OF RELIGIOUS PUBLICATIONS.

CHURCH PRINCIPLES *considered in their* RESULTS. *By* W. E. GLADSTONE, Esq., late Student of Christchurch, and M.P. for Newark. 8vo, pp. 578.

John Murray.

(*Continued from page* 72.)

IN a work founded upon the principles of the Laudean theology, it might have been expected, that the subject of "the Apostolical Succession" would occupy a prominent place. Accordingly we find that ninety-four pages of our author's work are devoted to this vexed and unprofitable question. Like all other "ultra-Church principles," it appears to be very far removed from the vulgar ken; for Mr. Gladstone frankly admits that those who would "arrive at a practical conclusion" upon the merits of this controversy, "must dedicate to the task more time and labour than the great majority even of the best educated classes could afford to devote to it; and assumption upon the credit of others must, after all, be in general our resort." How passing strange that a doctrine upon which, according to our author's theory, the entire validity of the Christian ministry depends, should be involved in such profound mystery! What must become of a poor unlettered man, if a doubt should at any time cross his mind as to the validity of "the succession," when the best educated classes in general cannot devote the time or labour necessary to their arriving at "a practical conclusion?" We more than suspect the scriptural bearing of any theory which comes thus recommended to us at the outset. Our author proposes, after all, to "give more attention to the general aspects and ethical tendencies and results of the principle itself," than to its "historical investigation;" but he will pardon us if we say, at once, that a principle must be thoroughly established, and well argued out, before its ethics can be fairly meddled with, or its general aspects can be admitted as a presumption in its favour. If the principle of apostolical succession be a scriptural one, then it belongs to the list of Christian ethics, and its general aspects must be holy and beneficent, like the source whence it emanates; but if the principle be untenable, then we discard at once its ethics, and its aspects, as having nothing to do with the Christian scheme. Let us look a little closely at this much agitated question.

To the introductory remarks, in which Mr. G. has indulged, on the distinct divine origin of the Christian church, on its express and immediate derivation from the sovereign will of the all-gracious Redeemer, we are not disposed to object; but when he proceeds to assert, that "in the apostles," at the period when they received their Lord's commission, "the Christian church, properly so called, potentially lay," and "had no other existence," we are inclined gravely to desiderate. The apostles were, indeed, divinely commissioned to perform a specific work, and received an assurance from their divine Lord of miraculous and other endowments, to enable them to accomplish it; but that they were actually "the Christian church," is no where stated, nor in a single passage implied. Their authority, indeed, was co-extensive with the ambassage committed to them, and with the immediate supernatural guidance promised; but they were not "the Christian church," considered apart from the little company of Christ's true followers, but only the extraordinary ambassadors whom he selected to lay open to mankind, in the first instance, [illegible]

trines of his kingdom, and to administer to those who might become disciples, the appointed badge of the Christian profession. There is no hint in the New Testament of any thing answering to a hierarchy; and the apostles supply no example of it, inasmuch as their inspiration and their miraculous endowments put them, in matters of authority and instruction, in the place of Christ. So long as Christ's will was not fully expressed to his church, he continued in it the gifts of inspiration, of infallible guidance, and, as the proof of all, of miraculous endowments; but when the last oracle proceeded from the throne of the Mediator, then did he withdraw those proofs of an extraordinary commission, which he had given to his apostles, while the Christian economy was in a process of establishment, and thenceforward committed his church to the direction of the written word, which will proclaim to the end of time, *all that has ever been given to the world in the form of direct revelation from heaven.* The doctrines and rites which the apostles taught in Christ's name, and by Christ's authority, are thus effectually preserved to the church; but the infallible guidance and miraculous attestations which attended their ministry determined with their lives, because no longer necessary to accredit a doctrine divinely and miraculously introduced. No man in his senses can deny this; the fact itself proves the truth of the position. No one has now an immediate or original message from Christ to deliver, and therefore no one is in possession of the supernatural endowments which could alone attest such a message. God has never given a message to his church, under the Jewish or Christian economy, without attesting the messenger who brought it.

The question then is,—and it is one which Mr. G. evidently feels to be vital to the doctrine of the succession,—Is the apostolic office perpetuated in the church? and if so, in what sense? Now, there is a sense in which, for all practical purposes, the office can never cease in the church. What the apostles were to the first churches, that, through the medium of inspired testimony, they must continue to be to the church of Christ to the very end of time. Not a particle of their Master's will communicated by them to mankind has been lost; not a miracle they wrought can lose its efficacy; they stand before us, this day, in that precious volume which records their commission, exhibits their supernatural endowments, and unfolds their authoritative doctrines, in all the plenitude of their divine credentials as the ambassadors of the King of heaven. We have, then, in the midst of us, "the apostolic succession" unimpaired; but it is not to be traced in the ordinary "pastors and teachers" of the church, for to admit this, would be to disparage the office of apostles, "who spake as they were moved by the Holy Ghost," and once for all, like the prophets of old, delivered their message, confirmed its divine origin, and left it on record for the guidance of all generations. Unless any man can produce his credentials, as a personal successor of the apostles, let him tremble at the presumption of affecting to be in their immediate line. They were altogether extraordinary messengers, and bore upon them the indubitable marks of the commission they had to fulfil.

We suspect that Mr. Gladstone's idea of the church, though a lofty speculation, is but the mere fancy of a heated imagination. "The immediate purpose," he tells us, "of the church is to convey from God to man those heaven-descending influences of the Holy Ghost, whereby his salvation is to be wrought, as well as to be the instrument of offering up to God the service of his reasonable creatures; and all men, considered as members of the church, are directly organs (so far as they live according to that capacity) actuated by the Redeemer himself, who is potentially the doer of their acts, for the purposes of sustaining and of accomplishing his kingdom." We ask Mr. G. where, in any plain declaration of Scripture, or by any logical inference derived from it, he can show that "the immediate purpose of the church is to convey from God to man those heaven-descending influences of the Holy Ghost, whereby his salvation is to be wrought?" The thought appears to us to border very closely on the blasphemous. If he refers to the conveyance of the miraculous gifts of the apostolic age, the statement is altogether fictitious, for it was not the church that became the medium of conveying those gifts, but the inspired men, who thereby accredited their mission both to Jews and gentiles. If he refers to the existing state of things, in an uninspired agé, we demand of him proof that the church conveys the Holy Ghost. We know that by the church he means the hierarchy,—in which the church, according to our author, lies potentially as it did in the apostles; but we demand scriptural proof, and nothing less will satisfy us, that we are to look to the church, in other words to the hierarchy, for "the heaven-descending influences of the Holy Ghost, whereby" our "salvation is effected." No wonder that Mr. G. should contend for a continuance of the apostolic succession, when such mighty powers depend on it. If we thought with him, we should not be satisfied with the apostolic succession, but should look for powers more ample than any that pertained to apostles themselves. It is beyond expression awful to teach such doctrines in a Protestant country. What! has it come to this, that the writers of the new school are to delude the people with

the huge superstition that the clergy are the depositaries of the Holy Ghost, and are to hand out his sacred influences as they may think fit? or, will any man, with the Bible in his hand, be so far bereft of sober devout reflection, as to imagine that he must approach the church for the Holy Spirit, instead of drawing near to the Mediatorial throne? This is, indeed, potentiality in the church, with a vengeance; but it is only a mimic power, the very profession of which will cover its advocates with shame and reproach.

With these views of the church, Mr. G. proceeds to the discussion of his theme, and divides it into two parts. "The first and the greatest question," he observes, "is this: Whether, according to the ordinances of Christ, there be any title to the ministry of which we are warranted absolutely to affirm the validity, except such as has descended from his apostles by personal transmission? The second question is one which, however important, is yet subordinate to the first. It is the question, Who are the actual persons, or what the existing classes, now in possession of such a title and of the power of transmission? The first of these relates to apostolical succession, the latter to episcopal succession."

But as we are anxious to follow Mr. Gladstone into some of his intricate details, (oh, how we pity any unlettered man who has to learn his creed!) we shall reserve the investigation till a future month. In the mean time, we beg to apprise our readers, that this boasted succession of the apostles is found by Mr. Gladstone in the Church of Rome, with all her idolatry and false doctrine, *ergo*, it can be worth but little; it is most certainly, also, in possession of every clergyman of the Anglican church, be the doctrine he preaches ever so unscriptural, or the life he leads ever so worldly. The sacraments—the sacraments are, with him, and they are the grand if not the only channels of grace, which can never be interrupted in their current, and never tainted in their administration.

(*To be concluded in our next.*)

NOTES, EXPLANATORY *and* PRACTICAL, *on the* EPISTLES *of* PAUL *to the* CORINTHIANS. *By* ALBERT BARNES. Reprinted from the second American Edition. pp. 410. No. 26 of "Ward's Library of Standard Divinity." Without abridgment.

Thomas Ward and Co.

Mr. Barnes has attained to just celebrity, both in America and in England, as a sound and judicious expositor of Holy Scripture. His comments on Isaiah, on the Gospels, on the Acts of the Apostles, and on the Epistle to the Romans, have all enhanced his credit, as "a scribe well instructed in the mysteries of the kingdom." As an interpreter of the word of God, he is remarkably free from vague hypothesis, and hazardous speculation. He proceeds invariably upon the divinely authorised plan of "comparing spiritual things with spiritual," and never has recourse to those conjectural emendations of the sacred text, which savour far more of neological vanity, than of sound biblical erudition. Where, in any instance, he deviates from the authorised version, it is generally upon such grounds as must approve themselves to the judgment of all sober critics, and where the proposed new rendering sheds a clear and steady light upon the mind of the Spirit. He is an eminently devout and pious expounder of the sacred text; and though he never indulges in lengthy reflections, they are, for the most part, such as tend to lift up the heart to God, and to conduct the mind of the reader into the vital exercises of Christian experience. Such commentators on the sacred volume are a distinguished blessing to their generation.

Mr. Barnes's "Notes on the Epistles to the Corinthians," are not inferior, in any respect, to his other works. Indeed, we strongly lean to the conclusion, that they are the most finished of all his productions, and that they occupy a wider range of varied and beautiful illustration than any of them. He has bestowed great pains on what may be termed the difficulties of the epistle; as for instance, those passages which seem, at first sight, to indicate that the apostle did not speak by inspiration; those which indulge in a strain of irony; and those which relate to spiritual gifts. The whole current of the exposition is pre-eminently evangelical.

We thank Mr. Ward very cordially for so cheap and beautiful an edition of this valuable commentary. Continuing to publish such works in his "Library of Standard Divinity," he cannot fail to augment its acceptance with the Christian public.

MEMOIR *of the* REV. EDWARD PAYSON, D.D., *late Pastor of the second church in Portland, United States. By the Rev.* ASA CUMMINGS. Reprinted from the ninth American Edition, 1825. pp. 166.

Thomas Ward and Co.

Dr. Payson was one of the most remarkable men in modern times. [illegible] considerable genius, and marked by strong originality of mind, he consecrated all, with an apostolic ardour, to the glory of his Saviour, and to the salvation of the souls of his fellow-men. By a course of very remarkable providences, he was trained for extensive usefulness in the church of Christ,

and was honoured above most of his contemporaries in gathering wanderers into the fold of the great and good Shepherd. He was much exercised in the school of affliction; but to him it proved only to be a refiner's fire, purging away the dross of his character, and preparing him for a more ardent surrender of his lofty powers to that noble calling, in which he had resolved to spend and be spent. As a preacher, he attained to the highest standard of pulpit eloquence, if a power to move the heart and conscience be the rule by which we are to decide. The pentecostal seasons which attended his ministry, on two or three different occasions recorded in his memoir, are not exceeded in power or permanency of effect, by any thing of which we have read, in reference to modern times. His correspondences, too, were such as to awaken and rivet religious conviction on the minds of his friends. And his pastoral visits and care of the flock of Christ surpassed in tenderness and fidelity what is common in the history of the most devoted of the Redeemer's servants.

We earnestly recommend the memoir of this great and good man to the attention of our readers in general, and more especially to our brethren in the ministry. It is a book calculated to stimulate the best energies of conscience, and to rouse to noble deeds in the cause of Christ. As the present elegant edition is published at the low price of *three shillings and sixpence*, it is brought within the reach of many who could not otherwise purchase it. We wish that every congregation in the kingdom would present a copy of it to their pastor.

SERMONS *by* BISHOP SANDERSON, *with a* LIFE *of the* AUTHOR, *by* ISAAC WALTON; *and an Introductory Essay, by the Rev.* ROBERT MONTGOMERY. 2 vols. 8vo.

Dr. Sanderson was first recommended to the favour and patronage of his Sovereign, King Charles the First, by Archbishop Laud. He was not, however, elevated to the episcopal dignity till he was 73 years of age, when, in the year 1660, he was consecrated Bishop of Lincoln. Our readers will form their own opinion at once of the sentiments of the bishop, and of his editor, Mr. Robert Montgomery, by the following quotation from his Introductory Essay:—"His discourses, in the main grasp of their intention, may be presumed to oppose, with noble antagonism, three colossal heresies which prevailed in his day: first, the heresy of puritanism; secondly, the heresy of Romanism; thirdly, the heresy of rebellion against sovereignty and law. The reader will find the following discourses grappling with these three perversities of apostate humanity with a masculine energy, an heroic faith, and a spiritual agility, which cannot be too highly commended." We envy not the writer who can thus stigmatize, with one indiscriminate censure, under the name of puritanism, such ornaments of the church of Christ, such lights of our dark and apostate world as Howe and Owen and Baxter, and many of their non-conforming associates.

What will our readers think of the value or the tendency of Bishop Sanderson's Sermons, when his editor admits, that the excellences which he ascribes to him will not avail, "with a large class of devout minds, to rescue the discourses of Sanderson from a certain unspiritual dryness and unfeeling torpor in their general effect. And in all honest truth," he adds, "it must be acknowledged, the renovating doctrines of the cross, the riches of that everlasting covenant of love, where the heart of the Trinity is revealed as interested with the miracles of salvation, and the profound mystery of sanctification, as effected by the energising work of the Spirit, occupy by no means that position in these Sermons which might be desired." In a following passage, he admits, in his own peculiarity of diction, that "there is no fanatical imbecility in lamenting that this venerable preacher did not moisten the dry crust of his arguments with a little more of the refreshing waters of life."

The bishop's interesting biographer, the celebrated Isaac Walton, represents him as adorned with all the excellences which were calculated to endear him to his friends, and to inspire them with confidence in his integrity, his wisdom, and his piety. He does not appear, however, to respect or to value his sentiments the less, on account of their agreement, on many theological subjects, with those of Archbishop Laud!

RECORDS *of* WESLEYAN LIFE. *By a Layman.* 12mo. pp. 329.

Hamilton, Adams, and Co.

"This little volume," we are informed in the preface, "is intended, not only to illustrate the duties and privileges of Christianity, but also to exhibit, in a familiar manner, the doctrines and discipline of the Wesleyan church. The author has presented in the form of narrative,—what it is hoped will be considered a faithful delineation,—the social life and religious experience of the members of a Wesleyan family of the middle class of society." We think that our friends of the Wesleyan body will be well satisfied with the views which are here given of their tenets, their form of church government, their ministry, their local preachers, their class-leaders, their religious meetings, and the characteristic features of their organisation and usages. We

think also that other denominations have no reason to complain of the spirit in which the book is written.

There are, as might be expected, many views of truth and of church order, which we cannot regard as scriptural; but we have great pleasure in being able to say, that a truly Christian spirit breathes throughout the book; and that, apart from its denominational character, it may be read with interest and edification. Some of the sketches of domestic life and of religious experience are exceedingly well written, and are calculated to touch the best feelings of the heart.

The History *of the* Jews, *from the taking of Jerusalem by Titus to the present time.* 18mo.

Oliver and Boyd, Edinburgh.

A concise work like this deserves well of the public. It condenses important information within narrow and compact limits. It is written with care and accuracy, and evidently with a deep interest in the past history and present circumstances of the Jewish people. We recommend it strongly to our younger readers, who may not have access to more extended histories. We sympathise deeply with the desire expressed in the conclusion of this little volume: "Devoutly is it to be wished, that the welfare of this remarkable race may become a subject of deep interest to all classes; and that Churchmen and Dissenters may strive with a godly emulation, to forward the cause of Jewish evangelisation." We cannot but think that it is much to be lamented, that Dissenting churches do not feel it incumbent on them to unite in some vigorous efforts to promote the conversion of the Jews.

The Life *and* Remains *of the* Rev. Robert Housman, A.B., the Founder, and for above forty years the Incumbent Minister of St. Ann's, Lancaster; and formerly Curate of the Rev. T. Robinson, M.A., of Leicester. *By* Robert Fletcher Housman, Esq. 8vo. pp. 656.

Marshall, Hatchard, Nisbet, and Seeley.

The subject of this memoir was one of the last of a devoted band of clergymen, who, by their piety, zeal, and steady attachment to evangelical doctrine, adorned the episcopal Church of England, at a time when vital apostolical Christianity was at a low ebb within its pale. Trained by peculiar dispensations of Divine Providence for those spheres of usefulness which he was afterwards appointed to fill, he was enabled, for the space of half a century, to shed lustre on the ministerial character, by all the meek and active graces of the Christian life. Few men have more deserved than Mr. Housman to be regarded as models to their brethren in the Lord's vineyard. Though a conscientiously attached member of the Establishment, and a warm admirer of Episcopacy, he never assumed a hostile front to sincere Christians of other communions, but by suavity of manners, and the most comprehensive charity, drew towards himself the well-deserved esteem and confidence of all good men. He had wisdom and humility sufficient to express a wish, that such men as the late Rev. George Burder, and the Rev. William Roby, might be the patterns of his ministerial career. He knew nothing of the exclusiveness of modern pretensions; and, happily for the peace of his mind, entered into rest before the revival of high-Church pretensions was permitted to blight the peace of his declining years.

In his early ministry he encountered considerable reproach and persecution on account of his attachment to doctrines then very unpopular in the Establishment; but he lived to see their partial triumph, and it would have been deeply afflictive to him had he been spared to witness the present signs in the ecclesiastical heavens.

Both the Memoir and the Sermons contained in this volume are eminently deserving the attention of true Christians of every denomination, and more particularly of ministers of the gospel. The biographer, who is the son of the deceased, has not tarnished the memory of his father, by investing him with qualities which did not pertain to him. This is good taste, and consistent Christianity. Such records are a blessing to the church and the world.

Reflections, *delivered on Sunday, the thirty-first January,* 1841, *by the Rev.* William Jay; *being the Fiftieth Anniversary of his Ordination over the Church and Congregation assembling in Argyle Chapel, Bath.* Published by Permission. Second Thousand.

Bartlett, Bath; and Ward and Co., London.

It must have been a high gratification to attend the animating meetings to which this touching discourse refers. Mr. Jay's own flock must, on more occasions than one, during the anniversary, have been moved to tears, by the matchless allusions of their venerable pastor. They have done themselves great honour, and set an example worthy of imitation by the churches, in the manner in which they have commemorated the jubilee of the prince of English preachers. The columns erected on each side the pulpit, in honour of their two pastors, the plate presented to Mr. Jay by the younger members of his congregation,

the gold medal struck off for the occasion, and the handsome pecuniary tribute of 600*l*. all deserve to be commended both for their taste and generosity. Every thing connected with the jubilee contributed to the joy and felicity of the occasion; but the prominent object of deep and thrilling interest was "the man of God," who, for the space of fifty years, had lived and laboured among a people whose attachments were still unabated. Both his sermon and his addresses delivered on the occasion were in his own characteristic and pathetic style. It must have been inexpressibly affecting to listen to them, and particularly to hear and witness his tender reference to Mrs. Jay at the presentation meeting.

The closing sentences of his sermon, from 1 Thess. ii. 19, we transcribe.

"Such are the reflections derivable from the subject of our text, and the occasion of the day. And now what can I add more? As I ascended this desk, and looked upon this vast audience, I said to myself, Ah! where will all this assembly be by the return of this Jubilee? Some of you will remain, and perhaps you will then be talking over what is now passing here; but where, oh where, will the majority of you be found then?

"As to many of us, a much shorter period will have removed us, and the places that now know us will know us no more for ever. Other occupiers will fill these pews; other singers will lead the psalmody, when the voices of those who now charm us will be silent in the grave; and another voice will be heard in this pulpit than that which has filled it for fifty years past.

"To how many of you is my ordination a matter of history! You have been born since that day which many of your fathers and mothers attended. How many of you have I taken into these hands, and offered to God in holy baptism! How many of you have I hailed at your coming to the table of the Lord! And how many of your connexions have I followed to our burying-ground! 'Ah,' says one, 'there lies my cherub child!' 'And,' says another, 'there lies the desire of mine eyes, taken away with a stroke.' 'And there,' says another, 'lies the guide of my youth.' I am glad, therefore, when every church has a place of interment of their own: it seems keeping up still a kind of connexion with the departed. Our dead lie not among strangers. 'There I buried Abraham, and Sarah his wife; there I buried Isaac, and Rebecca his wife; and there I buried Leah.' We have all our precious dust in yonder ground! where is the person belonging to us who does not go to the grave to weep there? I am sometimes ready to be jealous lest our burying-place should become richer than our church. But no; instead of the fathers are the children. Our sons are plants grown up in their youth: our daughters are corner-stones, polished after the similitude of palaces; and we have a noble band of the young and middle-aged, who have covenanted with God, and who are saying, We will not forsake the house of our God. Oh, how does old age, while it leaves life, peel off continually its connexions, till we seem left even as a beacon upon the top of a mountain, or as an ensign upon the hill! Oh, how many of the various relations of life, during such a varied and extensive acquaintance as mine, have gone down to the dust, and have seen corruption! How many ministers have been taken away! 'The fathers, where are they? and the prophets, do they live for ever?' Of all the ministers that belonged to the Wiltshire Association when I entered it, I am the only survivor; and of all those who signed my call when I came here, only one remains, whose venerable head you would have seen here this day but for indisposition. And, oh, what a curtailment are fifty years in a brief duration like ours! Your preacher, therefore, feels this; and though, in some measure, he can talk like Caleb, who said, 'As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out and to come in;' yet he does not forget that the days of our years are threescore years and ten. Yes; therefore a period cannot be far remote when, as he hopes he shall never stand in the way of usefulness, he will either entirely resign his labours, or share them with another; and though he knows the extreme difficulty attached to a concern where three parties are so deeply interested, the Lord can provide.

"Now I seem to be taking a farewell of the fifty years which I have passed within these happy walls. What a difference between the day of which I am reminded, and this day. Then, I was rapidly entering life; I am now gradually withdrawing from it. Then, I was commencing my voyage across an untried ocean; now, with the glass in my hand, I am looking for the fair havens. Then, I was a mere youth; now, surrounded with children and grand-children. What was then anxiety is now repose; what was then hope is now accomplishment; what was then prayer is now praise. What a season of humiliation, you will naturally conclude, must this have been. We are hardly aware of our deficiencies and imperfections till something occurs which drives us to retire, and reflect, and review. But who can look back upon fifty years, and not exclaim, 'Enter not into judgment with thy servant, O Lord; for in thy sight shall

no flesh living be justified.' 'O Lord, if thou shouldst mark iniquity, O Lord, who can stand?' Yet what a season of thanksgiving ought it to be! How has my life been indulged! How few have been so satisfied with favour, and filled with the blessing of the Lord! Yet I have had trials enough to remind me that 'full bliss is bliss divine.' Though I have not drunk deep of the cup, I have tasted the bitterness of affliction. One trial has pressed upon me with peculiar force; and concerning which I should have been ready to say, Lord, afflict me in any other point: but his ways are judgment.

"But what deliverances have I experienced during this period! Serious attacks of indisposition formerly prepared me to expect an abbreviated ministry; and perhaps you looked for it too; but having obtained help of God, I continue to this day; and, after all the Ebenezers I have reared along the road, I now rear the largest of them all. And

'Here in thy house I leave my vows,
And thy rich grace record;
Witness ye saints, who hear me now,
If I forsake the Lord.'"

CHRONICLES *of* ENGLAND, FRANCE, SPAIN, *and the adjoining* COUNTRIES, *from the latter part of the Reign of Edward II. to the Coronation of Henry IV. By Sir* JOHN FROISSART. *Translated from the French Editions, with Variations and Additions from many celebrated MSS. By* THOMAS JOHNES, *Esq., to which are prefixed a Life of the Author, an Essay on his Works, and a Criticism on his History.* In 2 vols. imperial 8vo.

W. Smith, Fleet-street.

The Chronicles of Froissart have ever been esteemed among the most engaging specimens of history of the age to which they refer. They extend from 1326 to 1400; and not only detail the principal events which took place in France, during that long period, but touch with almost equal minuteness upon what was transpiring in England, Scotland, Ireland, and Flanders at the same eventful crisis. Incidentally, indeed, they allude to the contemporary occurrences of the whole civilised world—of Spain, Italy, Germany, Russia, Hungary, Turkey, Africa, and other places. They are a vast collection of profoundly interesting facts, not generally well grouped; but told with a graphic simplicity bordering on romance. During the lengthened period of forty years, from the time that he reached his twentieth year, he was engaged in collecting and adjusting his materials. He travelled from place to place, in foreign lands, obtained introductions to various courts, and sought acquaintance with most of the distinguished personages of the age—all for one great object, viz. that of perfecting his Chronicles. His accounts of portions of our own national history are so deeply interesting, and so true apparently to nature, that we must suppose his continental chronicles to be still more accurate, though he was violently accused of partiality to England. Gray styled him "the Herodotus of a barbarous age;" and there are no historical writings that we know which combine so much grave detail, with so much that is fascinating in the mode of narration, and in the incident which blends with the record. He is credulous at times, and at times superstitious; but his writings will be read by youth and age with almost equal interest.

The present edition, so beautifully illustrated, is highly creditable to the taste and enterprise of the publisher of the Imperial Classics. The work had become scarce, and could only be purchased at a price which slenderly furnished pockets could not reach. It will be an acceptable boon to those who think with Sir Walter Scott, that Froissart is the most amusing of all historians.

The DOMESTIC MANAGEMENT *of the* SICK-ROOM, *necessary, in aid of Medical Treatment, for the Cure of Diseases. By* ANTHONY TODD THOMSON, M.D., F.L.S., etc. etc. 8vo. pp. 518.

Longman and Co.

A work bearing this title, from the pen of an eminent physician, may be regarded as a desideratum; inasmuch as it may be supposed to treat of disease and its cure only in so far as they are fit subjects for the consideration of persons not medically trained, but who may be called to perform many responsible offices on behalf of the sick and the dying. Dr. Thomson's volume answers to its title; it is not a work on domestic medicine, calculated to embark every family in the hazardous practice of administering drugs, without fully understanding their action, or the particular state of the patient; but it is a judicious essay, furnishing ample instruction to mothers and nurses, as to all that kind of equipment which makes up the comfort of the sick-room, but which does not strictly belong to the province of the medical attendant. It contains a mass of useful information, as to air, food, clothing, exercise, mental affections, sleep, detection of specific disease, in the absence of which the wise superintendence of the sick chamber is next to impossible. Excellent advice will be found in it as to the best mode of executing all those orders which the medical practitioner ten-

ders in reference to his patient; so that, if followed, there will be no awkward nurses either in our hospitals or in our private families. We regret to say that Dr. Thomson's chapter on the religious treatment of the sick is the least satisfactory of the whole. He proceeds too little upon the principle, that, in innumerable cases, the patient must be dealt faithfully with, or the immortal soul will be eternally lost. As to the idea of proselytism, which he mentions, we conceive that no one, fitted to open the subject of religion to the sick, would dream of such folly; but to rouse an impenitent sinner to a sense of danger, and to direct him to the Lamb of God for refuge, is often a duty of paramount obligation, which cannot be neglected without contracting the sin of "blood-guiltiness."

But upon the whole, we consider Dr. Thomson's volume as one of the most valuable accompaniments, for physical and mental purposes, to the sick-chamber, that has found its way into the literature of our country.

SACRAMENTAL ADDRESSES *and* MEDITATIONS; *to which three Sermons are now appended, illustrative of the Spirit, Objects, and Influence of the Lord's Supper. By the late* HENRY BELFRAGE, D.D., Minister of the Gospel, Falkirk. *With the Author's final Corrections.* Fifth Edition. 12mo. pp. 384.

Edinburgh: Paterson. London: Ward and Co.

This is a new and beautiful edition of a work, which has retained its place as a companion to the communion-table, for a longer period than any other one of the modern press. It highly deserves the confidence it has inspired, and cannot be read by any devout Christian without awakening the most tender emotions in contemplating the love of Christ. It singularly realises its amiable author, and exhibits all the peculiarities of his gentle and persuasive eloquence, combined with the most ardent and elevated piety.

SACRED HARMONY; *being a Selection of Psalm and Hymn Tunes, abridged for Three Voices—two Trebles and a Bass.*

Murray, Sloane-street; Groombridge, Panyer-alley; and R. Davis, 60, Paternoster-row.

This selection of sacred music seems to have been arranged by a skilful hand, and includes only such tunes as are adapted for public or family worship. To those who find it inconvenient to possess themselves of larger and more expensive works, it will be an acceptable boon. It is beautifully printed, and contains twenty-four pages of clean ruled paper for the insertion of such tunes as it may be thought proper to add to the collection. The price is very moderate.

MEMOIRS *of* JANE PALMER, *who died March 25th,* 1840, *aged* 15 *years, in a Letter from her Father to his surviving Children.* 32mo.

Murray, Sloane-street; and Houlston and Stoneman, Paternoster-row.

This is a striking narrative of the early conversion and eminent piety of a child, whose life and death were singularly instructive. It deserves to be printed in a superior style, and to be made a reward-book in all our Sunday-schools. It is a very pleasing instance of the power of religion in the youthful mind.

SHORT PRAYERS *for* EVERY DAY *in the* WEEK, *to be used either in the Family or in Private. By the Rev.* RICHARD SHEPHERD, M.A., Curate of Lane End, Bucks. Royal 18mo.

Hatchard and Son.

These brief family prayers, written in a spirit of unfeigned simplicity and deep devotion, will be found to be eminently adapted to the humbler classes of society in our rural districts. A manual of family devotions at the moderate sum of *two pence*, is nothing short of a curiosity in our literature. But we can assure our readers, that the matter it contains is peculiarly excellent, and as the type is large enough to suit the eyes of the aged, we sincerely trust that, where such aids to the domestic altar are required, it will become a great favourite, more particularly in the cottages of the poor, for whose benefit it has been prepared by the amiable and respected author.

ANN; *or, the Conflict and Triumph of Faith. By* THOMAS SPALDING, Superintendent of the Sabbath School, Trafalgar-place, Kentish Town. *With an Introduction, by the Rev.* HENRY TOWNLEY. 18mo, pp. 118.

Fisher, Son, and Co.

We have read this Sunday School record with extraordinary satisfaction. The subject of it was evidently a rare instance of the power of Divine grace, whose touching history, replete with incident, is well worthy the attention of every Sunday-school teacher throughout our country. The little volume is remarkably well written, and describes "Ann" in the Sabbath-school, in Paris, and on the bed of affliction and death. It concludes with two admirable addresses, the

first to Sunday-school children, and the second to Teachers. Our friend, Mr. Townley's introduction is written with his own characteristic good sense, piety, and terseness of remark.

WORKS RECENTLY PUBLISHED.

1. *Memoir of the Rev. C. T. E. Rentius.* Comprising Extracts from his Journal and Correspondence, with Details of Missionary Proceedings in South India. By his Son. Post 8vo, pp. 640. Nisbet and Co.

2. *Pulpit Recollections;* or, Miscellaneous Sermons, preached in the Parish Church of Stoke-upon-Trent, Staffordshire. By the Rev. SIR WILLIAM DUNBAR, Bart., S.C.L., late Curate of the above Parish. 8vo, pp. 204. Smith and Elder.

3. *The Reconciler.* An attempt to exhibit, in a somewhat new light, the harmony and the glory of the Divine Government and of the Divine Sovereignty. By a Quadragenarian in the ministry. 8vo, Jackson and Walford.

4. *Individual Effort, and the Active Christian.* By JOHN HOWARD HINTON, M.A. 12mo, pp. 606. New edition, in one volume. W. Ball and Co.

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6. *The Gift of Prayer.* By THOMAS MANN, Minister of the Sun Hill Chapel, West Cowes. Third edition. 18mo, pp. 260. Ward and Co.

7. *A Critical Examination of the Rendering of the Word βαπτιζω, in the Ancient and many of the Modern Versions of the New Testament.* With especial reference to Dr. Henderson's animadversions on Mr. Greenfield's statements on the subject. By F. W. GOTCH, A.B., Trinity College, Dublin. 8vo, pp. 52. Ward and Co.

8. *A Cry from the Tombs;* or, Facts and Observations on the impropriety of burying the dead among the living, in various ages and nations. By JAMES PEGGS, late Missionary in India. 8vo, pp. 52. J. Snow.

9. *The Scriptural Duty of Churches in relation to Slave-holders professing Christianity.* By the Rev. F. A. COX, D.D., LL.D., author of the "Life of Melancthon;" a Prize Essay, entitled, "Our Young Men," &c. &c. 8vo, pp. 24. Ward and Co.

10. *An Address intended to have been delivered on the occasion of laying the foundation stone of the Lancashire Independent College, at Withington, near Manchester, on the 23rd of Sept.* 1840. By GEORGE HADFIELD, Treasurer of the Institution. 8vo, pp. 84. Hamilton, Adams, and Co.

11. *Wanderings and Excursions in North Wales.* By THOMAS ROSCOE. With illustrations by Cattermole, Cox, and Cheswick. Part I., 2s. 6d. Tilt and Bogue.

12. *Abraham, the Father of the Faithful.* 12mo, pp. 280. Tilt and Bogue.

OBITUARY.

DR. OLINTHUS GREGORY.

It is our melancholy duty to record the death of this eminent philosopher and devoted Christian. The affecting event took place at his own residence, Queen's-terrace, Woolwich common, at half-past one on Tuesday afternoon, the 2nd February. His health had long been declining, and latterly a series of paralytic seizures left but faint hope to his friends of any thing like permanent recovery. His age, having only completed his sixty-seventh year, might have warranted them in expecting that he might be spared to them for a season; but the activity of his public life, and the severe nature of his former studies, had greatly impaired the vigour of a constitution by no means originally strong.

Among the many honours which he reaped, during a career unusually brilliant, there is no one upon which his Christian friends will dwell with more unmingled satisfaction, than that which accrued to him from his able and successful effort to defend revealed truth, in his "Letters to a Friend on the Christian Religion," which have passed through many editions, and have been eminently useful in settling the faith of very many.

At the same time, we cannot but rejoice to think that one who gloried in the cross of Christ, and who walked humbly with his God, was enabled to prove to the philosophers of his age, that a simple faith in the gospel does not retard either the ardour or the success of scientific pursuit. Few men have owed more, under God, to their own determined mental energies, than did Dr. Gregory. His early attempts at authorship upon subjects connected with mathematical pursuits, for which his previous education had prepared him, became the means, by certain providential links, of introducing him to the late Dr. Hutton, between whom and himself there ever afterwards existed a most cordial friendship. At one time he thought of entering the University of Cambridge, had not conscientious scruples prevented him; but, after pursuing various literary occupations, he devoted himself, in the city of Cambridge, to the arduous occupation of a teacher of mathematics, in which he was eminently successful. In 1801, he published a treatise on astronomy, and dedicated it to his friend Dr. Hutton. It was well received by the public, and brought the author into favourable notice among those best able to promote

his success in life. Literary labour now poured in upon him from several influential quarters, and his public reputation was fixed. In December, 1802, he was appointed Mathematical Master in the Royal Military Academy, Woolwich, for the instruction of gentlemen cadets, chiefly through the kind offices of his friend Dr. Hutton; and such was the satisfaction afforded by the manner in which he discharged his duties, that he was gradually advanced in the Academy, until he rose to the Professor's chair, which he occupied till the month of June, 1838, when his declining state of health compelled him to resign his responsible and arduous office.

Soon after his entrance into the Academy, the University of Aberdeen conferred on him the degree of M.A., as a tribute of respect to his great merit, and subsequently that of LL.D., on occasion of his presenting to the senatus a copy of his Mathematics, and the first vol. of the Pantalogia. Afterwards, literary honours were heaped upon him from all quarters. He was made F.R.A.S., Corresponding Associate of the Academy of Dijon; Honorary Member of the Literary and Philosophical Society of New York; Member of the New York Historical Society, of the Literary and Philosophical and the Antiquarian Societies of Newcastle-upon-Tyne, of the Cambridge Philosophical Society, of the Society of Civil Engineers, &c. &c. But his noblest distinction was, that he lived and died a sincere and humble follower of the meek and lowly Saviour.

MR. JOHN ALSOP.

The late Mr. John Alsop became savingly acquainted with divine truth when he was about the age of twenty, under the ministry of the Rev. Mr. Rhodes, of Stannington. Convinced of sin, he was unhappy in his mind for a considerable time; but at length was relieved and comforted by the words of St. Paul, "If children, then heirs; heirs of God, and joint-heirs with Jesus Christ," Rom. viii. 17. He then gave himself to the Lord and to his people, according to his will; but it is not known with certainty at what time he became a member of the Christian church But he was united with the church that afterwards met in Queen-street, before the chapel was erected, about fifty years ago.

From the period of his conversion, he pursued the noiseless tenor of his way, and was an upright and consistent Christian. He was benevolent, without ostentation; he was a liberal friend to the interests of religion, but suffered not his left hand to know what his right hand had done. Now he rests from his labours, and his works do follow him.

On the subject of his religious experience, he always spoke with caution and reserve; but he never expressed any doubt of his interest in Christ. When his friends repeated any of the promises of the gospel, he used to express his assent with deep emotion, accompanied with tears.

A few weeks before his death, he spoke of the first years of his religious course with much feeling. At that time, Stannington, near Sheffield, his native village, was occasionally visited by the Rev. Mr. Cockin, of Halifax; E. Parsons, of Leeds; and by Mr. Smith, the father of the Rev. J. P. Smith, D.D., now of Homerton College. Of these seasons he retained a pleasing remembrance to the close of his life.

He was heard, on the last night of his life, to repeat several passages of Scripture. At one time he repeated, "They that endure to the end shall be saved," assisted in recollecting the last words by his wife. At another time he exclaimed, "Bless the Lord, O my soul; bless his holy name."

On the day before his death, his wife, at his own request, repeated the 110th hymn of the first book in Dr. Watt's, "There is a house not made with hands," mingling their tears at the same time, aware, as they were, that he would soon be called away. He said little after this, and that was, for the most part, unintelligible; and late on the evening of Saturday, 28th November, he fell asleep and awoke no more. About half-past twelve, it was evident that he was dying; and without a struggle or a groan, he passed from earth to heaven. Truly his end was peace.

He died at the age of seventy-eight, more than fifty years of which he was a consistent member of the Christian church.

On Lord's-day morning, December 12, at Queen-street chapel, where Mr. Alsop used to worship, his death was improved to a respectable and attentive audience, on "Behold an Israelite indeed, in whom there is no guile."

Mr. A. left tokens of his regard to several places of worship and charitable societies, viz.:—

	£
Rotherham College	200
Queen-street Chapel	150
——— Sunday-school	150
Nether Chapel	100
Mount Zion Chapel	100
Sheffield Infirmary	100
——— Dispensary	100
——— Lancasterian School	100
London Missionary Society	100
——— Hibernian Society	100
——— British and Foreign Society	100
Parsonage-house and School at Stannington	100

MRS. HINTON.

Mrs. Eliza Hinton, the subject of the subjoined sketch, was the daughter of John Amsgrave, Esq., of Taunton, and born in

that town March 9, 1792, and baptized by the venerable Thomas Reader, (at that time pastor of the Congregational church at Paul's meeting, and president of an institution for the education of young men for the Christian ministry.) Having enjoyed, during her childhood and youth, the privilege of evangelical instruction under the ministry of the Rev. Mr. Joyer, (Mr. Reader's successor,) Mrs. Hinton became, in early life, the subject of divine grace, and was admitted to the fellowship of the church assembling at Paul's meeting, in communion with which she continued until the period of her marriage with the Rev. Robert Hinton, pastor of the Independent church at Bishop's Hull, near Taunton, which occurred in the year 1824. Previous to her marriage, and during the period of her connexion with the church at Paul's meeting, she was enabled, by divine grace, to maintain a holy and consistent walk, and to vindicate and adorn her Christian profession, by the exhibition of a meek, gentle, and amiable spirit and deportment; and in her new relations, as a wife and a parent, she was enabled so to discharge their delicate and appropriate duties as to endear herself alike to the affections and gratitude of her attached and now bereaved husband and children. In the autumn of 1839, some symptoms appeared which furnished reasons to fear the approach of an incipient cancerous disease, which fears were, in the issue of the case, but too fully and fatally confirmed. On the appearance of these unfavourable symptoms, Mr. Hinton took her to London in order to obtain the opinion of some eminent metropolitan practitioner on her case, by whom it was at once pronounced to be decided and hopeless.

On receiving this opinion, she immediately felt that her death-warrant was sealed, and returned home to "set her house in order," under the full and deliberate conviction that she should die and not live. The calmness and composure with which, under this impression, she addressed herself to the adjustment of her domestic and family affairs, furnished a gratifying and satisfactory proof of the freedom of her mind from any thing like the trepidation of alarm, or the anxiety of doubt, in the prospect and approach of death. As an example of this calmness and composure of spirit, it may be stated, that about this time, she had some articles of her own dress taken to pieces, and arranged for the use of her only and favourite daughter. This circumstance would not have been worth noticing, but as a proof of the composure and placidity of her mind, in the near prospect and realising anticipation of her great and final change.

During her painful and lengthened illness, which continued about six months, she frequently expressed a feeling of deep anxiety and solicitude in reference to the certainty of her state and prospects; often, at such times, adopting the language, as well as entering into the spirit of the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

On the night previous to her departure, her mind was much impressed in contemplating the intensity and extremity of the Saviour's sufferings, and in connexion with this turn of reflection, repeated the lines,

> "Cold mountains and the midnight air
> Witnessed the fervour of thy prayer;
> The desert thy temptation knew,
> Thy conflict and thy victory too;"

and was proceeding to add,

> "Be thou my pattern; make me bear," &c.

but suddenly paused and said, "I could say much more, but have not breath."

On the morning of the 7th of April, she said to her husband, "My dear, I am faint," and adding, "He will never leave me nor forsake me," in a few minutes more, she fell asleep in Jesus, and entered into the joy of her Lord.

As a proof of the high estimation in which she held the sacred volume, and the frequency and interest with which she perused its hallowed contents, it is known that since the period of her marriage, she read it two or three times regularly through.

She also loved the exercise of secret and private prayer. She was generally in the habit, for this purpose, of rising before her husband and retiring to an adjoining room, in which she was frequently overheard pouring out her soul, like Hannah, before the Lord, in earnest and wrestling prayer.

She was interred in the burying ground adjoining the chapel, at Bishop's Hull, by the Rev. Dr. Payne, of Exeter, who also improved her death by preaching a funeral sermon on the occasion, on the following sabbath. Besides her immediate relations and friends, she was followed to the grave by the members of the church, the teachers and children of the Sabbath-school, and a considerable number of the inhabitants of the village, anxious, in this way, to bear their last but emphatic testimony to the piety and worth of one who, during a residence of sixteen years amongst them, had won their esteem and affection by her mild, and amiable, and consistent deportment.

MRS. ISABELLA HAWKINS.

Died on Monday, February 15, Isabella, wife of James Hawkins, Esq., of Betchworth, Surrey, in her seventieth year; a

happy example and joyful witness of the grace of her God and Saviour.

In her youth, she had heard the good Mr. Cecil, but the anointing she had received, and which abided in her, taught her "of all things," and she needed no other teaching. From tender years, she had become acquainted with her Saviour, and the trials of a long life and large family had been but occasions of manifesting the grace she found in him. She was an instance of what is sometimes seen in such as have lived long *in* but not *of* this clouded and careful world. Her old age was bright with childlike cheerfulness and continual thankfulness.

During two years, a stroke of paralysis had circumscribed her service to her Lord, without depriving her family of her lively affection. Simple and prevailing prayer continued to ascend from her sick chair, till at length the summons came, and she "rested from her labours," awaiting her crown at "the glorious appearing of our Lord and Saviour Jesus Christ."

Home Chronicle.

THE MEMORIAL OF A NONCONFORMING CHURCH.

An Address delivered at the Recognition of the Rev. Mr. Miller, at New-court Meeting-house, Carey-street, Lincoln's-Inn-fields.

The service in which we are now engaged, as our dear brother is about to be recognized as the pastor of this venerable church, reminds us powerfully of the years of former generations, when in troublous times the elements of this society were originally formed. The goodly sanctuary in which we meet dates as far back as the year 1705; but the church which first worshipped in it, under the pastoral care of the Rev. Daniel Burgess, was formed in the days of the second James, one year before the ever memorable revolution. They were composed of a remnant of the flock of the justly celebrated Dr. Manton, and worshipped successively in Bridges-street, Covent-garden, and in Russel-court, Drury-lane, until, after many vicissitudes, they found a home in this ancient meeting-house, erected for their first pastor, Mr. Burgess, who laboured among them for the space of twenty-six years. He was a man of distinguished parts, of no inconsiderable learning, and, before his arrival in the metropolis, had endured great persecution in Wiltshire and other parts, for his nonconformity and faithful preaching of the word. His eccentricities were considerable; but he was a man of God, much concerned for the good of souls. His ministry in this place was not without many and severe trials; for soon after the erection of his new sanctuary, a large portion of his congregation forsook him, and joined the church under the pastoral care of Dr. Earle; and, in 1709 a mob, instigated by that scandalous bigot, Dr. Sacheverell, broke the windows of this chapel, tore down the pulpit and pews, and dragging them to Lincoln's-inn-fields, set fire to them in the presence of a blind and infuriated rabble. These events somewhat embittered the evening of his days, and added to a heavy debt upon his sanctuary, diminished the prosperity which might otherwise have attended his ministry. I would not call upon my young friend to imitate the eccentricities of the first pastor of New-court; but in the great plainness of speech by which he was distinguished; and in his uniform exhibition of the fulness and grace of the Redeemer, he cannot too closely follow him. Speaking of simplicity of style, he was wont to say, "That is the best key that fits the lock and opens the door, though it be not a silver or a gold one;" and, referring to the great theme of the Christian ministry, he said, "There is nothing I so much dread as a Christless Christianity." His spirit was sweetly charitable, and he often said from this pulpit, "I care not for being distinguished by any other denomination but that which was first given to the believers at Antioch."

Mr. Burgess was succeeded in the pastorate of this church in 1713, by the Rev. James Wood, who was ordained to his work by the Rev. Matthew Henry. He continued to labour with acceptance and success till the year 1727, when he became the successor of Mr. Reynolds, at the Weigh-house, whom he had assisted for one part of the day, for the space of seven years before.

Upon Mr. Wood's becoming morning preacher at the Weigh-house, his place was supplied by the Rev. Henry Francis, a native of the Principality. He appears to have been a man of very superior natural and acquired endowments, and of very meek and gentle graces. He pursued his studies for the ministry, in the celebrated academy at Tewksbury, under the tuition of Mr. Sa-

muel Jones, a man of distinguished erudition, and of great parts. At this seminary he had for his friend and fellow-student, Mr. Thomas Secker, afterwards Archbishop of Canterbury, who, in a letter to the immortal Watts, described him as "diligent in study, and truly pious." On completing his studies, he repaired to the Metropolis, and became assistant to Mr. Foxton, of Girdler's-hall. In 1719 he distinguished himself at the Salter's-hall Synod, as one of that noble band of devoted ministers, who entered into a subscription of the orthodox faith, in opposition to the Arian doctrines, which were then beginning to blight and disturb the Dissenting churches. Upon the death of Mr. Foxton, whose funeral sermon he preached, he became assistant to Mr. Wood, and remained at New-court, until 1726, when he removed to Southampton, and became assistant to the Rev. William Bolar, whom he afterwards succeeded, and whose pulpit he continued to occupy to the period of his death in 1752. From existing records, it appears that Mr. Francis was the intimate friend of Dr. Watts, and a Biblical critic of no mean order, considering the age in which he flourished.

The third stated pastor of this church, was the far-famed Thomas Bradbury, who held office from 1728 to 1759. He was a native of Yorkshire, and cradled in the school of nonconformity. His studies for the holy ministry were conducted under the wise superintendence of the Rev. Timothy Jollie, at Attercliffe; and afterwards under the no less judicious care of the Rev. Thos. Whitaker, of Leeds. He began to preach at the tender age of eighteen, and after exercising his ministry successively at Beverley, Newcastle-upon-Tyne, Stepney, and Fetter-lane, he became the pastor of this church. He was not only a popular and striking preacher, often terrifying by his appeals the most careless and profane, but a man of public spirit, whose sermons and writings did much to stem the torrent of jacobite zeal, and to work out the religious liberties of our country. During the latter part of the reign of Queen Anne, when Jacobinism and popery were fast gaining the ascendant, he did more, perhaps, than any other man in the British metropolis, to check the insolence of church bigots, and to guard his fellow-citizens against the wiles of those who still clung to the fortunes of the S uarts. He was, of course, in such evil times, a marked man; but his mental courage never forsook him, and his prudence was in general equal to his zeal. So anxious were the court to dispose of him, that, on one occasion at least, they offered him a bishopric; and, on another, laid a deep plot for his assassination. The hand of God was very remarkable in preserving him from the murderous design upon his life. The guilty agent fixed upon by the Jacobite party to perpetrate the deed of blood, repaired to Fetter-lane meeting-house, where Mr. Bradbury at that time officiated, for the purpose of fully identifying his person, and afterwards waiting his opportunity; but, strange to relate, the assassin's heart was melted to contrition under the powerful appeals of the man whom he had intended to destroy. His conversion was genuine, and he afterwards became a useful and devoted member of Mr. Bradbury's church, and disclosed the whole plot in which he had been concerned.

Mr. Bradbury was one of fifty-three who at the Salters'-hall Synod voted for a distinct declaration of Trinitarial doctrine, in opposition to the Arianism which first began in the national church, and then spread itself among the Nonconformists. He took an active part in all the public lectures held in his day in the City of London, in Salters'-hall, in the Weigh-house, in Pinner's-hall, in Lime-street, and in Jewin-street; and many of these lectures yet extant, bespeak a vigorous intellect, and a mind bent on advancing the truth of God. He was intimate with Bishop Burnet, and through the kindness of that prelate, who dispatched messengers to this sanctuary during the time of Divine service, he was the first to announce the death of Queen Anne, and to proclaim the accession of George I., an event which yielded the greatest comfort to Protestant Dissenters. With Archbishop Wake, too, he was on terms of decided friendship, who, at the time of the Salters'-hall conference, thus wrote to him:—"I am glad to see, that, amidst our much lesser differences, we all stand fast, and agree in contending for the faith as it was once delivered unto the saints. I hope we may no less agree in a true Christian love and charity towards one another. God, in his good time, make it perfect, by bringing us to the same communion also! In the meanwhile, as I do assure you, I am one of those who profess myself, by principle, an enemy to persecution; so you may be assured that I will never do any thing to weaken your toleration, but be as far from breaking in upon that, as from doing any thing to hurt our own establishment. I pray God to bless your present meeting in defence of our common Lord and Master's divinity."

During Mr. Bradbury's pastorate in this place, he was assisted in his work by the Rev. Peter Bradbury, his brother; the Rev. Jacob Fowler, the Rev. Joseph Pitts, and the Rev. Richard Winter. The last of these devoted men, came into office only three months before the death of Mr. Bradbury; he entered upon his labours in this place in 1759, and never quitted his charge till he resigned it by death, in March 1799. He

was a good man, and full of faith, and of the Holy Ghost; and much people were added unto the Lord, under his faithful and laborious ministrations. He was for fourteen years assisted by his son-in-law, the Rev. Frederick Hamilton, who afterwards removed to Brighton, where he finished his earthly course.

In 1800, the vacant charge at New-court was accepted by the late Rev. William Thorpe, who, after preaching with much acceptance and popularity, for the space of five years, removed to Bristol, in January 1806, at the urgent call of the church assembling in Castle-green meeting-house in that city.

In the same year, that faithful and much venerated minister of Christ, the Rev Robert Winter, (afterwards Dr.) entered upon the pastorate of this society, which he held for the lengthened period of twenty-seven years, having entered into rest on the 9th of August, 1833. He was nephew to the Rev. Richard Winter, and grandson on the mother's side, to the Rev. Thomas Bradbury, and a person in all respects fitted to be the successor of such public-spirited and devoted men. Possessed of sound parts, and educated with great care, under the best instructors, he was one of the most judicious preachers in the metropolis, for the space of nearly forty years. If he never rose to sublimity in his pulpit exhibitions, he was at all times instructive, edifying, devout, and proverbially elegant and correct. To a blameless reputation and a uniformly Christian deportment, he added a large measure of public spirit and denominational zeal; but he was a total stranger to sectarian bigotry, and was ready on all occasions to reciprocate the offices of hallowed friendship with all who loved the Lord Jesus Christ in sincerity and truth.

His successor, the Rev. R. Ainslie, yet lives, and it would, therefore be indelicate on my part, minutely to characterize his ministry in this place. Suffice it to say, that he followed in the footsteps of his venerable predecessors; and that though he has retired from this scene of labour, he is still usefully employed in promoting the evangelization of this great and sin-burdened metropolis.

From this brief and imperfect sketch, it will be seen, that though this church has existed for 153 years, it has only had seven stated pastors, viz.:—Mr. Burgess, Mr. Wood, Mr. Bradbury, Mr. Richard Winter, Mr. Thorpe, Dr. Winter, and Mr. Ainslie. It has also had five assistants to its regular pastors, viz.:—Mr. Francis, Mr. Peter Bradbury, Mr. Fowler, Mr. Pitts, and Mr. Hamilton. But it is most of all worthy of record, that during the whole period of its existence, first, as a Presbyterian church, for forty-one years; and then as a Congregational one for a hundred and twelve; it has been distinguished by its firm adherence to the truth of God, by its undeviating attachment to those life-giving doctrines which are not more the foundations of human hope than the bulwarks of Protestant dissent. While many of the Presbyterian congregations of the olden time have either become extinct, or have lapsed into fatal error; the pulpit of Burgess and Bradbury still echoes the message of reconciliation through the blood of the cross; and we are met this evening, in the place of the footsteps of the mighty dead, to recognize a brother in Christ, who has been nurtured in the school of sound doctrine, and who has determined in the strength of promised grace, never to give to the trumpet of the gospel an uncertain sound.

In taking a retrospective view of the history of this Christian church, we cannot but adore that merciful Saviour who has so signally watched over its interests, protected it from surrounding evils, preserved it stedfast in the faith of Christ, and honoured and blessed it by a succession of distinguished and godly pastors. When we reflect on the vicissitudes which attended its original formation; on the scenes of persecution through which it passed in the latter years of the reign of Queen Anne; on the noble testimony which it bore successively in evil times against popery, high-church notions, and Arian heresy; and on the high and honourable position which it has occupied among the nonconforming churches of the metropolis, for the protracted period of more than a century and a half, we cannot but unite in one hearty ascription of praise to him who has held its stars in his right hand, and who has stood in the midst of it, a glory and a defence.

By indulging in the preceding train of thought, I am quite aware that I have deviated from ordinary custom on these occasions. But custom is tyrannous, and not to be yielded to, when it would hinder the production of what may be edifying at such a moment as this. I have exhibited the principles of our churches in action, rather than in theory; and I know not if any abstract statement of the platform of congregational dissent would be equally impressive to thoughtful minds. Here the lamp of truth has been burning with undimmed lustre for a hundred and fifty-three years; and though the prophets have not been suffered to continue, by reason of death, yet one faithful messenger has been raised up after another to perpetuate the truth of God; so that at the present moment pastor and people are as ready as ever to join issue with the great apostle of the Gentiles, and to say, "God forbid that we should glory, save in the cross of our Lord Jesus Christ,

by which the world is crucified unto us, and we unto the world." Say not, then, that Protestant dissent is incapable of transmitting the truth of God from generation to generation. Say not that the absence of creeds and subscriptions necessarily excludes the life-giving doctrines of the gospel. Is there within the boundaries of the British metropolis a single Episcopal edifice in which, for the space of a hundred and fifty-three years, nothing has been heard but the doctrine of full and free salvation by the blood of the Lamb?

I love Congregational dissent, because I look upon it as a faithful witness for apostolic truth and order. Its vital principle, that which will never suffer it to die, is its close adherence to the letter and spirit of the New Testament. It repudiates human authority in things spiritual, that it may pay its undivided homage to the voice of truth, as it proceeds from the lips of the faithful and true witness.

I love it, because all its offices and all its usages, strictly ecclesiastical, are derived from the plain letter of Scripture; and because it makes nothing to be a law of conscience, which cannot be shown to be the express law of Christ.

I love it, because of its catholic and comprehensive character. It breaks not that chain of faith and love which binds in one glorious fellowship the universal church. We have no terms of communion among us that are not at the same time terms of salvation. Ours is the fellowship of believers in Christ, and whoever can furnish evidence that he has fled to the Divine refuge for sinners, is welcome, without further conformity, to partake with us of the memorials of a Saviour's death.

Our highest ambition is not to build up a cold and dead uniformity, but to separate ourselves from a world lying in wickedness, and to combine the profession of an orthodox faith, with spirituality of mind and holy consistency of conduct.

If we are still reproached as schismatics, and disturbers of the national repose, we fling back the charge on those who make it; and tell them that if they had followed no other master but Christ, our dissent would have been unknown in the land. From the members of other communities we dissent in nothing but their invasion of Christian rights. What they hold of Christ and his apostles, we hold in common with them; but when they frame a number of human laws, and then invest them with the force of ecclesiastical rule, we pause and desiderate whether it is not better to obey God rather than man. For this reason we reject all state alliance with the church, believing it to be an unlawful appendage to Christ's institute, and inconsistent with the purity of his kingdom. In like manner, we object to authoritative subscriptions of human formularies, intervening as they do between conscience and its only Lord, and setting up two standards of faith, which it is not in the power of human nature to obey.

To many of the details also, of the national formulary, we seriously demur, as unscriptural in their character, and injurious in their tendency. We dare not confound baptism, as the external badge of the Christian profession, with regeneration by the power of the Holy Ghost, much less can we identify it with justification, as do the writers of the Oxford Tracts. We regard confirmation as a purely human institution, for which there is not a shadow of warrant in the New Testament. The form of absolution, in the office for the sick, we consider to be a serious invasion of the prerogative of him who alone can forgive sin. The service for the dead, read as it is, at the grave of the most wicked and profane, we look upon as awfully false in reference to the departed, who have given no signs of repentance, and cruelly deceptive in reference to the living.

But the worst feature of the establishment we hold to be that which it maintains alike in theory and practice, viz., "that every member of the state (this is Hooker's own description) is a member of the church." We contend, with the New Testament in our hands, that this theory of the church is in utter contravention of the mind of the Spirit, from which we learn that the church is a body of persons called out of the world by the power of Divine grace, enlightened by the saving knowledge of the truth, partakers of true faith in the Redeemer of a lost world, and visibly set apart to the glory of him who hath "called them out of darkness into his marvellous light."

We have no shadow of belief in the exclusive orders of the Episcopate; the best description of which is, that it fosters ecclesiastical pride and domination; accredits the whole ministry of Rome, though she is described as "the man of sin," and "the son of perdition;" makes those ministers of Christ, who never exhibited any other sign of being such, but that they were ordained by a bishop; and excludes from the pale of the visible church the whole body of the faithful, not ranking under the banners of popery or of prelacy.

The doctrine of apostolic succession, as revived with so much zeal in our times, we believe to be a great snare for souls; a delusion in itself, unsupported by any solid argument, and disproved by a reference to existing facts. The apostles had no successors, for this very reason, that whatever they were to the first churches, that they must continue to be to the church of Christ,

to the very end of time. They were the divinely appointed witnesses of the resurrection of their Lord and Master, and they were miraculously endowed, in confirmation of the office they held, and the saving truth they proclaimed. The only valid tests of the gospel ministry now are, aptness to teach, apostolic doctrine, the mind of Christ, holy consistency of conduct, the approval of the church, and orderly appointment to office, by those who themselves are devoted to the work of the ministry.

Thoughtful men, who look on upon the controversies of the day, will set light by the pretensions of those who would limit the efficacy of Christ's ordinances to the orders of the episcopate. They will look around them on the state of society; they will follow the march of Christianity, and if they see among churches, not episcopally denominated, all the evidences of the power of truth which distinguished the churches of Judea and of the lesser Asia, in the first age of the gospel, they will ask, what meaneth all this preposterous boasting about the exclusive offices and administrations of the Episcopate? If souls are saved from death, if believers are built up in faith and holiness, what more can be effected by any ministry under the sun? These, my brethren, have been the high sanctions of the gospel ministry in this place, for the period of a hundred and fifty-three years; and if my beloved brother about to be recognized as the pastor of this flock, shall be honoured with such palpable seals to his ministry; if he shall be enabled to look around him on the people of his charge, and to say, "Ye are our epistles, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us; not in tables of stone, but in fleshly tables of the heart:" let him not sigh after more dubious pretensions, but give glory to the church's Head, in that he hath "counted him faithful, putting him into the ministry."

My prayer is, that this church may ever abide stedfast in the faith of Christ; that their love one toward another may abound yet more and more; that their zeal and devotedness may provoke very many; that the character they have earned during a hundred and fifty-three years, may never be tarnished; and that the cordial union of pastor and flock, about this evening to be ratified, may be productive of good to souls, prosperity to the cause of Christ, and glory to the Triune God! J. M.

LECTURES FOR THE TIMES.

We beg to direct the particular attention of our readers to the very important course of lectures, about to be delivered by the Rev. Dr. Bennett, at the Congregational Library, on the theology of the Christian church during the first three centuries.

The following is a copy of the syllabus:—

Lecture I. The sources of information. The Greek fathers: The epistle to Diognetus; apostolical fathers; epistles of Clemens Romanus, Ignatius, and Polycarp; Justin Martyr; Tatian; Irenæus; Theophilus of Antioch; Atheuagoras; Clement of Alexandria; Origen. The Latin fathers: Minutius Felix; Tertullian; Cyprian; translators of scripture; ecclesiastical historians; Hegesippus, Eusebius; civil historians; and Pagan or Jewish writers; apocryphal writers.

Lecture II. The theology of the early church concerning the scriptures and the Divine nature. 1. Concerning the scriptures: The canon of the Old Testament; of the New; its late formation. Apocryphal additions to the Old Testament; to the New. The use and authority ascribed to scripture. The use made of the Septuagint. Inspiration ascribed to it. Allegorical mode of interpretation. Of Tradition: exemplified in the succession of the early bishops of Rome. Of the Sibylline oracles. 2. Concerning the Divine nature: Specimens from the epistle to Diognetus, Justin Martyr, Irenæus, Minutius Felix, Tertullian. The divinity of Christ: Clement of Rome, Ignatius, Irenæus, Clement of Alexandria. The Trinity. The doctrine taught before the word was introduced by Theophilus of Antioch.

Lecture III. Doctrine of the early church on the decrees and works of God, the fall, redemption, grace, and justification. On divine predetermination. Strange doctrine of the fathers on the fall of angels. The creation and fall of man. Original sin. The incarnation of Christ. Early heresies. The death of Christ, and its design; of grace; election; the use made of it; the influences of the Spirit in regeneration; sanctification; perseverance; justification.

Lecture IV. Early doctrine concerning the church. It was a congregation composed of saints. Its officers: Deacons; bishops; a plurality. Congregational episcopacy. Election of bishops. A priesthood; clergy. Worship of the early church.

Lecture V. The sacraments and Christian ethics. Baptism, how identified with regeneration. Infant baptism, mode of administration. Lord's Supper; transubstantiation. Ethics. Asceticism. Corruption of manner.

Lecture VI. The final state. Death; hades; resurrection; the doctrine of Antichrist, as arising out of the ruins of the Roman empire. The Millennium. The last judgment.

Lecture VII. The causes of patristic theology. Numerous disadvantages of the

fathers. Advantages falsely ascribed to them. Design of God to honour the scriptures.

Lecture VIII. Conclusion. Summary of the doctrine of the fathers. Congregationalism in harmony with the earliest fathers. Present attempts to revive their authority. Future prospects.

PROGRESS OF CATHOLICISM.

At a late meeting for repeal, the Rev. Mr. Hughes, a catholic priest, said, "Are Protestants aware of the fact, that, out of fifteen thousand Protestant Church of England clergymen in England, eleven thousand are now professing the catholic doctrines of Dr. Pusey in the University of Oxford? Dr. Pusey and the Oxford professors of divinity, together with the great bulk of the Church of England clergy, have clearly seen the Church of England was in danger, and rapidly falling, and would no longer be perpetuated by any other means, except by establishing as close and proximate affinity as possible between its doctrines and those of Catholicity, which have withstood the persecutions and various stratagems and efforts of eighteen centuries to destroy them. I hold in my possession the works of Dr. Pusey, and were I to be concerned in a discussion on religion, I would not desire to be furnished with better works, replete with catholic authorities, and catholic arguments, than the writings of Dr. Pusey."

RECOGNITION SERVICE

At Gate-street Chapel, Lincoln's Inn Fields.

On Thursday, Jan. 14, the Rev. Charles Brake, late of the Tabernacle, Brighton, was publicly recognized to the pastorate of the church and congregation assembling at the above place.

The Rev. J. Robinson, of Chapel-street, introduced the service by reading the scriptures and prayer; the Rev. Dr. Morison, of Brompton, stated the nature of a Christian church, in a most lucid and convincing manner; the Rev. C. Morris, of Fetter-lane, asked the usual questions, which were satisfactorily answered; the Rev. Dr. Bennett, of Silver-street, offered the recognition prayer; the Rev. J. Sherman, of Surrey Chapel, gave a most affectionate and appropriate charge to the minister, from Col. i. 28, 29.

At the close of the morning service the ministers, with several friends, dined together in the school-room adjacent to the chapel, after which excellent addresses were delivered by the Rev. Messrs. Ainslie, Morison, Robinson, Overbury, and Ashton.

In the evening, the Rev. R. Ainslie, Secretary of the London City Mission, commenced by reading the scriptures and prayer; the Rev. J. Stratten addressed suitable counsels to the church; and the Rev. R. Ashton, of Putney, closed the interesting services of the day.

The Rev. Messrs. Woollacott, Overbury, and Seabourne, read the hymns.

It was with much pleasure we beheld things wearing a new aspect in that part of God's vineyard; Gate-street has long been endeared to the writer, by his personal attachment to the late venerable Griffith Williams, who laboured there in word and doctrine, with much success, for a period of nearly forty years; since he has been gathered to his rest and reward, the cause has, from various circumstances, declined. We rejoiced to learn that Mr. Brake's labours have been blessed. During the fifteen months of his ministry there, nearly one hundred persons have been added to the church, the larger number of whom were from the world; we cheerfully bid him "God speed," and doubt not that these first fruits will be an earnest of a large ingathering of souls to the Great Head of the church.

NOTICE

To Widows and Families of Ministers who were educated at Hoxton Academy.

Matthew Witton, formerly of Chiswell-street, but at the time of his death of Wells-row, Islington, by his will gave the sum of 1055*l*. West India Dock Company's Stock, to trustees therein named upon the following trusts:—"For the aiding and assisting of the widows and families of such dissenting ministers of Calvinistic sentiments, who receive their academical instruction in Hoxton Academy, and who do not leave the said academy, but with the approbation of the committee of the said academy, by a testimonial signed by five of the said committee, and two trustees to this bequest, whether present or not, and which testimonial shall have been first entered in the minute-book of the proceedings of the said academy for that day, and a copy thereof to be given or sent to the committee or secretary of the said Protestant Union Society, formed about the year one thousand seven hundred and ninety-eight, for the benefit of ministers' widows, of which society Mr. Thomas Preston was then treasurer, and the Rev. W. F. Platt, secretary, requesting it may be entered on the minutes of their proceedings, and which said minister or ministers were previous thereto subscribers to the said Protestant Union Society, at least for one whole year before they left the said academy."

The trustees not having been able to perform the said trusts, applied by petition to the Court of Chancery, and the trusts have been declared by the court to be as follows:—"First. To the widows and families of

such dissenting ministers as are expressly qualified under the said testator's will, if such widows and families are to be found, but if not, then.—Secondly, as to one moiety of the interest and dividends of the trust funds to students now educating in Highbury College, during such time as they shall continue such students, and who shall stand in need of such relief, in such proportions as the trustees for the time being from time to time may direct.—Thirdly, As to the other moiety of the interest and dividends of the trust funds to the widows and families of such dissenting ministers, who have received or may receive their academical education in the said academy, or in Highbury College, and who, at the time of their death, were members of the Protestant Union Society, in such manner as the said trustees for the time being should think fit, and in default of such last-mentioned widows and families, then to the widows and families of such dissenting ministers of Calvinistic sentiments, who have received or may receive their academical education at the said academy, or in Highbury College, but who may not, at the time of their death, have been members of the said Protestant Union Society; but in case there shall be no such widows or families of either class of dissenting ministers above-named, then the whole of the interest and dividends of the said trust funds to the said students, in such proportion as above-mentioned."

The trustees hereby give notice to any person or persons who may claim to be entitled to the benefit of the said legacy, that their claims will be considered by the trustees upon application, by letter or otherwise, to Thomas Wilson, Esq., No. 12, Highbury-place, Islington, the treasurer of Highbury College.

MINISTERS' WIDOWS AND CHILDREN, *With a Hint to the Richer Brethren.*

To the Editor of the Evangelical Magazine.

DEAR SIR,—Having read the remarks of Rev. J. Hunt in your number for January, relative to a society called the Protestant Union, he has, I think, very clearly made out a case which deserves the best attention of every Christian minister and student. I have been a member of that institution almost from its commencement, and often has my mind been consoled with the reflection, that in the event of my decease, my widow would not be left in a state of entire destitution, but would receive during her widowhood an annuity from its funds proportioned to my yearly subscription; or, if I left no widow, my surviving children would be entitled to a sum equal to eight years' annuity. For the relief and comfort which this afforded me, I have managed to continue my yearly payments, and always to meet them with cheerfulness.

That the advantages of such a society, so well described in the paper referred to, should not have been more generally desired and secured by ministers, has frequently surprised me; and it has grieved me to find, that it has not of late, as in some former periods of its history, been more liberally befriended, and patronized by the subscriptions, donations, and legacies of the rich and pious of the Christian community, considering the importance of the object, and the respect and assistance which they are ready to offer to ministers and their families. Their attention is now respectfully invited to a more careful examination of its interesting and benevolent designs.

The following paragraph from "The Patriot" newspaper on the subject, is likewise entitled to notice:—"We cannot but lament that our congregations are not more generally impressed with the duty and expediency of taking on themselves the responsibility of insuring the life of their pastor, by means of some benevolent union, or life insurance company, in order that such distressing cases, as we sometimes see, of absolute destitution may be obviated. The pastor himself is seldom in circumstances which allow of meeting even that small provision."

I do therefore hope, Mr. Editor, that Mr. H.'s statements will be duly weighed and considered, not only by ministers themselves, but by our respective churches, both in and out of the Establishment, for ministers to subscribe to some provident institution on their behalf, many of whom are unable, out of their contracted incomes, to pay the necessary premium for an annuity to their widows, with proportionate allowances to their children, if there be no widow. This is sometimes done; and could the practice be more generally adopted, through the agency and influence of the office-bearers in our churches, how would it add to their ministers' comfort, by relieving them of a pecuniary burden, (which they have not themselves the means of supporting,) to make some little provision for their families, from whom they may be separated by the hand of death.

Such assistance, it is true, is not always needed. Some of the pastors of churches can do without it. Providence has placed them in circumstances which enable them to pay their own premiums in any assurance society which they may feel disposed to join. It is not, of course, for the assistance of such that I plead; but for ministers whose salaries are too small to allow of their subscribing annually to such an institution. And

of some in the ministry who have all and abound, as to their worldly possessions, the writer would respectfully and kindly ask,—Did it never occur to your minds how essentially, at a comparatively trifling expense, you might relieve the painful anxieties of *one* or *two* of your poorer brethren in the ministry, by assisting them to subscribe to an institution which, in the event of their decease, would be the means of placing the widow and the fatherless above the reach of want? Excuse this friendly hint. The idea is merely suggested; and it must be left with yourselves to determine.

Jan. 9, 1841. SENEX.

PROTESTANT UNION.

To the Editor of the Evangelical Magazine.

MY DEAR FRIEND,—My letter of last month on the subject of the Protestant Union for the benefit of ministers' widows and children, has excited considerable attention, and brought several applications. Among others, one which I take the liberty of recommending to the attention of the deacons and other members of our churches. It is from a gentleman in Lincolnshire, who says, "I take the liberty of soliciting a copy of the rules of the Protestant Society, and any information relating to it which you can communicate. My object is to bring the society under the notice of the church with which I am connected, so as to induce them to make our pastor a member. I enclose six penny postage stamps to cover the weight of the papers."

I have not the pleasure, Mr. Editor, of knowing this gentlemen; but I am sure he is a worthy brother, and has set, in both the above points, a worthy example, which I hope will be extensively followed. A church acting upon this plan, not only does itself honour, but consults its own interest.

Yours truly,

JOHN HUNT.

Brixton Rise, Jan. 18, 1841.

PROVINCIAL.

WESTERN ACADEMY.

The attention of the friends of theological academies, and especially of those who are connected with the West of England, is requested to the following statement respecting the Western Academy:—

About four years ago it became necessary, from the increasing number of students, to enlarge the academy house; and the committee were encouraged to undertake the work. A benevolent lady subscribed 100*l.* and other subscriptions were obtained towards the enlargement; but the amount subscribed fell far short of the expense, though the utmost degree of economy was employed. This, added to the purchase of books which were necessary for the prosecution of the business of the house, and the general inadequacy of annual income to meet the current expenditure, has involved the institution in a debt of above 600*l.* To deliver it from the pressure of this debt, an effort is now making to raise 500*l.*, in sums of 10*l.* each. Twenty-six sums of that amount have been conditionally promised, and this appeal is now made to the friends of the rising ministry throughout the country, in the hope that they will promptly afford their help in this time of need, and, either by giving the proposed sum themselves, or collecting it among their friends, contribute to rescue the institution from its present embarrassment.

Subscriptions of the above amount, or in smaller sums, will be gratefully received by T. Bidgood, Esq., Arundel House, Wellington; Mr. H. Bidgood, No. 7, Vigo-street, Regent-street, London; by any member of the committee; Rev. J. Bounsall, Ottery St. Mary, secretary; or by the Rev. Dr. Payne, Academy House, Exeter.

It should be remembered, that the debt incurred by the original purchase of the Academy House had been discharged before the enlargement, chiefly by friends in the West of England. It is hoped, that this fact will dispose friends at a distance the more readily to aid the committee in its present difficulty.

BRECON COLLEGE.

Mr. C. M. Davies, Theological Tutor of Brecon College, begs to offer the best thanks of the Committee of Brecon College, to Messrs. I and T. Winter, for the liberal donation of the following excellent books to the library:—

Lardner's Works, 10 vols.
Lightfoot's Works, 13 vols.
Jeremy Taylor's Works, 15 vols.
Jones on the Canon, 3 vols.
Kircheri Concordantiæ Græcæ, 2 vols.
Calarii Con. Heb., 4 vols.
Took's Diversions of Purley, 1 vol.
Bythneri Lyra Prophetica, 1 vol.
Chillingworth's Works, 1 vol.

RECOGNITIONS.

Rev. J. Parry.

On the 18th of November, 1840, the Rev. J. Parry, (late of Machynlleth,) was recognised as a pastor of the Independent

church at Wem, Denbighshire, from which the venerable W. Williams was removed by death.

On this occasion, the Rev. R. Jones, Ruthin, delivered the introductory discourse, clearly stating the nature of a gospel church; the Rev. H. Morgan, Sammah, called the church to acknowledge publicly their adherence to the unanimous invitation which they had presented to the Rev. J. Parry, and also of his acceptance of it, which they both have cordially done; then he implored the Divine blessing to rest upon pastor and people in the relation into which they thus entered; after this, the Rev. M. Jones, Llanuwchllyn, delivered an excellent and impressive address to the pastor. In the afternoon, the Rev. H. Pugh, Mostyn, delivered a solemn charge to the deacons; and the Rev. W. Rees, Denbigh, to the church in general. In the evening, the Rev. E. Hughes, Holywell, addressed the backsliders; Rev. W. Roberts, Penal, the unconverted hearers; and the Rev. D. Price, Penybout, the self-deceivers. The different services were conducted by the Revs. S. Evans, Llandegla; D. Davies, Llandeusant; D. Griffiths, Rhiwabon; and R. Thomas, Oswestry.

May the dew of heaven descend, and the blessing of the great Shepherd and Bishop of souls, rest upon the newly elected pastor and his flock.

Rev. S. L. Harris.

On Thursday, the 29th of October, the Rev. S. L. Harris, late of Falkenham, near Ipswich, son of the late Dr. Harris, of Highbury College, was publicly recognised as pastor over the church and congregation assembling in the Independent chapel, Clare.

The Rev. S. Steer, of Castle Hedingham, commenced the services of the day by reading the Scriptures and prayer; the Rev. W. Wallis, of Sudbury, stated the nature and constitution of a Christian church; the Rev. J. Raven, of Hadleigh, offered the recognition prayer, having first received from one of the deacons an account of circumstances which led to the choice of their present pastor, and from Mr. Harris an interesting statement of his doctrinal sentiments and reasons of his accepting the call of the church; the Rev. Alexander Fletcher, of London, delivered a luminous and most impressive charge, from Nehemiah vi. 3, on the importance and duties of the Christian ministry. The Rev. J. Rowen preached in the evening. The Revs. T. Heward, of Clare; H. Coleman, of Wickhambrook; T. K. Verdon, of Sudbury; W. Reynolds, of Clare, (Baptist); and J. Rutter, of Stansford, took part in the services.

ORDINATIONS.

Rev. W. P. Appleford.

On Thursday, October 1, 1840, the Rev. William Philip Appleford, of Homerton College, was ordained pastor over the Independent church, Toxteth Park, Liverpool. The Rev. J. Kelly, commenced the service with reading and prayer; the Rev. R. Halley, D.D., of Manchester, delivered the introductory discourse, and proposed the usual questions; the ordination prayer was offered by the Rev. Caleb Morris, (Mr. Appleford's pastor,) of Fetter-lane, London; the Rev. J. Pye Smith, D.D., F.R.S., of Homerton, delivered the charge to the minister; the Rev. T. Raffles, D.D., preached to the people; and the Rev. C. M. Birrell concluded with prayer.

The Revs. W. Bevan and T. Rogers, also took part in the service, which was deeply interesting, and by many will be long remembered.

Rev. R. Leicester.

Mr. Robert Leicester was ordained to the pastoral office over the Congregational church assembling for worship in Providence Chapel, Chipping, Lancashire, on Thursday, February 4, 1841. The Rev. D. T. Carnson, of Preston, commenced the morning service by reading the Scriptures, and prayer; the Rev. J. Wadsworth, of Clitheroe, delivered the introductory discourse, and proposed the usual questions, the Rev. G. Wardlaw, A.M., of Blackburn, offered the ordination-prayer, accompanied with laying on of hands; the Rev. R. Slate, of Preston, (Mr. Leicester's pastor,) gave the charge; the Rev. W. Hayhurst, of Knowl-green, concluded.

In the afternoon the Rev. —Dickenson, of Newton, commenced the service, and the Rev. D. T. Carnson preached the sermon to the church and congregation; and concluded with prayer.

Chipping has been supplied with preaching by the County Union above twenty years. In September, 1839, a neat Chapel, capable of holding three hundred persons, was opened by the Rev. R. Slate, of Preston, and the Rev. T. Greenall, of Burnley. Since then a church has been formed, and Mr. Leicester has met with encouragement in his work at Chipping, and in the neighbourhood.

CHAPELS.

Tuxford, Notts.

On Wednesday, the 2nd of December, 1840, the foundation-stone of a new Inde-

pendent chapel was laid in this town, by S. Foster, Esq., of Mansfield.

The attendance at this very interesting service was numerous and respectable, and a most devout feeling appeared to pervade the whole assembly.

The Rev. G. B. Johnson, of Retford, gave out appropriate hymns for the occasion; the Rev. B. Ash, of Laxton, read the Scriptures; and the Rev. H. L. Adams, of Newark, implored the divine blessing. A bottle, containing the faith and order of the Congregational churches, the names of the committee of the County Association, together with some coins of the realm, were deposited in the stone, after which Mr. Foster delivered a short address, succeeded by one from the Rev. H. L. Adams, who stated with great force the moral and spiritual destitution of the town and neighbourhood, and the motive which prompted the Nottinghamshire Association to ereet a chapel in Tuxford.

Donations towards the erection of the building will be thankfully received by Mr. Thomas Herbert, Nottingham, or Mr. George Dexter, Tuxford.

Burley, Yorkshire.

On Wednesday, July 29th, 1840, a beautiful and commodious chapel, called Salem, belonging to the Congregationalists, was opened for divine worship in the village of Burley, in Wharfdale, Yorkshire, on which occasion two sermons were preached—in the morning, by the Rev. J. Pridie, of Halifax; and in the evening, by the Rev. J. Ely, of Leeds. The devotional parts of the services were conducted by the Rev. J. H. Cook, of Gomersall, and the Rev. R. Gibbs, of Skipton.

At the close of the morning service, a substantial dinner was provided under the presidency, and by the kind liberality of John Peele Clapham, Esq.

For the accommodation of many of the young people connected with the place, who were not able to leave their employment in time for the evening service, which commenced at six o'clock, a large and beautifully ornamented tent was set up in the same field in which the chapel stands, capable of holding at least three hundred people; and in this another service was held the same evening commencing at eight o'clock. The Rev. J. Pridie again preached, and the tent was crowded with attentive hearers, on whom a deep, and hallowed, and it is hoped a lasting impression was produced.

On the following Sunday, August 2nd, the opening services were continued, and three sermons preached. In the morning, by the Rev. J. S. Hastie, of Otley; in the afternoon, by the Rev. P. Scott, of Shipley, (Baptist;) and in the evening, by the Rev. J. G. Miall, of Bradford.

The collections and contributions at these opening services amounted to the handsome sum of 404*l*.

On Christmas Eve, December 24, 1840, a new and spacious school-room was opened in connexion with the above sanctuary, the old school-room in which divine service was also performed, being at too great a distance from the chapel, and not being sufficiently large to accommodate the increasing number of children, on which occasion the teachers and friends to the number of two hundred took tea together and were addressed by neighbouring ministers and friends.

Perhaps in the whole of the West Riding of Yorkshire, there is not a more interesting spot than Burley, rendered interesting by the very remarkable manner in which the cause of Christ originated there amongst the Independents, and the success which up to the present time has continued to crown the efforts of its friends.

To the family of John Peele Clapham, Esq.,* one of her Majesty's justices of the peace for the West Riding, is owing, under God. the formation of the Independent church and congregation at Burley. Until Mr. Clapham took up his residence at Burley-hall, Congregationalism had neither a dwelling-place nor a name at Burley; but, in consequence of his judicious management, untiring assiduity, and devoted and self-denying liberality, in little more than two years, a Sunday-school has been raised, containing upwards of one hundred children, a church has been formed, in which forty-seven are united together in Christian fellowship, and a gradually increasing congregation is privileged to hear the sound of the gospel in one of the most chaste and elegant places of worship, which the taste and architecture of the present day have produced.

As yet there has been no pastor, but the place has been regularly supplied by students from Airedale College, and stated ministers.

The entire cost of the chapel, sixty feet long by twenty-three wide, which is built in the Gothic of the thirteenth century, and from its neat and graceful appearance, adds much to the rural and picturesque scenery around, together with the school-room, which is built in the Tudor style, out-buildings, burial-ground, iron railings, gates,

* Mrs. C. has interested herself much in the formation and instruction of a Bible class, composed of about twenty females. In this way she has been the means of leading the minds of her youthful charge to the Saviour, as many of the young people, through her instructions, have joined the church. May God continue to reward her labours, and dispose others to imitate her example.

&c. &c., is about 1,400*l*. May the great Head of the church continue to smile upon the cause at Burley, and may the glory of the Lord ever be seen to abide there.

In testimony of the deep sense entertained of his kindness and liberality, by the friends at Burley, a silver inkstand has been presented to Mr. C., bearing the following inscription :—

"Presented to John Peele Clapham, Esq., of Burley-hall, and his amiable lady, by fifty-eight of the inhabitants of Burley, in Wharfdale, in grateful and affectionate remembrance of their kind and unceasing attention to the interests of the Burley Village Sunday-school. May 21, 1839."

Ingatestone, Essex.

On Thursday, October 22, 1840, the new Independent chapel, at Ingatestone, erected for the church and congregation under the pastoral care of the Rev. B. Hayter, was opened for Divine service.

Two excellent and appropriate discourses were delivered on the occasion; that in the morning, by the Rev. Alexander Fletcher, M.A., of London; that in the afternoon, by the Rev. John Hunt, of Brixton-hill, Surrey. The devotional parts of the services were conducted by the following Independent ministers of the county—Smith, of Brentwood; Thornton, of Billericay; Temple, of Rochford; Fletcher, of Southend; Law, of Writtle; Bateman, of Abbots Roothing; and the ministers of the place.

Though the day was very unfavourable, the congregations were numerous and respectable, and the collections, after the cervices, amounted to 56*l*. 8*s*.

Witham, Essex.

The new Independent chapel in this place was opened on Thursday, December 10th, 1840. It cost nearly 2000*l*., besides the old materials, which the congregation defray. There was no collection on the day of opening.

The morning service was commenced by the Rev. Robert Burls, of Maldon, who presented the introductory prayer; Rev. John Carter, of Braintree, read the Scriptures and prayed; the Rev. Dr. Harris, of Cheshunt College, preached a powerful and excellent sermon; and the Rev. John Raven, of Hadleigh, concluded the morning service.

In the evening, the Rev. D. Smith, of Brentwood, read the Scriptures and prayed; the Rev. John Clayton, A.M., of London, preached an appropriate and useful sermon; and the Rev. John Whitby, of Ipswich, concluded the services of the day by thanksgiving and prayer.

A splendid Bible and Hymn-book were presented to the minister of the new chapel, with the following inscription :—

"Presented to the Rev. Richard Robinson, as a token of respect and esteem, by the servants of his congregation."

Dorrington, near Shrewsbury.

The chapel at this place, after considerable enlargement and repairs, with the addition of a vestry, which is used also as a Sabbath-school, was re-opened on Tuesday, the 28th July last.

Three sermons were preached; that in the morning, by the Rev. S. Evans, of Willington; that in the afternoon, by the Rev. W. Chambers, of Newcastle; and that in the evening, by the Rev. T. Weaver, of Shrewsbury.

On the following Sabbath, the Rev. T. Davies, of Ludlow, preached two sermons; the devotional exercises were conducted by the Rev. T. Jones, of Minsterley; Belk, of Longden; and Weaver, of Shrewsbury.

Collections were made, which, with the previous efforts, amounted to upwards of 70*l*. This, considering the people are chiefly poor, is quite as much as could be expected. The sum of 100*l*. remains yet to be collected, to obtain which, the minister, the Rev. J. J. Beynon, is necessitated to solicit the contributions of those who favour Zion.

Contributions towards the liquidating the chapel debt, or towards the library, would be thankfully received by the minister, or the Rev. T. Weaver, of Shrewsbury.

General Chronicle.

ON THE IMPORTANCE OF RELIGIOUS TRACTS.

By James Montgomery, Esq.

An eloquent, but extravagant writer, has hazarded the assertion, that "Words are the only things that last for ever :" nor is this merely a splendid saying, or a startling paradox, that may be qualified by explanation into common-place, but with respect to man and his works on earth, it is literally true.

Temples and palaces, amphitheatres and catacombs, monuments of power, magnificence, and skill, to perpetuate the memory and preserve even the ashes of those who lived in past ages, must, in the revolutions of sublunary things, not only perish themselves by violence or decay, but the very dust in which they perished, be so scattered as to leave no trace of their material existence behind.

There is no security beyond the passing moment for the most permanent or the most precious of these; they are as much in jeopardy as ever, after having escaped the changes and chances of thousands of years. An earthquake may suddenly engulf the pyramids of Ghizza, and leave the sand of the desert where they stood as blank as the tide would have left it on the sea shore. A hammer in the hand of an idiot may break in pieces the Apollo Belvedere, or the Venus de Medici, which are scarcely less worshipped as miracles of art in our day, than they were by idolaters of old as the representatives of deities.

But there are combinations of words more ancient than the undated pyramids, and of more worth than inestimable relics of sculpture, combinations which were formed before letters were invented, and orally transmitted from father to son, which yet remain in the very sounds in which they were uttered, and can never be cancelled from memory, record, or speech, but are as certain to endure while there shall be human inhabitants on the globe, as that the host of heaven shall hold their courses in the firmament.

The first sentence that was spoken when "the earth was without form and void, and darkness was upon the face of the earth," when God said, "Let there be light! and there was light," is both remembered and operative to this hour, nor can it be ever forgotten, for as often as "the evening and the morning" add another day to the calendar of time, that sentence stands, and will stand, "not in word only, but in power." We know, indeed, that "the word of God liveth and abideth for ever;" but there are words employed by creatures which, in the order of Providence, are necessarily imperishable. The language wherewith the serpent beguiled Eve is not to be obliterated while there remains "an evil heart of unbelief" in the breast of man, "to depart from the living God." "Ye *shall not* surely die!" This first lie of "the father of lies," continues not only in the original terms, but in its original venom, and force, and subtlety, to this moment, for there are in all generations those among the offspring of Eve who give credence to it rather than to the truth of God: "The soul that sinneth, *it shall die*," and who like her incur the penalty of eating of every forbidden fruit in their way, because it is "pleasant to the eye" of their lust.

But, looking abroad over the whole world after the lapse of nearly six thousand years, what have we of the past but the words in which its history is recorded? What besides a few mouldering and brittle ruins which time is insensibly touching down into dust? What beside these remains of the glory, the grandeur, the intelligence, the supremacy of the Grecian republics and the empire of Rome? Nothing but the words of poets, historians, philosophers, and orators, "who, being dead, yet speak," and in their immortal works still maintain their ascendency over inferior minds through all posterity. The beauty, the eloquence, and art of these collocations of sounds and syllables, the learned alone can appreciate, and that only imperfectly, after long, intense, and laborious investigation; but their influence over the opinions, manners, characters, institutions, and events of all ages and nations through which these writings have found their way, is universally acknowledged and felt by all who have the means of examining the question.

Words are the medium through which thought is made visible to the eye, audible to the ear, and intelligible to the mind of another; they are the palpable forms of ideas, without which the latter would be as intangible as the spirit that conceives, or the breath that would utter them. It is true that all words do not last for ever, and well it is for the peace of the world, and the happiness of individuals, that they do not; but there is a sense in which they do.

Little as we regard our speech in ordinary usage, God so values it, that "for every idle word that men speak, they must give an account in the day of judgment." But even here every word has its date, as well as its meaning and its effect; so that with the tongue and the pen we are continually doing good or evil to ourselves or to our neighbours. Is there one among us who cannot charge himself with having spoken so unadvisedly with his lips, that often, in after life, words uttered wantonly, foolishly, or insidiously, have risen up in judgment against him at the tribunal of conscience? Is there one among us who cannot remember the time when a "word in season,"—a word of God, or a word according to his will,—was "quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and a discerner of the thoughts and intents of the heart?" If brief sentences have been thus injurious or beneficial to ourselves, how diligently ought we to "keep the doors of our lips," that "no corrupt communication should proceed out of our mouth, but that which is good to

the use of edifying, that it may minister grace unto the hearers!"

On a single phrase spoken in anger or in love, in levity or in seriousness, the whole progress of a human spirit through time, perhaps through eternity, may be changed from the direction which it was pursuing, whether right or wrong.

But in nothing is the power and indestructibility of words more signally exemplified than in small compositions, such as stories, essays, parables, songs, and all the minor and more simple or exquisite forms of literature. It is a fact, not obvious perhaps, but capable of perfect proof, that knowledge, in all eras which have been distinguished as enlightened, has been propagated more by TRACTS than by *volumes*;—we need but appeal in evidence of this to the state of learning in our own land at the present day, when all classes of people are more or less instructed; the bulk of reading is confined to TRACTS, like the articles of which our newspapers, magazines, reviews, miscellanies, and other selections are composed; all these are either TRACTS or *series* of TRACTS, arranged to suit the taste, capacity, or character of their respective readers.

We shall offer two examples of the permanency of words, involving sacred or important truth, of equal value and application in all periods and countries, and among all people to whom they may be delivered.

In the youth of the Roman republic, when during a schism between the plebeians and the patricians, the former had separated themselves from the latter, on the plea that they would no longer labour to maintain these in indolent luxury; Menenius Agrippa, by the well-known fable of the belly and the members, brought the seceders to a sense of their duty and interest, and reconciled a feud which, had it been further inflamed, might have destroyed the state, and turned the history of the world from that point into an entirely new channel, by interrupting the tide of events that were carrying Rome to the summit of dominion. The lesson which the wise patriot taught to his countrymen and contemporaries he taught to all generations to come. His fable has already survived more than a thousand years the empire which it rescued from premature destruction.

The other example of a small body of words, in which dwells not an immortal only, but a divine spirit, is that prayer which our Saviour taught his disciples. How many millions and millions of times has that prayer been offered by Christians of every denomination! And so wide is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth it is ascending to Heaven like incense and a pure offering, in every place where the name of the Lord is already great among the heathen. We are not called upon here to inquire whether this form has always been adopted in sincerity and truth. It is enough for our present purpose to assert the fact, that it has been offered times without number during eighteen hundred years; and express our conviction, that "though heaven and earth shall pass away," these words of our blessed Lord "shall not pass away" from the memory, the lips, or the hearts of his disciples, till every petition contained in them shall have been accomplished *individually*, to those who seek forgiveness of sins and deliverance from evil; and *generally*, till the kingdom of God shall have come, and His will shall be "done in earth as it is in heaven."

And this brings us, though the route may appear to have been circuitous, directly to the labours of the Religious Tract Society, as a special means of grace, among other contemporary and concurring ones, peculiar to the present day, towards hastening the fulfilment, both to individuals and to the whole human race, of the petitions which our Lord taught his disciples to prefer in this prayer. Our preamble has been long, but the sequel shall be brief, and the conclusion is obvious. If words in their happiest combinations have such a vitality that they outlive all the works of man on earth; and when employed by God, become as eternal as himself; and if there be such amazing force in the seasonable application of them, that not only the career in life of a private person may be changed and biassed to its last hour, but the revolutions of empires, humanly speaking, may be determined by a few pulsations in the air, or a few strokes of a pen, giving birth and being to thoughts that can never perish when once communicated, with what confidence of faith, and hope, and charity in their final success, may we distribute Religious Tracts, drawn immediately from the words of eternal life! or, illustrative of the doctrines, histories, and personages of sacred writ; or, showing the judgments and mercies of God, in the punishment and pardon of the guilty, or in any other manner awakening, alarming, convincing, and converting sinners from the error of their way, saving their souls from death, and covering the multitude of their sins. On the very face of this subject there is the pledge of a happy issue in sending out the light and truth of the Gospel by secret and swift messengers who can find entrance where neither preachers nor Bibles will be received; who can go where man himself cannot go, into the heart and conscience of his neighbour. After many years of experience, the Parent Society, and all its auxiliaries, have had the

evidence of innumerable facts to prove that these "weapons of our warfare are mighty, through God, to the pulling down of strong holds," and have been a thousand times victorious in winning souls from the bondage of sin and death, to the "glorious liberty of the children of God," and introducing them to the "life and immortality" which the Redeemer of man "brought to light by the Gospel."

COLONIAL MISSIONARY SOCIETY.

Great interest and importance are connected with the operations of this society. There is no field for Christian enterprise in the world, of like extent, equally promising and important with the British colonies. Evangelical labours in the colonies are analogous in character to the education of the young, only so much the more important as it is more momentous to educate young nations than young persons.

It is deeply to be lamented that the efforts of all our institutions for the spread of the gospel, are, at the present moment, so greatly impeded by want of funds; that the Colonial Society forms no exception to this general state of things, the following brief statement will evince.

This society was formed in May, 1836. It is therefore now in the fifth year of its operations. It has sent out to the colonies fourteen ministers. It affords assistance to six ministers labouring in important stations which they occupied before its formation, and which, without its assistance, they could not continue to occupy. Four brethren, raised up for usefulness among the Canadian churches, it has received into the number of its agents.—It is contributing to sustain six young men in a course of study preparatory to labours in Upper Canada—one in England, and five in an academy, commenced with its aid in the city of Toronto. There is also every reason to hope that in a short time a similar academy will be originated in Lower Canada.

Thus the society is already sustaining thirty agents: twenty-four in actual labour, and six in preparatory studies.

More than twenty chapels have been erected in the various colonies, by the instrumentality of these brethren.

They have gathered into church-fellowship more than twelve hundred communicants.

They are indefatigable in itinerant labours, in sabbath-school instruction, and in tract and Bible distribution.

But the pecuniary resources—there lies the difficulty. The committee are anxious to send forth additional labourers to important towns in the Canadas. They could procure suitable men, but they cannot obtain the funds needed to sustain present operations, much less to enlarge them,

During the current year, the Society has received but 1554*l.* 10*s.* 5*d.* It has expended 1575*l.* 13*s.* 10*d.* The year will close on the 31st of March. The estimated liabilities to that date, are 622*l.* 3*s.* 5*d.* There is, besides, a debt contracted by loan and interest, amounting to 288*l.* 17*s.* 10*d.* No less, therefore, than 911*l.* 1*s.* 3*d.* must be obtained within a month, to bring the Society's accounts to an even balance at the close of the current year, and no additional labourers provided for!

SCHOOL FOR MISSIONARIES' CHILDREN AT WALTHAMSTOW.

The committee of the Mission School, Walthamstow, have again the pleasure, through the kindness of the editor of the Evangelical Magazine, to announce the following sums received on account of the building fund since the last month; and they also beg to acknowledge several very pleasing letters, from young females especially, in different parts of the country, expressive of interest in the cause, which have greatly encouraged their hearts; at the same time, they would entreat continued help till the rest of the required sum shall be secured. They have already received 346*l.* towards the 700*l.* needed.

	£	s.	d.
Friends at Finchingfield	2	0	0
Miss Oust and young Friends, Brixton	2	2	0
Collected by Mrs. J. Prentice, Stowmarket	6	8	0
Friends at Bishop's Stortford	3	0	0
John T. Fletcher, Esq.	5	5	0
Josiah Stansfield, Esq., Field House	5	0	0
Miss Houghton	1	0	0
J. Copeland, Esq., jun., Chelmsford	2	0	0
Collected by Mrs. Ivimey	1	9	6
A Friend	0	4	6
A Friend	2	2	6
Miss Gutteridge, Camberwell	3	0	0
Friends, by Mrs. Buck, Ipswich	2	10	0
H. Mills, Esq., Brompton	1	0	0
Miss Griffiths	0	10	0
Collected by Mrs. Robinson, Stepney-green:—			
Misses Ansell	0	10	0
Mrs. Barrett	2	2	0
Misses Barclay	0	10	0
Mrs. Bacon	1	0	0
Mr. Crane	1	1	0
Mr. Newling	0	10	0
Mrs. Robinson	0	10	0
Mr. Saunders	1	0	0
Mr. Sapsworth	0	10	0
Mrs. Scrutton	0	10	0
Small sums under 10s.	1	17	0
Miss Ayrton, Manchester	5	0	0
Mrs. Coward, ditto	1	0	0
Collected by Miss Hirst, Burmley	0	17	6

THE

MISSIONARY MAGAZINE

AND

CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SPECIAL MEETINGS OF THE LONDON MISSIONARY SOCIETY.

SINCE our last publication, meetings of the members and friends of the Society have been held in the metropolitan districts, for the purpose of taking into consideration the numerous and urgent claims which exist for the extension of its labours, and of adopting the best measures for augmenting its permanent income.

The attendance at the respective places of worship was large and highly respectable, and a deep feeling of interest was universally manifested in the object for which the meetings had been convened; and we are persuaded that our readers throughout the country will be at once gratified and affected by the report of the proceedings to which our present number is devoted.

The Directors are thankful in being able to state that their appeal to the friends of the Society, in the metropolis, has been met with great promptitude and liberality. The contributions received and promised, including those of the Directors, exceed 3,500*l*.

SOUTH LONDON DISTRICT.

At SURREY CHAPEL, Monday Evening, 25th January; HANOVER CHAPEL, Peckham, Tuesday Evening, 9th February; STOCKWELL CHAPEL, Thursday Evening, 11th February; CAMBERWELL CHAPEL, Friday Evening, February 12.

NORTH LONDON DISTRICT.

At UNION CHAPEL, Islington, Tuesday Evening, 26th January.

WEST LONDON DISTRICT.

At CRAVEN CHAPEL, Wednesday Evening, 27th January.

CENTRAL DISTRICT.

At the POULTRY CHAPEL, Thursday Evening, 28th January.

HACKNEY AND HOMERTON DISTRICT.

At ST. THOMAS'S-SQUARE CHAPEL, Hackney, Tuesday Evening, 9th February.

EASTERN DISTRICT.

At ZION CHAPEL, on Wednesday Evening, February 10th.

PRESIDENTS.—Surrey Chapel, Rev. J. Sherman; Union Chapel, Thomas Wilson, Esq.; Craven Chapel, Rev. Dr. Leifchild; Poultry Chapel, Rev. John

Clayton, Jun.; Hanover Chapel, Rev. W. Bean; St. Thomas's-square, Rev. Dr. Burder; Stockwell Chapel, Rev. Thomas Jackson; Zion Chapel, Rev. Dr. Fletcher; Camberwell Chapel, Rev. John Burnet.

SPEAKERS.—Revs. T. Binney, W. Campbell, J. Campbell, G. Clayton, G. Collison, Drummond, Dyer, T. East, J. J. Freeman, N. M. Harry, J. Hill, Knill, W. P. Lyon, Mannering, J. Mirams, Moffat, Morton, Dr. Reed, Robinson, Dr. J. P. Smith, Stratten, A. Tidman, (one of the Secretaries to the Society,) Townley, Vaughan, D. D., Wells, Woodwark, Yockney,—T. Challis, and R. Charles, Esqs.

SURREY CHAPEL.

The Rev. A. TIDMAN rose and said,—Christian friends, although, in one view, the statement which is now to be laid before you must excite some regret, yet in other aspects it demands thanksgivings; and instead of being calculated to depress, it is one affording the most powerful and delightful encouragement. The occasion of our meeting is this:—The Directors of the London Missionary Society feel that it is important that those kind and respected friends by whom the Institution is supported should accurately know the present and prospective state of its finances as compared with the growing claims that are made for its exertions. I regret to say that the deficiency in the Society's receipts up to the 31st December, as compared with its expenditure, was little less than 30,000*l.* It is right, however, that I should relieve you from the influence of that statement—and this I am happy to be able to do in part, because the quarter which is yet partly to come is always much more productive than any other quarter of the Missionary year. But, while we cherish the largest hopes, we do expect, under the influence of sober calculation, that on the 31st of March the expenses for the year will exceed the receipts by at least 15,000*l.*—that is to say, we shall close the year 15,000*l.* worse than at its commencement. With this fact before us, the object of the present meeting, with others to be convened during the week in different parts of the metropolis, is to consider two things; first, the best means of meeting this deficiency, of anticipating, and thereby preventing, the evil,—secondly, of inquiring whether something may not even now be done before the close of the year to diminish the amount of the deficiency we expect. But I should injure rather than serve the cause I am anxious to promote if I did not say that this is but the subordinate part of our purpose. For it must not be concealed, that in the present state of the Missionary cause, and the wide-spreading claims of the world for extended exertions, we cannot hold out the expectation of diminishing expenditure. Our family is becoming larger and larger year after year, and we must be blind indeed if we do not foresee that, with an enlargement of the family, we shall have increase in the expenditure. But whence has this deficiency arisen? That is a serious question. For the expenditure has not only much exceeded the receipts, but I lament to say, that in the ordinary contributions up to the 31st December, as compared with the same period for the year preceding, there is a decrease of 7,000*l.* That is the darkest feature in the case, and one which I cannot explain satisfactorily, but of which I hope that the contributions of the next two months will afford a satisfactory explication. But, as I have said, the serious deficiency, or rather, in this sense, insufficiency, of the income arises also from the large increase of that expenditure. Hence this question arises,—Have the Directors been justified in enlarging their exertions, in incurring increased expenditure, and in placing themselves before you and the churches in the position in which they now stand? The case is this,—Within the last seven years the number of our Missionaries and Missionary assistants has been nearly doubled. In 1833 there were 357; in 1840 they had grown to 670. This rapid increase in the number of the Society's agents has necessarily brought with it a very enlarged expenditure; and I now inquire, on the part of the Directors—for they challenge inquiry, and wish to have the subject calmly considered—whether they have been justified in thus multiplying the number of their agents, and widening the field of their exertions. Think of the events which have transpired in the course of the last seven years. During that period our honoured and now sainted brother Williams came home from the Isles of the Pacific, and told us that the fields were white to the harvest. He went through the length and breadth of the land, calling for more Missionaries, and he did not call in vain. He urged the Directors to send forth men of God in numbers to occupy those fields. To those distant isles they went. Some preceded, others accompanied, and more have followed him; and the number of Missionaries in Polynesia has been more than doubled during the last seven years. What

has been the result? Why, from the Navigators Islands we have tidings that would make glad the hearts of this assembly if there were time to detail them. Already the seed sown has not only afforded fruit, but the produce has been again sown and resown; and there, where John Williams saw the flames of war, and heard the yells of discord, Christians now love one another; and from those men who delighted in each other's destruction have some of the finest messengers gone forth to proclaim the Gospel to other islands of that ocean. Again: within the last seven years the justice of the British nation has determined that slavery shall cease through the West Indian colonies, and the church of God—I think wisely and rightly—seized the occasion to make known to our fellow-creatures, our fellow-subjects, our fellow-freemen, the glorious liberty wherewith Christ makes his people free. The Missionary Societies have taken possession of those fields. How could they do otherwise? They have sent forth to Jamaica and to British Guiana a host of faithful men. And what has been the result? Why, those Missions, within the last seven years, are all but self-sustained. The contributions from the West India churches last year amounted to about 8,000*l.* The little colony of Berbice, in the year preceding, had but three Missionaries, and the negro congregations raised an amount equal to the support of nine. This is moral arithmetic. This is the principle—follow the commands of God, watch the leadings of his providence, honour the cross of the Redeemer, and depend on his grace, and as your faith is, so will your reward be. I have great confidence in the resources of the church, and I have great hopes that as the church *can*, so the church *will*, be found willing to supply the needful income. Our difficulties are the fruit of our success. The expenditure has arisen from the high encouragements which our gracious Master has afforded to us in this work; and instead, therefore, of reviewing what has been done with sorrow or dismay, let us rejoice that he has enabled us to take possession of the field, and afforded us such high and ample encouragement still to go forward.

The Rev. H. TOWNLEY rose and said,—My beloved brother has laid great and proper stress upon our calculations being in harmony with moral and spiritual arithmetic. I am persuaded that, if we act in accordance with his suggestions, we shall—and that in a short space of time—at the least double our present income. If we would believe, meditate, and pray, and lay our calculations upon this foundation, I am satisfied that our income would ere long be 200,000*l.* per annum. Let us believe that "It is more blessed to give than to receive." How many on this platform believe it? How many in the area and gallery of this sanctuary believe it in the full sense of the term? Every child of God does give credit to the whole of God's lively oracles; but I am asking for a full practical development of heartfelt confidence in that Divine, golden saying. We know the blessedness of receiving, but are we fully persuaded that it is yet more delightful to communicate? Let us be faithful, and catechise ourselves. But whilst we are conferring together millions are truly and literally in the shadow of death, and are dying in rapid succession, beyond what we might suppose. The last point is, that we must pray. Let every Christian supporter of this institution go to his closet, and there pour out his heart to God. If we would believe, meditate, and pray after this fashion, I cannot but cherish the conviction that the income of the Society would in a short period be 200,000*l.* a year. May the Great Head of the Church dispose us to act in harmony with all those principles which stand connected with our destiny in the great and decisive day. The resolution I have been requested to move is—

"That this meeting devoutly rejoices in the enlarged facilities afforded by the providence of God within the last few years for the introduction and extension of the Gospel among the heathen; and it most cordially approves of the measures adopted by the Directors of the London Missionary Society to improve these gracious dispensations in the multiplication of their Missionaries and the extension of their labours."

The Rev. J. BURNET, in seconding the resolution, said, The meeting of this assembly must be regarded as having a serious effect not only on the movements of the London Missionary Society with respect to other meetings, but upon the general condition for many years to come, of the heathen world. This meeting, in the decisions at which it arrives, must have a serious influence upon hundreds of thousands of the human race. The resolution which has just been read, has been well brought before you as the first resolution. If this be refused there is no necessity for our going further. The object of the meeting has then been ascertained, namely, that the Christian public will not convert the unchristian world. If, however, the meeting deem it proper to embrace the sentiments which that resolution contains, then it stands pledged to go forth with the Missionary Society in the increase of its Missionaries and its Missionary efforts. Let us look at the circumstances which have brought us into our present position. Year after year individuals at our public meetings have been advocating a wider range of operation, and the thunders of Exeter Hall have cheered them onward, until the Directors have had entire

confidence that they should be justified in enlarging the scope of their benevolence. The report which followed recorded enlarged operation and success. Finding that that report was again cheered, further anticipations were indulged, and the zeal of the year before was again called into exercise. The acclamations were renewed when wide fields were glanced at, and new discoveries exhibited as indications in Divine Providence, *and new manifestations of the constraining* love of Christ. The Directors again went to their work for the year, committed themselves to further exertions, and returned to their constituents, announcing their additional labours and success, and were again cheered by the acclamations with which their predecessors in office had been cheered on before. You are quite aware that, under these circumstances, the Directors must go on or incur the displeasure of their constituents. They are now nearly 30,000*l.* in arrear; and what would have been said to them if next May they had come forward—not having communicated this fact—and said, "We have dismissed 50 of our Missionaries, we have put down 20 of our stations?" If, instead of having a meeting like the present, we had made such a report you might have blamed us, and you would have been perfectly justified in meeting us with expressions of moral indignation, from the effects of which we never could have recovered but by returning to our first love. We are willing to serve you, and to serve you for nothing, but we are not able to pay the expenses, and we must go to those who have employed us, especially as the work is theirs. But if any should say,—You must keep your expenditure within the range of your income. I answer, that you are able to do ten times more than you have hitherto done. The man with his 200*l.* a year gives his guinea, and the man with his 10,000*l.* per annum does no more. While we are within the ability of Christians, we must cast ourselves upon their principles, and tell them that we demand their support. But I have no doubt that they will combine to support us. The field already occupied is nothing, compared with that which lies waste. Take a globe, mark upon it with the deepest colour the Missionary spots that you occupy, wheel it round, and you will scarcely find them upon the surface. We must then approve of enlarged effort, or vote eternally for paganism and the moral ruin of our world. We should be ashamed, at a throne of grace, were we thus to vote. We must, then, go forth, each feeling more than ever the importance of our own efforts in the Missionary cause. We must not only give to the very utmost ourselves, but act on others so as to produce liberality. If we get into an unthinking habit upon this topic, rejoicing in success, but not thinking that a few shillings more are required from the poor, and a few pounds more from the rich, we shall carry on the work of rejoicing until at last the declaration will come down like a peal of thunder that we are in debt. Let us not have that statement to make next May. While we hear the announcement of increased success, let the response be, *increased exertion.*

The resolution was then put, and carried unanimously.

The Rev. George Clayton said,—I cannot occupy this position without looking back to days that are past, and having the mind involuntarily called to the founders and framers of the Missionary Society. They are dead, but, being dead, they yet speak. If I could interpret the sentiments which now pervade their glorified minds, I am sure they might be concentrated in that one exhortation, "Go forward." But I look higher than the fathers and founders of this Institution. I feel that the angels of light are hovering over our proceedings, taking cognizance of what may be resolved and determined upon in connexion with this meeting. I look still higher than angels—I look to the Lamb in the midst of the throne, and I see in his exalted person the scars of his crucifixion, the marks of the spear and the nails, and thence I gather an incentive to urge upon you to do what in you lies, to accomplish the great object of Missions in our world. Oh! give him to see of the travail of his soul and to be satisfied. Let him have the millions of China, and India, of the South Seas, and of Africa, to add to the brightness of his crown, and to augment the glories of his throne. Let us resolve and decide to-night with the sound of that trumpet in our ears which will awaken the dead. With these recollections and prospects I rise to propose—

"That this meeting gratefully records its sense of the numerous and decisive expressions of the Divine mercy which have accompanied the operations of the London Missionary Society; and cherishes a solemn conviction that the success already realised in the Missionary enterprise, and the increasing appeals for Christian help so forcibly and so widely presented by the perishing heathen, impose on the Church of Christ an imperative obligation for the exercise of self-denying zeal and enlarged liberality."

The Rev. W. Morton, from Northern India, seconded the resolution.

The Rev. W. Campbell, from Bangalore, in supporting the resolution, said, Travancore, Tinnevelly, Cochin, and Tanjore are the Goshen of India. There the blessing of God has rested upon the labours of the Missionaries of this and of other Societies. But as you leave the extreme south of India and advance to the Carnatic, the Baramha, the Mysore, the Carrara, the

Mahratta States, the Nizam's territory, the northern Circars, and the ceded districts, they are comparatively unvisited with the light of salvation. In a territory containing 20 millions of inhabitants, scarcely 20 Missionaries are to be found. What is the reason that this people have so long been kept in superstition and ignorance? They exist in the heart of British India. They are our *own fellow-subjects; they pay taxes to the civil and military establishments*; they contribute to the luxuries of our table, and are living under the care of our own governors. But they are lost to heaven and happiness, and if one of the natives could now appear on this platform, he would say, "Send Lazarus to my father's house to warn them, lest they also come into this place of torment. Send the Gospel to them, that they may be rescued from their perilous condition." I hope the time is come when our friends are determined to make exertions proportionate to the necessities of the case. But if you are not prepared for this, the enemy is prepared to enter in and take possession of the ground. Depend upon it, it is not in the South Seas only that the Roman Catholics are ready to occupy the land. Are the votaries of superstition to be more diligent in their efforts than Protestant Christendom? British India is now open to the Gospel, and you may without molestation proclaim to the natives the unsearchable riches of Christ. I trust that from this meeting there will arise a voice which will resound through the United Kingdom; that there will be a determination to obey the command, and to go up and take possession of the land. It will be necessary to wield the sword of the Spirit, and to use the shield of faith in a way that we have never done before; but it must be done, and we must go up. It may be necessary to reduce our jewels, to take away our ornaments, which have so often contributed to form the golden calf of Horeb: but if necessity requires us to surrender them, it must be done, and we shall go up. Yes, it may be necessary to deny ourselves, and to make many sacrifices, and endure many trials and sufferings in this cause; but, in the name of God, and depending on his strength, we must and shall go up.

The Rev. S. DYER (from China) said,—I esteem it the joy of my heart to be associated with a devoted band of faithful labourers in China. For the last thirty or forty years they have been marching onward; but I hear this day that the Directors of the Society are about to sound a retreat, unless its friends come to its immediate help. That is the only signal which I could not obey. Let me go and expire in China before I hear the dismal sound. We dare not and we will not retreat. Never were our prospects with reference to China so bright, so cheering, and so delightful as at the present moment. Shall we retreat when even the children come to the Missionaries and say: "Give us of the bread of life, that we may go and dispense it to our parents?" Shall we retreat when Leang-a-fa is upon the very shores of China preaching the Gospel, and no man making him *afraid? Shall we retreat just when God is opening a wide and effectual door for us to* enter in? But, if you only meet our present difficulties, the Directors will have to come and tell you that they are in another emergency, and the difficulty will recur again. I would, therefore, put it to each, whether he cannot contribute to increase the permanent resources of the Society. Only be strong, and of good courage, and the Lord will be with you.

The resolution was put, and carried unanimously.

The Rev. R. KNILL, after a few observations, moved—

"That this meeting has heard with deep concern the prospective deficiency in the funds of the Society for the present year, and pledges its best exertions, not only to aid in supplying that deficiency, but in continued and increased efforts for the augmentation of its permanent resources."

The Rev. J. J. FREEMAN seconded the resolution, which, having been put, was unanimously carried.

UNION CHAPEL.

THOS. WILSON, Esq., rose and said,—You are assembled to promote the interests of the London Missionary Society. It is a great pleasure to me to meet you. I was present at the formation of the Society, nearly half a century ago, and through the goodness of God I have been spared to see the seeds then sown springing up and bringing forth an abundant harvest. You have heard of our success in the South Seas. Before the Missionaries went there two-thirds of the children were killed as soon as born; but now there are no parents to be found in the world more kind and tender-hearted than the natives of these islands. The inhabitants were almost always engaged in war, hateful and hating one another; but now the sword is turned into the ploughshare and the spear into the pruning-hook. This is what the Gospel of Christ has done—a proof of the truth of the proclamation made by the angels that the birth of Christ would bring glory to God, promote peace on earth, and good-will amonst men. You will hear something of the progress of the cause of Christ in those islands. They form a part of the world which very much interests my mind. We have at times been somewhat hindered in our work in India by

the return of the Missionaries in consequence of ill health, arising from the climate not agreeing with their constitution. But we have now commenced a plan which we think will very much obviate the necessity of sending in future years so many Englishmen to India. We have founded a college for the education of native converts who are to be trained up to preach the gospel of Christ to their own countrymen; and who will be the approved successors of the apostles who went forth preaching every where, the Lord working with them. The state of the East Indies is very remarkable. The country has been given to us—let us see that we occupy it for Christ. The Society has been spending many thousand pounds beyond its receipts, and is now crippled, and in some measure stopped in its exertions. But we place our confidence in God, while at the same time we make an appeal to you, and through you, to Christians throughout the United Kingdom, to "come up to the help of the Lord, to the help of the Lord against the mighty." You know that the people abroad are perishing in ignorance and unbelief, and I have no doubt that the statements made here this night will not only interest you, but stimulate you to further exertions. I pray that you may be enabled to see what you ought to do for Christ, for him who gave his life a ransom for you. Whatever you can do, do it with the heart; do it liberally; for the Lord loveth a cheerful giver; and he will give you full measure, pressed down, running over, into your own bosoms.

The Rev. J. HILL, of Clapham, (late of Calcutta,) moved—

"That this meeting desire to record their entire approbation of the manner in which the affairs of the London Missionary Society have been conducted by the Directors, and their gratitude to the great Head of the church for the encouraging measure of success with which the efforts of the Society for the diffusion of the Gospel among the heathen have been attended."

It is usual, on these occasions, for speakers to dwell pretty much at large on the great and manifold blessings which the church of Christ communicates to heathen lands, through the medium of Missionary Societies. This is a delightful and almost a boundless theme. Go to some of the islands visited by the dear departed Williams, and look at their condition prior to the introduction of the Gospel. When he first visited some of the islands in the Fiji group, such was their state of barbarity at that time, that no native left his hut without weapons in his hand. If two of them happened to meet in a field, going in different directions, they did not greet each other with a salutation, as we do, but fixed their hostile eyes on each other's pointed weapons, expecting that if they turned their eye for a moment the javelin would follow. Go to another island, where the Gospel has been preached, and mark its effects. On the Sabbath morning not an oar is heard breaking the smooth mirror-like appearance of the ocean; but here and there a great congregation is collected, and sweet sounds are rising to heaven, grateful to God himself. Hands often bathed in a brother's blood are now lifted up in adoration and praise; feet once swift to destruction are swifter still to run in the ways of God's commandments; and hearts that knew no confidence, and invited none, are now beating with love to God and man. What has produced this change? The Gospel of the blessed God. You are aware that I spent twelve years of my life in India, and I can never hear that name without peculiar emotion. That country is committed to our hands for the very purpose of being conquered to the Prince of Peace. Look at it in what light you please, what a sphere it is for the propagation of the Gospel! Arise, then; up, and be doing! Freely you have received; freely give. The period of death is approaching; therefore walk while it is called day. God has given us such success as might encourage us to put forth all the energies we possess. We expect the day to arrive when the whole earth shall be filled with his glory, even as the waters cover the sea—a day when the destroying angel, passing over our world, shall want a victim. The blood of atonement shall be found sprinkled on the lintel of every door; all people shall praise Him, and all nations shall be blessed in Him.

The Rev. J. YOCKNEY, in seconding the resolution, said, We are met to-night to extricate the Society from its existing difficulties, but this is only half our duty. There is an onward course, and the church must go forward, or the honours of the Redeemer will be compromised by his friends. Mr. Hill has just alluded to India. The aspects of that country are solemnly interesting to the pious mind, and if ever there was a period when the church was called to rise with one simultaneous movement in order to meet the claims of that vast field of enterprise, this is the time. Who can say what a few months may produce in the political aspects of our country in connexion with India, China, and other parts? Is God to open a door every where, and is the church to stand still contemplating those scenes? No; we must come to the help of the Lord against the mighty. There must be increased collections. The person who gave his sixpence must give his half-sovereign; the person who gave his guinea, 15, 20, or 25 years ago, when the Society was much more limited, ought to keep pace with the providence of God. If God is

enlarging the field of action, we must enlarge our efforts and energies. I wish, therefore, that friends, whose names stand on the annual list of subscriptions would change their form, and that those who have hitherto given their guinea, would, in future, give their five or ten. Unless this be done, the Society must pause, if not recede, in action.

The resolution was then put, and carried unanimously.

The Rev. A. TIDMAN proposed the second resolution—

"That this meeting, regarding the present pecuniary position of the Society, as the result of the extraordinary efforts which, under the auspices of a gracious Providence, and under the strongest pledges of support from the Christian public, it has put forth, would deem themselves highly culpable were they not to respond, with promptitude and effect, to the present appeal."

The resolution having been seconded by Rev. R. Moffat, was put and agreed to.

The Rev. A. WELLS moved—

"That in order to augment the permanent annual income of the Society in the most effectual manner, the present meeting are deeply impressed with the importance and necessity of a large addition to the number and the amount of annual subscriptions, and therefore most earnestly invite the co-operation of the Missionary Associations in this district for the accomplishment of this important measure."

If the question were mooted, whether the London Missionary Society is to go backward or forward, we all know which direction it would take. I do think that the Directors and officers of the Society have taken the right course, because, if we are to diminish our efforts, I will venture to say that the Society will soon shrivel and wither away to very narrow dimensions indeed. The only way in which we can extricate the Society from its difficulties is by pressing forward. I maintain that the Society, in one view of the case, is in peril. A Society receiving 75,000*l.* per annum, and spending 90,000*l.*, is, and must be, so far in peril. But, in another view, I see no danger. We have Missionaries, of whom, if the Apostle Paul were on earth, he would say of them, what he said of the Corinthian brethren, "They are the messengers of the churches, and the glory of Christ." I further feel perfectly persuaded, that a Society which sends out and sustains such men cannot possibly be doing otherwise than pursuing a course which God will bless and sustain. If all had given as much as they possibly could give, then, and then only, would it be right for us to meditate diminishing our operations. Much is given where the means are comparatively small, and much care is taken that the right hand shall not know what the left hand doeth, and I think that the tide is likely to rise higher than it has yet flowed. In these views of the case, the Society is not in peril. I am happy to find that additional annual subscriptions are being so liberally made. It is one of the most efficient modes in which the Society can obtain support. We may retire, I feel persuaded, with the conviction that all over England there are places of worship similar to this, Christians to feel, advocates to plead the cause, and money to be communicated to the treasury.

The Rev. R. KNILL seconded the resolution, which was then put and agreed to.

THOMAS CHALLIS, Esq., said, he trusted that the engagements of the evening would leave a solemn and serious impression on all their minds. It was exceedingly important that they should retire with the deep conviction that this had been no ordinary occasion. Every individual ought to feel that he was personally responsible to the Society for furnishing means whereby its object might be accomplished.

CRAVEN CHAPEL.

Rev. Dr. LEIFCHILD. I believe you are all acquainted with the precise object of this meeting. It is convened for the purpose of having information laid before it regarding the peculiar and interesting circumstances of the London Missionary Society. It appears that the Directors of the Society have received accounts from their agents in various parts of the heathen world of a somewhat remarkable movement on the part of divine providence and grace in the minds of the heathen at their several stations and all around them. Openings are presenting themselves of the most inviting and encouraging nature for the prosecution of endeavours of this kind in almost all directions. The Missionaries, therefore, urge upon the Directors to send them out more help immediately. Some are calling for three or four Missionaries; some for six or eight; some for a dozen, and so on; and if there were fifty more Missionaries ready at this moment to go forth, there is work waiting for them to do. The Directors, however, are unable to meet this call unless the friends of the Society throughout the country shall resolve upon adopting some new method, or some additional exertions for that purpose; and, indeed, unless something of this kind be done, they will hardly be able to keep the stations they at present occupy, and some of their Missionaries must be recalled. They resolved, therefore, very wisely I think, as the first point, to lay the matter fairly before the Christian public, in order to put them in possession of all the particulars which have come under their own notice, hoping that that will lead the public at large to some effort that shall meet their wishes. Such is the object of this meeting, which is one

of a series held in various districts of the metropolis at this time, to put you in possession of that knowledge which is the basis of all right feeling. I trust the result will be to produce a movement on the part of the metropolis in all its districts that shall have an influence on the country at large. I believe that our friends in all parts of the country, aware of what has taken place, and of the communications which have been received, are waiting to see what is done in head-quarters; and judging from the past, I believe that whatever we do they will not be behind us. Indeed my conviction is, they will go far beyond us; yet as it is allowed us in the metropolis to have the honour of setting an example, I pray God that we may set a noble example. I trust that we have met in the spirit of prayer, and have come with our minds prepared to receive with sincere and lively gratitude the accounts from the heathen world of the movement of their minds towards embracing Christianity. I hail these appearances in all parts of the heathen world, though they make a claim upon us for redoubled exertions. I may take this opportunity of mentioning a plan which I intend to put into operation in this congregation—I mention it now that others may think of it. I intend, through the medium of our auxiliary society, to call upon the young people from the age when they can first understand what is meant by a Missionary, up to their majority, to come and enrol their names as members, under the title of the Juvenile Branch of the Craven Auxiliary Missionary Society. As soon as they come to years of majority, they may be transferred to the auxiliary society, and their place may be supplied by others. I believe that there are thousands of little ones throughout the country, of both sexes, who would be glad to be enrolled as subscribers for some amount. I think that if the plan were adopted, it would have the happy effect of providing a great increase to the funds of the Institution, and also of training up the younger ones from their earliest years in the way that they should go. In the collections soon to be made, the poor will have an opportunity of giving what they can afford, and they, I am sure, will not be backward. Then only one thing more is wanting, and that is, some large donations from the wealthy. A donation of one hundred pounds from a tradesmen with a small family, has already been sent through me to the Society. I hope that it will soon be followed by several others. There are some persons here to-night who could give a thousand pounds without missing it, and without wanting it. I believe it will come to that. I believe that at no distant day we shall have donations to that amount, and that the Missionary Society will not have to draw back. I will conclude by saying, that I feel the liveliest satisfaction in seeing myself surrounded on this occasion by so many of my brethren residing in the neighbourhood, as well as by Missionaries who have come from a distance to be with us this evening, and also by so large an audience.

The Rev. Dr. VAUGHAN rose to move—

"That this meeting has heard, with deep interest, the statements which have been made respecting the recent success of the efforts of the London Missionary Society in foreign lands, and desires to look upon that success as resulting from the Divine blessing in answer to prayer, while it affords a gratifying omen of still greater benefits, and supplies a loud call for additional Christian exertions."

There is one difficulty that may perhaps be found existing in the minds of various parties present, to the following effect, namely, Where are these movements to stop? Do these Directors, of whose labours we have been hearing, mean to say that wherever there are opportunities open to them of sending Missionaries they are called upon to send them, and that the means for so doing must be furnished to any conceivable extent? I would say that this of course cannot be. Every man must be aware that there must be a halting place suggested by Christian prudence and by Christian principle. There is no difference about that. The point to be ascertained is, whether we have yet come to that halting place. I think we have not. The Chairman has this night suggested that we have not. Supposing that thirty or forty years ago the Christian world had listened to those who complained of the noisy, extravagant movements then beginning to take place, where should we have been now? And why should we suppose that in the year 1841 we are to halt, any more than it was proper to suppose that the Church should have halted in 1800? I think we have yet to ascertain a number of modes in which we may employ the means at our disposal; and of this we may be certain, from the history of religion in the world, that if we do not devise new expedients for helping onward the cause of Christ, the enemy will devise new expedients to impede it. If we slumber, we fall. The present condition of the London Missionary Society, the present state of the church in its relation to the world, requires that we should feel that the church expects every man to do his duty. In this way we may stimulate—ah! I may say shame—those who have large means to a large use of them, by showing that the church is a scene of deep and universal movement for the progress of the cause of God. With regard to the circumstances in which we are placed in this respect, I think there never has been a time in which God has so strikingly

seemed to say to the church, "Go onward," as he now says it. Our globe never had so bright a sun shining upon her as at this hour. The gates of the earth have been smitten prostrate before the church, and her God has told her to go up and possess it. What have we to fear? Priestcraft? It has done its worst. All its machinery has been tried, and every thing that could be added to it. Learning, secular power, the whole strength of the gates of hell have been at its disposal, and priestcraft has failed after all. Infidelity! what can that do? Why that has had its day of trial as well as priestcraft. The grand experiment has been made over the whole surface of Europe, and throughout more than one generation of men. There has been a struggle between the Christianity of the Bible, and infidelity allied with all that science, all that learning, all that genius, all that desecrated wit and ridicule could possibly employ for its damage, and what has been the result? Is Christianity shamed from the abodes of men? Does she droop her head, and does she seek a covert, because she feels she is prostrated; and the foe has the 'vantage of her? Oh, no; she never before occupied the ground she does now; she never held sway over cultivated intellect to the extent she does now. From what source then are we to anticipate the foe? Is it now that we are to begin to despair about the progress of our cause. No; God speaks as you have heard, not in the voice of miracle, but in the voice of great providential facts in harmony with his word, and bids us go forward. We are not, therefore, to rush into imprudent embarrassment, extravagant enterprise, or the like; but we are to have confidence in God; we are to brace ourselves to the work to which we have put our hand; and to consider that we are rather beginning our labours than arrived at a point at which we are to halt.

The Rev. A. TIDMAN seconded the resolution.

The Rev. T. EAST, of Birmingham, in supporting the resolution, said;—I have heard to-night what scarcely any one would believe but myself, and yet I presume there is scarcely any one in the chapel who will deny it, that the difficulties of this Society are to be attributed to the piety of the church. Most marvellous fact! yet so it is; and one of two things must be adopted to-night—cease praying or double subscriptions. I stated in my pulpit the other evening, that I should double my subscription. A little girl in the congregation, not seventeen years of age, when she heard of the difficulties of the Society, came to me, and said, "I will collect 50*l.* this year," and she has got 17*l.* towards it already. Now actions, not words. If you double your subscriptions, the question is set at rest, and then pray on, and no halting till you have taken possession of the world for Christ. Never think that the period will arrive for ceasing to pray until the last soul is converted to God. Go to the very extent of the claims which are made by this Society. In the Christian church the one talent has done more than the ten—that is certain. This I can say in relation to my own congregation, that some who ought to have contributed hundreds have been satisfied with giving their solitary guinea, whilst from the poor we have received upwards of 300*l.* a-year. The claim is most emphatically to contribute to the extent of your ability. Continue to believe; continue to labour, never forgetting that in proportion as faith and prayer prevail, must be your contributions to meet the exigencies of the case.

The resolution was then put, and carried unanimously.

The Rev. W. CAMPBELL moved the following resolution, which was seconded by the Rev. J. Woodwark:—

"That this meeting, while it expresses its unshaken attachment to the London Missionary Society, and continued confidence in the prudence and integrity of its Directors and officers, engages to make all the additional efforts in its power to meet the increasing demand presented on their energies by the interesting communications to which they have listened."

The Rev. JAMES STRATTEN said,—I have no doubt that great and extensive good has been accomplished by this Society, and we ought to conclude that immense temporal blessings and advantages have arisen from its exertions. I ascribe the emancipation of the negroes in the West Indies primarily to the martyrdom of Smith. I think the fatal blow was struck when that man died. It aroused England—it awoke the British House of Commons, and immense numbers in this country felt from that hour that slavery itself should be slain. I entertain no doubt as to the great extent of success which it is the will and pleasure of God to grant to this Society, and to institutions similarly constituted. I stand here to-night on this platform a firm believer in the ultimate abolition of vice, ignorance, superstition, crime, and folly from the entire human family. I stand here a firm believer in the illumination of the world; and that it is the will and pleasure of God that his Son Jesus Christ should reign, and that his undisputed sceptre should extend from east to west, from north to south. Believing these things, as I do, I think it my duty to co-operate in all means and schemes for the accomplishment of these ends. This is a Society which I think God has greatly honoured, and which, in many respects, has taken the lead in what I may

venture to denominate a wise and holy enterprise. To attack idolatry, to aid in the diffusion of light, to bless human nature with the knowledge and love of Christ, I must ever consider as an enterprise as noble as any that can enter into the hearts and imaginations of men. But, after all, our business to-night is really a money question. Allow me to offer two suggestions as to what have appeared to me the most probable methods of extricating the Society from its present dilemma. I am not very much afraid on that head. First, we must come back to the original scriptural method. What is that? The apostle said, Lay by every week as God hath prospered you. If we were to make such a spontaneous expression of principle and gratitude, I believe that instead of having too little money, we should have too much. I stated in my own congregation, not long ago, that if this principle were acted on, instead of clamouring for money, it would flow down our streets. I have but one other suggestion to make, and that is, that we must econbmise in order to be generous. But if this be done, there must be a very serious abridgment in some matters. Well, let us try to abridge. If there be luxuries we can do without, let us do without them, in order to pour into these public coffers. Upon these two principles I think we can extricate the Society, if we go seriously and deliberately to work, as a matter of principle and not of excitement.

The resolution having been put and agreed to,

The Rev. S. DYER (from China), rose to move—

"That it appears desirable, that the further efforts on the behalf of the Society, in this part of the metropolis, shall be made as simultaneously and as much in unison as possible, under the designation of the 'Pastors and Congregations of the Western District, in connexion with the London Missionary Society;' and that therefore this meeting most earnestly recommend the pastors and churches of the district to make a special collection for the object next Lord's-day morning."

The Rev. J. ROBINSON having seconded the resolution, it was put, and carried unanimously.

POULTRY CHAPEL.

The Rev. J. CLAYTON, jun. rose and said,—I can remember when this Society was like the little cloud in the corner of the sky, scarcely bigger than a man's hand, but it has gradually extended itself over immense territories, and has fertilised them with the showers which have fallen from its bosom. It does not devolve on me to offer any detailed statements in the few remarks which, according to custom, I am called upon to make; this will be done by our excellent friends the Secretaries of the Institution, and by other gentlemen who will be called to address you in the course of this evening. Suffice it to say, that the operations of the London Missionary Society now extend themselves through the various quarters of the world; that these operations cannot be sustained, unless there be a larger revenue; and it will farther appear that at present the outlay exceeds the income, so that it is indispensably necessary that two things be accomplished; first, to meet the present exigencies by the contributions which are to be immediately made; secondly, and on this I lay great stress, to elevate the permanent income of the Society by each individual accomplishing what, in the sight of God, corresponds with the bestowments which a bountiful Providence has conferred upon him.

The Rev. A. TIDMAN then laid before the meeting a statement of the Society's present condition and prospects.

The Rev. H. TOWNLEY proposed the following resolution—

"That this meeting desires to record its devout thankfulness to the God of Missions for the successful aggressions which have been made on the kingdom of Satan in the heathen world, through the instrumentality of the London Missionary Society; and to express its entire confidence in the wisdom, prudence, and fidelity of the Directors of the Society in conducting its operations."

Rev. J. J. FREEMAN.—I rise with great pleasure to second the resolution. It expresses your devout thankfulness to God for the successful aggressions which have been made on the kingdom of Satan; and I believe that it is impossible for us to look upon any one of the large fields of Christian Missions which have been opened to the labours of the church within the last half century, and not to see that God has made successful the feeble labours of his servants in the accomplishment of that end, in proportion to the fidelity with which they have carried forward their exertions. It has been my happiness, in some humble measure, to see that the attack made upon the empire of darkness has not been without success; and if, for a moment, I may be permitted to allude to the mournful aspect which the island of Madagascar presents, yet I cannot but think that even there we have a demonstration of the truth of this important statement. A measure of resistance has there been called forth, and yet such has been the fidelity of the disciples of the Saviour in that land that no less than about twelve have already sealed with their blood their attachment to Christ, and their belief of the truth as it is in Jesus. But in other parts of the world the success has been in some instances greater than even those witnessed in the island to which I have just referred. We have met in order to devise some measures for sustaining the

present amount of labour conducted by the Missionary Society. This Society feels justified in making its present appeal on the ground of the existing circumstances of the Institution. I think that the present meeting is a demonstration that the Directors have acted wisely and prudently in going so far as they have hitherto done, and then in not venturing to proceed much farther without making an appeal to their constituents. They have gone forward, because they were urged onward by a power within them, by a power from on high to strengthen them, and also by the voice of their constituents. But they have been compelled to decline receiving twenty applicants during the last few months; they, however, felt that they durst not refuse all applicants, that they durst not refuse to strengthen old stations, or to break up ground for some new ones; at any rate, till they had made a full and explicit statement to the Christian public, believing that there are yet resources in the Christian church that can meet the whole case. Permit me to say that we are in a crisis now as it regards our own beloved Society; but it is also a crisis in the great struggle between Christianity and the powers of darkness. I cannot but believe that if we in connexion with this Society come to a stand, and say that we can effect no more towards the conversion of the world to God, this will have a most paralysing and deadening effect on all branches of the Christian church. God is at this moment, by his providence, opening the world to the labours of the church more than he has ever done since the days of the apostles. I now make an appeal to you as the friends of Christian Missions—of the cause of Christ at large, with which this particular case is inseparably identified, to show what are your convictions, what are your feelings, what are your resolutions. It is because we have confidence in the decisions you will come to—that you will justify the Directors in what they have done, and are proposing to do, that they venture before you to state their case, and to leave the result with you, with conscience, and with God.

The Rev. T. BINNEY.—Although I am not now a Director of the London Missionary Society, I am not without my sympathies, my feelings, and my affections in this work. I have sometimes felt, indeed, when travelling on behalf of the Colonial Society, that every where I was met by the gigantic footsteps of this Institution, so that there was scarcely a blade of grass to be picked up for the nourishment of our poor little lamb. But in the hour of your need, and when an appeal is to be made generally to the churches, I am as ready as any man to come forward heartily to endeavour to meet the crisis, and permanently to increase the income of the Institution. I have called the attention of my people to this subject, and we are about to adopt a change in our plans. Hitherto we have had a general Missionary Society, the proceeds of which have been distributed in aid of both Home and Foreign Missions. It is now proposed to make this Society auxiliary to yours, or at least exclusively for foreign objects, and to have another society for British Missions. It is in contemplation, too, among us, as we have paid the last shilling of the debt incurred by the erection of our chapel and schools, to make some special effort for you, as some small thank-offering on the occasion. I preached last Lord's-day, both morning and evening, on Missionary subjects, and stated the embarrassments of your Society; and though I asked for nothing, but merely sought to prepare the minds of the people for some future appeal, I have had forwarded to me one cheque for 30*l.* and another for 20*l.*, which are but the beginnings, I trust, of what we may yet do. In concluding these few observations, permit me to say, that, for some little time past, my mind has been impressed with the thought, that our people, perhaps I ought to add, we ourselves, are not clearly and distinctly in possession of the moral and religious statistics of the world. I have been thinking whether the young in each of our congregations might not be formed into a society for the acquisition of Missionary information. If set to work to acquire it for themselves, or if specifically and carefully prepared for them, it could not fail to be very influential in relation to their views of the awful posture and duties of the church. I fear that if the truth on these matters were distinctly known, the entire picture would be rather appalling; at the same time, the facts that would come out would be of such a nature as to constitute the most forcible arguments for our enterprise, and would so operate on the minds of our people, especially the young, when distinctly comprehended, as soon to raise the income of your Society not only to a level with its expenditure, but equal to still more extensive and magnificent operations.

Rev. J. CAMPBELL.—I beg to move the following resolution:—

"That this meeting, deeply impressed with the conviction that the resources of the church are equal to the existing exigency, considers that the Directors of the Society would have compromised their duty had they, after receiving the strongest pledges of support from their constituents, failed to proceed in their onward course; and that in the present state of the Society's pecuniary affairs, it is incumbent upon every friend of Missions to respond with promptitude and liberality to this special appeal."

It is altogether unnecessary to argue this point. We are wholly surrounded by friends whose hearts beat high in this sacred cause

and, therefore, I may dispense at once with argument, and advert to facts. It has occurred to me, that when speaking of the blessings conferred on the West Indies, we have been somewhat under a temptation to forget one class who have largely shared them—the planters. We have blessed them more than their slaves. They were, under the former dispensation, the more wretched class of the two, but what has been the effect produced by emancipation? Mr. Tidman told us last night that we had raised the price of the land; we have also elevated the character of the proprietors of that land; and we have added unspeakably to the felicity of the families of those proprietors, in thus improving their own characters. Your hearts have often bled over the mournful tales of West India cruelty; of the separation of husband and wife, parent and child! When marriages formerly took place in that land of cruelty and sorrow, there was no joy, or it was joy sadly alloyed by the anticipation of the dread hour when wife and husband might be separated, sold as beasts of burden, one sent in this direction, and the other in that! I ask you, Was the man who purchased, happy? Was the man who sold, happy? It was a mutuality of crime—a mutuality of misery. But what is the fact now? I will give you an account of a marriage, and perhaps not a gentleman here present has had a happier matrimonial journey than that which I am about to describe. Emancipation has had a happy effect on the mind of masters towards their servants; it has brought down the one, raised up the other, and created a fellowship of humanity between them. This labourer, residing in the district of Mr. Scott, came six or seven miles to be married. How did he come? In a carriage! Whose property was it? His employer's! Who drove him? His master's servant! They were driven to and from church. With his master's permission, he kept the carriage and the servant for six or seven days, riding up and down hither and thither among his friends and acquaintances, rejoicing in emancipation and matrimony! These, Sir, are some of the effects produced by Missionaries in the West Indies. I have attended two or three meetings of the Board of Directors; I heard a great deal of conversation, but I took no part in it, for I felt convinced there was no fear about the Society—not the slightest. I entertain no manner of doubt, that sooner than suffer one Missionary to be withdrawn—one light of heaven extinguished—the London churches alone would raise the 15,000*l.*! They could and they would do it. Well, then, what is London? It is mighty! But what is England? It is mightier still! The 15,000*l.* will easily be found, when the people are aware of the claims of the Institution. The time is coming, and we are just now preparing ourselves for it, when we must give ten times more than we have hitherto done! What heart has not been delighted to see the noble example of contribution which has been set this evening? Let there be more love to the Son of God, and then we shall have more money.

Rev. W. MORTON (from India).—It has been observed that the difficulties under which the Society now labours has arisen from its success. It is my opinion that the amount of success in India has not been small, and I shall endeavour to substantiate this assertion. When the Missionaries attempted to deliver their message to the benighted souls of the heathen, the heathen laughed them to scorn. They said, "Look around on your Christians. Your judges take bribes; your magistrates vacate their chairs to seek amusement; your soldiers are full of rapine, and your government itself fattens on the very blood of our country." Now they dare not say this. We can point in every quarter from the general down to the ensign, and to the common soldier, and say, "These men exemplify all that we have declared to you as constituting the principles and character of a Christian." They admit the appeal and say, "We now see that you have a religion, and we acknowledge that that religion is effective." When we first went we were not acquainted with the languages of India, they had all to be learned; but the Missionaries have been successful not only in putting the languages into a written form, in compiling dictionaries and grammars, but in translating the words of Divine mercy. This is success. The Missionaries have written an immense number of tracts and Christian books of instruction. Formerly when a tract was offered to a native he put his hands behind his back and refused to receive it. Now to save our coats from being torn off our backs we are obliged to let the tracts go. They rush in thousands to seize them at our hands. Such is their thirst for information that they will and must have it. There are facts in great numbers of a character similar to these, all of which would bear out the assertion that the Missionary cause has been successful in British India. But I must proceed to another point. What is the inference to be drawn from this? That God, in answer to our prayers, has sent down the Holy Spirit to bless the preparatory exertions which have been made; and, in a voice audible from heaven, says, "Go forward." Would the Christian church be willing that the Society should draw back? Encourage us rather to go forward, and show your sincerity by contributing liberally this night. If, when we were but little ac-

quainted with the languages of India, if when the number of Missionaries was few because the funds of the Society were small, we, moved by a desire to fulfil the divine commission, gave our small sums, now that the world is open to us, shall we not multiply our contributions, thus assuring the Society that we will sustain it in its enlarged efforts? In Bengal, there are 30 millions speaking one language, but one half of them are not within our reach. These are the females, who would be stamped with infamy, were it supposed that they were capable of reading a letter. Woman there is a degraded character in relation to all moral purposes whatsoever. The young men who have been educated feel this, and I have the happiness of assuring you that, through them, we are now beginning to teach their wives who are shut up at home. When once there has been created within them a desire for information, the women themselves will be stimulated to seek it, and, by the blessing of God, this point will be ultimately carried. Here again is a proof of success.

The Rev. R. Moffatt.—The object of our meeting together this evening is one, surely, the most important that can occupy the mind of man. I will state one fact to illustrate the efficiency of Missionary enterprise, even among those who take no part in it, but who have been influenced by the example of those whom you have sent forth. On one occasion, I visited a great chief in the interior of Africa. He was a tyrant, if ever there was one. Not a day ever passed by without his ordering some one to be speared, dashed in pieces, or thrown over the rock to be devoured by the crocodiles. When sitting beside him, about 2,000 warriors passed by in review. Each one, by signs and gestures, all of which were horrible, being imitations of the groanings of the dying or the shoutings of the conqueror, made known how many he had killed. What was the sum total of those who had been butchered by these warriors! I calculated as nearly as I could, and it came to about 18,000 men, independently of women and children. Were these taken into account, it would be three times that number. When sitting beside him, he inquired if I knew the Buchoutoos. I replied, I might know them, but I had never visited them. He pointed to a chief, and said, "They have done me this time, but I will take care of them again." I asked him to what he referred. He said, "About three months ago, seven fine looking men were brought here by my warriors, who had caught them in the neighbourhood of my out-posts, hovering round, apparently with the intention of seizing my cattle. I ordered them to be speared in a moment, and they were being led away, when I heard the voice of one of them uttering your name. I inquired why they used the Missionary's name, and ordered them to be brought back. They told me that they were going to the Missionary station, that they were on their way to see you, and had come into contact with my soldiers. I ordered my men to give them plenty to eat and drink, and to send them away with enough to make them fat on the road." I mention the fact to show the influence which the Gospel exercises even over men of the most barbarous habits. Could you see what the Gospel has done, you would be truly astonished, and you would double your subscriptions. I am ready to go back, and to labour there. Oh, what will appear at the day of judgment? Our houses, our achievements; the things that chill the affections of the mind, and hinder liberality? No, nothing will remain behind but what has reference to the spread of the Gospel, to the salvation of souls, and the glory of the Redeemer—these things will alone appear to have been worth doing in that great day.

The Rev. E. Mannering.—I am exceedingly anxious to know what the results of the movement of this evening will be. We have heard delightful facts which must have told upon our understandings and our hearts, and facts which I trust will continue to tell upon the best parts of our nature for months and years to come. This is a crisis in the history of the London Missionary Society, but who regrets the position in which it is now placed? Our beloved friends from the country have urged us onward, and the Society is just in that position in which our prayers have placed it. We have done something, but we must not stop where we are. I trust that many in this assembly are prepared to come forth with their 10*l*. and their 100*l*. We all feel the constraining influence of the love of Christ to-night, and shall we not lay ourselves upon the altar of God as a living sacrifice to his praise? I have felt, in common with my flock, that we must do what we can in the present emergency. Last Sabbath evening I made an appeal to the judgments as well as to the hearts of my people; on Monday we held a meeting of the church, and they have authorised me to say that, though they are a poor people, 100*l*. will in a short time be laid on the altar of God as an offering to the Society. I do think that if the pastors of our churches will only take up this question practically, the thing will be done. I feel that ministers must put forth all their energies, and by that means I trust the Society will not only be released from its present embarrassments, but that the annual subscriptions will be augmented, and that the work of the Lord will

go on most gloriously. I know an individual tradesman moving in rather a humble sphere of that department of life, whose heart is warm with the Redeemer's love, and who is in the daily habit of presenting an offering to his God. With the exception of one or two months in the depth of winter, when his means are limited, he puts into his Missionary box 6d. every morning, and last year it yielded about 10*l*. I am speaking to many who could do much more than that. Half-a-crown would not be so much to many rich men as 6d. is to him. Let us give with all our heart, and then the Directors of the Missionary Society will have enough and to spare; the Gospel will spread on every hand, and you will have the happiness of knowing that you have been the honoured instruments of hastening on the kingdom and coming of our divine Saviour. With these remarks I beg to second the resolution.

The resolution was then put and carried unanimously.

The Rev. R. Knill rose to move—

"That in order, in the most effectual manner, to afford permanent relief to the finances of the Society, this meeting deems it of the highest importance that a considerable addition be made to the number and amount of annual subscriptions, and therefore most earnestly entreats the co-operation of the Missionary associations in this distiict with a view to carry into full practical effect the important measure."

A gentleman residing at the west end of the town, stated at a meeting of the London City Mission, this day, that he had been informed of the death of a man yesterday who had resided in his vicinity. This man had never been visited by a Christian, never read or prayed with, and he passed into eternity without any knowledge of Christ. This gentleman went to bed, but could not sleep, for the spirit of the man was before him. But what was the effect? The gentleman rose in the morning, he resolved to speak to his friends and acquaintances, and to open to them in the most solemn and simple manner the feelings of his heart. He did so, and he raised subscriptions to support two city Missionaries to labour in that district. That is just what we want—to feel that eternity is at hand, and that the perishing multitudes are given to us to go and tell them of the boundless love of Christ.

The Rev. N. M. Harry.—It is our mercy in looking back to the history of this Society, to see that its course has been that of constant progression, and looking at its future prospects, we have no reason to think otherwise than that this is only the beginning of the great things which God will do through its instrumentality. Time was when the venerable Dr. Bogue, one of the founders of the Society, said, at its annual meeting, that he should not be contented till its yearly income rose to 10,000*l*. The Christians of England laughed at his excess of faith. But notwithstanding our present note of lamentation, it will this year reach 75,000*l*. We have heard, in a resolution that has passed unanimously, that the resources of the Christian church are sufficient for the wants of the world. I conjure you by the martyr spirits of Madagascar, by the blood of Williams, as the sea washed it from the shore of Erromanga, on the fatal day of his death, by what you have heard of the interior of Africa, and by God's mercy, in causing the wrath of man to praise him in India; I conjure you to feel interested in the cause of Christian missions. I felt deeply when it was announced that the Directors had been obliged to reject twenty men who said, "we are willing to go," but your diminished coffers would not allow you to accept their services. When the Society was commenced this was the grand obstacle, it was said, that you would never find Missionaries. But now the men have come, and Mr. Knill has not pleaded for them in vain. I do trust that such liberality will be displayed by the church, that the Society will be able to send them forth to the perishing heathen.

The resolution was then put and agreed to.

ST. THOMAS'S SQUARE CHAPEL.

The Rev. Dr. Burder rose and said: My dear friends, you have been invited to this meeting to be put in possession of the present circumstances of the London Missionary Society. A degree of embarrassment has been occasioned by the exhausted state of its funds, but this embarrassment occasions neither depression nor despair, nor is it connected with any self-upbraiding. The present position of the Society may be considered as arising in a considerable degree from the success of your prayers, and the prayers of other churches. You have prayed that the Ruler of Nations would afford greater facilities for the introduction of the Gospel to heathen nations which know not God, and fields of labour have been opened on every hand. You have prayed that holy men might consecrate themselves to this great work, and many devoted men have come forward beyond the means possessed of sending them out. It appears, then, my friends, that there is at present an expenditure to such an amount above the income, that the Directors are now compelled to come before their constituents for instructions as to the course they are to pursue. Could less have been done for India with its hundred millions of inhabitants, or rather should not the Directors

have been encouraged to do more, where their Missionaries might be increased a hundred fold? Could less have been done for the West Indies? You have made compensation to the planters, but you owed much to the negroes—their appeals could not be resisted; and now the spontaneous liberality of the negro churches has become an example to British Christians. Could less have been done for the islands in the Pacific? It was impossible to resist the appeals for sending the Gospel to those remote and interesting islands where the martyred and now sainted Williams laboured for so many years. Then we have not only arrived at a new crisis in the history of the London Missionary Society, but also at a new crisis in the history of Christian missions. The case has been laid before many meetings connected with the metropolitan churches, and the question now is, how may we surmount the present emergency? Will the church sustain the Society in its more extended plans, and enable it to act more in harmony with the wants of the world? He who has been accustomed to give one guinea should ask himself whether he could not give five guineas, and he who has given five guineas, should ask himself whether he could not raise his contribution to ten guineas, and they need not be rich for this. I do not know any thing that has given me more pleasure since I have had the honour of presiding over this church and congregation, than the holy zeal and liberality my people have evinced in the Missionary cause. I have been encouraged by the amount they have contributed to the London Missionary Society; but I still think we are able to double it. We do not intend to make a collection this evening, as that would convey the idea that temporary relief only was required; this is important, but there is something more important, namely, an increased rate of annual contribution, that the Society may be enabled to maintain and extend its operations.

The Rev. J. P. SMITH, D.D., rose and moved the first resolution—

"That on a review of the history of the progress and labours of the London Missionary Society from the period of its commencement to the present time (embracing almost half a century,) this meeting gratefully acknowledges the Divine favour by which it has been so signally crowned, and desires devoutly to express the hope that its future course may be attended with yet more abundant blessings: and further, that while this meeting renews its expression of attachment to the Society itself, and to the great principles on which it has been conducted, it cheerfully tenders to the Directors the assurance of unequivocal confidence in their wisdom and prudence in conducting the multifarious business of so large and important an Institution."

This is, indeed, a resolution which embodies most important matter. Some of us now present may recollect the year 1795, when this Society was founded, and the fervour and affection with which many laboured with their heads and their hands to promote its interests, and how they emptied their pockets into the treasury of this Institution. We have often met at the anniversaries of the London Missionary Society, and our hearts have been gladdened on various occasions at the success which has crowned its labours. But, my friends, you will forgive me if I remind you that now, after the excitement and the charm of novelty are gone, we are in danger of becoming lukewarm. We are called upon to remember what we have professed, and what we have done, and to see that our last works are better than our first. This resolution expresses confidence in the Directors. Although, in the providence of God, I am incapable of witnessing their proceedings, I rejoice that I am not incapable of knowing those proceedings from the testimony of many of my friends, and I have much pleasure in expressing my full confidence in the wisdom and prudence of the Directors. We must, however, come to the consideration of the point before us,—that additional income must be furnished, or stations must be abandoned. Many of us can recollect the income-tax, when we were obliged to contribute to the support of the horrors of war; we paid it freely; and shall we not now contribute to the support of a more glorious cause, which will bring with it no painful reflections, and adopt measures to elevate the Society above its distresses and difficulties, by presenting more abundant offerings of love to the Saviour.

The Rev. ROBERT MOFFAT seconded the resolution, which was then carried unanimously.

The Rev. GEORGE COLLISON moved the second resolution,—

"That, regarding the numerous fields of labour which have been opened, and are being opened, to Missionary efforts, and the numerous applications made by pious and well qualified men to be employed as Missionary agents, as indications of the will of God, and as answers to the prayers of the church, this meeting indulges the hope, that pecuniary means for sustaining and enlarging the Society's operations will be liberally afforded by the friends of Christian Missions, according to the measure of ability that God has given them."

I think it important that we should, as far as practicable, localise the object of the present meeting. When the Missionary Society was formed, Hackney was not what it is now. Evangelical religion was then at a very low ebb in Hackney. In 1795, this chapel was the only dissenting interest in the neighbourhood. Many others have since grown up amongst us. Missionaries have been greatly instrumental in this work: for the reaction occasioned by the development and spread of the Missionary spirit, have told with powerful effect upon our efforts at home. What, then, has Hackney done for

the Missionary cause? It has done much. Have not many of our Missionary friends been sent out from Hackney. You have sent forth Morrison and Medhurst to the Ultra-Ganges. The "Duff" was fitted out by friends in Hackney. From Hackney, Heath, the worthy successor of Williams went forth. Labourers to the West Indies have gone hence, and Hackney sent forth Read and Vanderkemp. My friends, the Missionaries must be supported. You must not leave your Missionaries unprovided for. Every man has reason to question his own Christianity who does not identify himself with the cause and prosperity of Missions. "Whatsoever your hand findeth to do, do it with your might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

The Rev. A. WELLS seconded the resolution, which was then put and agreed to.

The Rev. W. MORTON moved the third resolution, which was seconded by Robert Charles, Esq., Chairman of the Board of Directors, and unanimously carried.

"That while donations in aid of the Society's funds have become indispensably requisite under its present circumstances of pressure, yet as the most effectual means of permanently relieving the Society from the embarrassment which must arise from an inadequacy of income to meet the current expenditure, even though studying the strictest economy, it be strongly recommended to the friends of this hallowed cause to augment their annual subscriptions, and to obtain, wherever practicable, an additional number of annual subscribers."

ZION CHAPEL.

The Rev. Dr. FLETCHER rose and said,—I feel that a duty of no ordinary importance devolves upon me at this time, and I wish that in many respects I were better fitted to discharge it. But I am fully assured both of your sympathies and your prayers, and I trust whatever may be the deficiency of communication from myself, it will be amply made up as to statement and fact, by my respected brethren around me. On ordinary occasions it is delightful to meet together for the purpose of promoting the cause of Missions; and I regard this place as peculiarly sacred to that cause. My own personal associations with it come in aid of the best and the most hallowed impressions that I can possibly cherish. I never can forget the time when I first entered this sanctuary—when every part of it was filled to excess—when the venerable Rowland Hill presided at the Missionary communion—and when a band of illustrious and now sainted and glorified spirits surrounded that distinguished man, and united with him in conducting the services of the Missionary communion. At that period all the scenes were novel, exciting, and impressive; and the most powerful feelings have been awakened on every recollection of that solemnity. Why do I recur to it? Not for the sake of any personal feelings it may gratify, but the very mention of such names, and of such men, and of such scenes, is well adapted to confirm our attachment to the cause when we remember that the very same principle still supports it, that similar objects are still in view, that the same results are still realised, and the lapse of at least 37 years since that period has been the history of many difficulties, of many anxieties, of not a small portion of solicitude, and sometimes embarrassment, in the history of that cause. But from that time to this, there has been no period when its course was more triumphant than now, more full of material for grateful recollection and more pregnant with encouraging indications and hallowed promises. Yet it is at this very period of the Society's history that we are called together on this occasion, not for the ordinary purposes of retrospection and encouragement, but for the purpose of showing our sympathy with our beloved brethren and fathers in the direction of this Society at the present crisis of their necessities and their emergencies. Such necessities are, in point of fact, ground for exultation, because they have arisen from success; yet that success must necessarily involve increased labour, increased anxiety, increased expenditure, to which you and other friends have with united feeling urged the Directors in the very crisis that has involved these results. Such necessities, though they prove by the very circumstances matter of glorying before God, will be at the same time matter of deep disgrace to the churches, if not removed. These are the plain facts of the case. The prosperity of the Society is its glory, but deficiency in promoting, and extending, and perpetuating that success, will be our disgrace if such difficulties are not removed. The question is, are you, as a portion of the great Missionary constituency in this part of the metropolis and in all parts of our country—are you prepared to say either to the Missionaries, let your labours cease, and return home; or are you prepared to say to the Directors of that Society, send out no more labourers, issue your orders for their recall, and put a period to that prosperity with which God has blessed us. I am quite sure when the facts of the case are laid before you, you will be urged by every hallowed motive to increased liberality, more active devotion, and more self-denying zeal in this sacred cause. It is one peculiar object of this and of similar meetings which have been held in various parts of the metropolis, to urge persons in those classes of society who are blessed with more ample means for liberal exertion to a greater amount of effort and of contribu-

tion. We have been very dependent—and I frankly confess it—upon the excitement of an occasional stimulus in the annual meetings, some peculiar situation of affairs, some persecution of a Missionary, or some singular or remarkable event that may have occurred in the history of some Mission, or some distinguished Missionary. But these meetings, if I understand them, are peculiarly intended to convince the Christian church generally that we must depend more upon principle and less on excitement; that those whom God has blessed with liberal means may act liberally in support of this cause; that they may not measure their amount of obligation by what others do, but by what God has given to them; that the man possessed of 500*l*., or 1000*l*., or 2000*l*. a-year, is not to give the same amount as his neighbour who has, perhaps, not one half, one third, one tenth of his amount of property. The guinea is not to be followed as a maximum of contribution from year to year, as if it were for the support of some local charity, or any insignificant or unimportant institution; but you must look to the growing extension of the Society, to its growing demands and necessities, arising out of this very prosperity. To give as God has given to you—this is the test. It was the primitive maxim every week to lay by as God had prospered them—not to say, When we have realised this amount of property,—when we have accomplished this scheme, then we will be liberal; but you are to be liberal in proportion as God is liberal and generous to you. This is the apostolic principle, and I am persuaded that the churches of Christ will never rise in this point of view to their due elevation till that principle of the apostolic churches is felt, and as far as possible acted upon, in all the arrangements and contributions of the Christian church. It is most important that in the fellowship of giving and receiving, it should not be felt as an exaction or forced matter, or a matter of custom, or a thing that must be done for decency's sake; but it must be regarded as a religious act; and when the property we enjoy is thus employed, money will be sacred; then contributions will be hallowed in the best and highest sense, and what you give will prove the sincerity of your prayers, and what you pray for you may hope to realise.

The Rev. Mr. Drummond.—I rise with pleasure to move,—

"That this meeting avail themselves of the present occasion to declare their cordial and increasing attachment to the Missionary cause as the cause of God, and the hope of the times in which they are called to live."

It appears to me, that the present state of the Missionary Society, although it may throw the friends and Directors into present seeming difficulty, yet affords no cause for alarm. The cause itself does not appear to me to be perilled. On the contrary, God is, in his wise and gracious providence, appealing to the feelings of his own people, and to their devotedness, to see whether they will be obedient in all things. The Saviour is saying to the churches of this land, as he did to the church in Philadelphia, "Behold, I have set before thee an open door, and no man can shut it." The crisis has been brought on by the Redeemer's omnipotence and love; and if a door is opened in every quarter to which we turn our eyes, shall we hesitate or refuse to enter? To hesitate, is to resist; to refuse, is to rebel. We are identified with the Saviour, and we must participate with him in the joy of his victories. How easy would it be for him to convert the world at once by his own omnipotence, without the exertions of his people! But this is not the plan which he has hitherto adopted, and we have no reason to conclude that he ever will. In all ages the people of God have been blessed, in order that they might be a blessing to others; the Redeemer has blessed his church, in order that the church might bless the world. There is in existing churches wealth, talent, and influence sufficient for the purposes for which the Saviour claims them. He never calls for impossibilities; and the time of man's extremity is the time of his opportunity; and when all the retrenchments and sacrifices are made which are necessary, then will he interpose. He appears to be saying, by the events that are passing over us, "Prove me, if I will not open the windows of heaven, and pour out a blessing till there is not room to receive it." I remember a sentiment uttered by Mr. James, of Birmingham, on the platform of this Society, at its meeting in Exeter-hall. The Society was then in comparative difficulty for the want of men, and he spoke to this effect:—"When men come forward to present themselves as agents, and the Society has not funds to employ them, let the Directors call upon the rich and the wealthy members of our churches to get the plate on their sideboards converted into money." This is almost precisely the position into which we are now brought. Christ is calling upon his wealthy disciples to give of their abundance according as he hath prospered them. The Bible prescribes no sum; it leaves this to the circumstances of the individual; and it leaves him to do as he would wish to have done when he gives in his account at last. Oh that we were influenced by the sentiment of the apostle when he said, "Wherefore we labour that whether present or absent we may be accepted of him." It was when the Redeemer on earth saw the

multitudes having no shepherd that he turned to the disciples, and moved with compassion, said, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." God has heard our prayer in this respect, labourers are coming forward, willing to be thrust into the harvest, and the church, although she has means in her possession, will not devote them to send these labourers to the work to which they are called, and to which they are willing to devote themselves. Can this be allowed? Fidelity to the Lord Jesus ought to prevent it. The heathen are his, and he has called the church to labour for him in order that they may be converted to him, and thus become the subjects of his kingdom. Were this rightly impressed on the churches in its magnitude and importance, it ought to stimulate them to perseverance in the enterprise, and to the employment of means for shaking the world from its slumbers, for bursting away the chains of darkness, and reclaiming its enslaved nations to the government of God.

The resolution being put and agreed to,

The Rev. R. MOFFATT moved—

"That this meeting are constrained to cherish, with grateful emotion, the recollection of the Divine goodness towards the London Missionary Society; that they rejoice in the promising fields of usefulness which are now spread before it; and that they truly sympathise with it, in its present temporary difficulties, springing as they do from an earnest desire to meet the claims of Providence and the cries of the heathen."

The Rev. Dr. Reed, in seconding the motion, said—It is not my intention to make a speech, but there is one single word that I must utter before I separate from this meeting, and that is, that we must not go back. It has been intimated to us too plainly that we are not in a condition to advance. It will be pain enough for us to remain as we are. We suffer more in standing still than in walking forward; and every benevolent heart must suffer in remaining as we are when the whole world is before us inviting us to enter in. I wish, if I can, to pledge this meeting to this single assurance, that we are not prepared to go back; that we are not prepared to recall any of our Missionaries; that we are not prepared to abandon one of our existing stations. Go back!—there is no such word in the vocabulary of our religion. We are not even allowed to look back. On one occasion a woman professing better things looked back, and she was turned into a pillar of salt; and we are told emphatically to "Remember Lot's wife." Go back! recall our Missionaries! Where shall we begin? Shall we tell Mr. Moffatt not to return to Africa? Shall we tell Mr. Morton and Mr. Hill not to return to India? Shall we begin with the West Indies, ripening to a beautiful harvest? Africa, with her thousand claims? With India, our own, and therefore committed especially to religious instruction under our care? China, one half the world nearly in herself? Shall we go back from seeking China, when possibly at this hour, for the first time, her shores are open to the reception of our Missionaries? We know not where to begin in the backward movement—even if we resolved upon it. We are in the situation of the parent doomed to give up one of his children as a victim to Moloch, and he knows not where to commence. We look around, and we know not which child we shall sacrifice to darkness, perdition, and death. Go back! We must rather expect, after pausing for a while on our labour, to go forward. Go forward! that is the word for the Christian. Let us look onward and onward still, to the accomplishment of the most glorious prophecies, and the subjection of the whole world to Christ. If we thus proclaim our determination, I hope we shall do it with calmness, I hope we shall do it with unanimity. I would ask the assembly before they separate to show that this is their common opinion, that we must not recall a missionary, that we must not give up a valuable missionary station, but that they will raise their right hand in testimony of attachment to the one common cause. I trust that the churches in the east of London will, on this occasion at least, seek and pray to do their duty; and, if they come to the resolution that they will not go back, and will not consent that the Society shall think, for a moment, of recalling a missionary; that they will act in harmony with the resolve thus made. I confess, in reference to my own charge, that we have been in special difficulties, and that we have not done what we panted to do for the missionary cause. But I have felt for the present state of the Society. A great burden has for the last few years pressed heavily upon us as a people, but when I announced this meeting last Sabbath-day, I announced, as preparatory to it, a prayer meeting on Monday evening. It was a very unfavourable night, and we had not that attendance on which I had calculated: for I value my charge chiefly because of their desire to attend meetings for social prayer. However, we met; we had no collection at the doors, but I intimated that in the vestry we should be ready to receive subscriptions to meet the present emergencies of the Society. The result of the prayer meeting was, that we received 110*l.* which I now present as connected with the proceedings of this evening. I did hope that we should double our subscriptions, but I now hope that we shall treble

them. I am so far prepared to answer for Wycliffe and the people of Wycliffe; and I trust they will still go on to devise and accomplish noble things. I could also answer, if you, Sir, were not present, for Stepney—but Stepney will continue to do the liberal things it has done for so many years past in the great missionary cause. I will answer for my beloved brethren, who will not have an opportunity of speaking, that from this evening they will endeavour to give a new impulse to missionary zeal and missionary contribution. So far, we desire to answer for the East of London, and we wish the Secretary of the Society to go back to the Directors, and tell them that we will have no Missionaries recalled, no missionary station abandoned; that we resolve to do our part in the emergency. Let the Society from time to time satisfy us that monies freely given are faithfully applied, and we are the individuals I trust to give first our cloak and afterwards our coat likewise. I will suggest three circumstances in connexion with contributions to this cause. Those who have hitherto given nothing with regularity should now begin; those who have been accustomed to give silver should resolve that, if Providence allow, they will contribute for the future in gold; but especially those who have been accustomed for many years to give their guinea should abandon that plan. The object is great and extensive, and yet those who have contributed a guinea annually to this cause have given the same sum with equal freedom to a local school or a local charity. We ask you to give to this Society in proportion to the magnitude of the object. Especially we ask you to give donations in reference to the existing emergency. You may not feel it just to give a large sum in continuance, while you may feel it commended to your conscience when it is urged as an occasional contribution.

The resolution was then put and agreed to.

The following resolution was then submitted to the meeting, and carried unanimously:—

"That this meeting feel themselves under the most sacred obligations to do what they can, in their several connexions, by Associations, by collections, and by such other means as may be deemed most efficient to remove the existing difficulties, and to provide, not only for the vigorous maintenance of the present stations, but for their increase in the more populous portions of the heathen world."

SPECIAL CONTRIBUTIONS OF THE BOARD OF DIRECTORS.

	£	s.	d.
Thomas Wilson, Esq. Treasurer	100	0	0
Rev. Dr. Burder	20	0	0
Rev. John Burnet	5	0	0
Rev. John Clayton, jun.	5	0	0
Ditto (Annual)	5	0	0
Rev. G. Collison	20	0	0
Ditto (Annual)	5	0	0
Rev. J. J. Freeman	10	0	0
Rev. Dr. Henderson	5	5	0
Rev. T. Jackson	10	0	0
Rev. T. Lewis	10	0	0
Ditto (Annual)	5	0	0
Rev. Caleb Morris	10	0	0
Rev. H. Townley	20	0	0
Ditto (Annual)	5	5	0
David Allan, Esq.	25	0	0
William Bateman, Esq.	50	0	0
Joseph Blower, Esq.	20	0	0
Ditto (Annual)	5	0	0
R. C. Bowden, Esq. (Annual)	50	0	0
Carried forward	£385	10	0

	£	s.	d.
Brought over	385	10	0
Thomas Challis, Esq.	100	0	0
Robert Charles, Esq.	20	0	0
J. T. Conquest, M.D.	6	6	0
T. M. Coombs, Esq.	100	0	0
Roger Cunliffe, Esq.	50	0	0
John Dyer, Esq.	5	0	0
Ditto (Annual)	5	0	0
John Foulger, Esq.	20	0	0
T. A. Hankey, Esq.	25	0	0
Mr. Jabez Legg	5	0	0
John Morley, Esq.	50	0	0
Thomas Piper, Esq. (Annual)	21	0	0
William Reid, Esq.	10	0	0
William Ropes, Esq.	25	0	0
Ditto (Annual)	10	0	0
Robert Simpson, Esq.	5	0	0
Ebenezer Smith, Esq.	21	0	0
Ditto (Annual)	10	10	0
Frederick Smith, Esq.	10	10	0
Ditto (Annual)	4	4	0
Edward Swaine, Esq.	10	0	0
Joseph Trueman, jun., Esq.	50	0	0
Ditto (Annual)	50	0	0
Charles Waller, M.D.	30	0	0
Joshua Wilson, Esq.	20	0	0
Ditto (Annual)	5	5	0
SECRETARIES—			
Rev. A. Tidman	10	0	0
Rev. John Arundel, (Annual Subscription doubled)	10	10	0
	£1074	15	0

ANNIVERSARY OF THE SWANSEA AUXILIARY.

ON Sunday, October 11th ult., sermons were preached in Swansea, on behalf of the Society, by the Rev. Messrs. Dodd, Luke, and Jones, and by the Rev. R. Knill, as a deputation from the Parent Society. A meeting was held the following evening for the same purpose, at which the Rev. J. Luke presided. The chairman having stated the object of the meeting, the cause of Missions was warmly and ably advocated by ministers of various denominations who were present. A similar meeting was held on Tuesday evening of an equally gratifying character, and on the following morning the friends of the cause assembled at a public breakfast, the proceeds of which were appropriated to the benefit of the Society. Rev. J. Dodd presided, and Mr. Knill and others addressed the meeting. In the evening of the same day, another deeply interesting meeting was held, at which the Rev. D. Roberts presided; and the services of the anniversary were brought to a close. The collections amounted in all to 101*l.* 12s. 6d.

Anniversary Sermons in May.

NOTICES.

The Directors have great pleasure in informing the Members of the Society, that they have engaged

Rev. ROBERT HALLEY, D.D., Manchester.

Rev. JOHN KELLY, Liverpool.

Rev. WILLIAM CARTER, B.A., Incumbent of Malton, Yorkshire,

to preach, by Divine permission, at the next Anniversary in May.

TO THE AUXILIARY SOCIETIES IN LONDON.

The Officers and Committees of the Ladies' Auxiliary Societies in London and its vicinity are respectfully requested to meet at the Mission House, Blomfield-street, Finsbury, on Tuesday, the 30th instant, at twelve o'clock at noon, to pay their subscriptions, and the amount of their respective collections, &c.

The Rev. JOHN LEIFCHILD, D.D., of Craven Chapel, London, is engaged to deliver an address on the occasion.

The Officers and Committees of the other Auxiliary Missionary Societies in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Wednesday, the 31st instant, the day appointed for closing the accounts. The lists of contributions should be forwarded to the Mission House on or before that day, in order that they may be inserted in the Society's Annual Report for 1841.

TO AUXILIARY SOCIETIES IN THE COUNTRY.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their contributions, so as to be received at the Mission House on or before Wednesday, the 31st instant, together with correct lists of subscribers of ten shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct* statements of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

They are also requested to mention the number of Reports and Abstracts, respectively, that will be required for Subscribers, and how many of the *latter*, at seven shillings per hundred, will be wanted for circulation, to be stitched up with their own Local Society's Lists of Subscribers and Officers. The Abstracts are printed in an octavo form for that purpose, and the Directors recommend to the Auxiliaries the purchase and circulation of them on the principle of economy.

WESTERN INDIA.—SURAT ENGLISH INSTITUTION.

The first public examination of the scholars of the above Institution, was held at the Rooms, Chok Bazaar, on Thursday the 17th of September, G. L. Elliot, Esq., in the chair. The meeting was attended by the principal European residents, and by several natives. At the commencement of the meeting, the following Report was read:—

"The Institution, for the promotion of whose interests we are assembled, was founded on February 2nd of the present year.

"The object contemplated by the founders was the mental and moral education of the youth of this place—the medium of instruction being the English language.

"The principles, which were adopted, as alone calculated to effect the high and important ends proposed, were,

"1st, That the subjects of knowledge communicated should be as extensive in their range, and as enlightening in their character, as funds and other circumstances would admit.

"2nd, That the principle of caste should not be recognised, but that the advantages of the Institution should be accessible to every individual who might in other respects be qualified.

"3rd, That whilst the branches of study should be such as to strengthen the intellectual faculties, and to afford a knowledge important to the secular interests of each student, moral and religious truth should form a distinguishing feature of the studies of the school, as alone adapted to ameliorate the civil and moral relations of the natives.

"The founders did from the beginning deprecate a disguise of principle on their part, in relation to the natives. They did not design, neither did they profess to separate the most important of all truth from the truths of history, of science, &c., and to leave the student conscious of the falsity of his own religious system, without pointing him to the irrefragable truth of God's word.

"Such were the principles on which the Institution was founded, by which it is still conducted, and which are dearer to the founders than the continuance of the Institution itself.

"The number of those at present receiving instruction is 86; of whom 9 are Mussulmans, 4 Portuguese, 28 Hindoos, and 45 Parsees. Prizes, consisting of a popular work on science, and a modern Gazetteer, were awarded on June 2nd, the first to Gholam Mohyadeen, the second to Furdoonjee Pestonjee. In the examination of the first and second classes to-day, it was seen that the students possess a knowledge of things as well as of words, though in a limited degree. The other classes understand words and sentences only; these are in themselves nothing, but must be deemed important and valuable as stepstones to the knowledge of things. The examination of the arithmetical classes, comprising the whole school, has shown that all possess, couched in English terms, some knowledge of the rules of arithmetic, while many exhibit an acquaintance with arithmetical numbers, tables, principles, and with mental arithmetic.

"We trust that all, on a fair consideration of difficulties encountered, and of the shortness of the period during which the Institution has existed, (only seven months,) will agree with us in thinking, that the success hitherto attained in the communication of preparatory knowledge, affords sufficient ground to hope, that the native mind of this city is capable of being enlightened by the principles of knowledge, softened and refined by the power of moral truth, and eventually converted and sanctified by the religion of Christ."

The classes were subsequently examined by the chairman, in a catechism of popular knowledge, and in part of the Gospel of Mark; in natural history, reading, &c. Afterwards in arithmetic, including arithmetical tables, and mental arithmetic.

The interest evinced by the spectators during the examination was of the deepest kind; and at the close, the chairman in his own name, and on behalf of those present, expressed in warm terms, unqualified satisfaction as to the success which had already resulted from the perseverance of the scholars, and which had been so strikingly manifested on that occasion.

Our expenses, which have hitherto been met by the liberality of Europeans in this country, will necessarily increase, and we therefore *hope our friends in England will come speedily to our aid.*

DEATH OF THE REV. CHARLES PIFFARD AT CALCUTTA.

It is with the deepest regret the Directors fulfil the solemn duty of announcing to the friends of the Society, the death of their beloved and devoted brother, the Rev. Charles Piffard, who entered into rest on the 11th of last December, at Calcutta. Our brother, Mr. Gogerly, in communicating the mournful intelligence, observes:—

"This distressing event has deprived the Calcutta mission of a long tried and faithful friend. Rather more than fifteen years ago Mr. Piffard arrived in Bengal; he soon became sufficiently acquainted with the native language to be understood; and year after year, he neglected no opportunity of preaching to the heathen the glorious Gospel of the blessed God. From 1827, he was copastor of the native churches at Rammakal-Choke and Gungree, and during this time he discharged his duties with all fidelity and affection, and his loss will be severely felt by the poor members, who not only benefited by his ministerial labours, but who found in him a friend who at all times was willing to administer to their comfort, and to relieve their temporal wants.

"Mr. Piffard consecrated himself and all that he possessed to the service of Christ. From the time he united himself to the Society till his death, he did not receive from the funds of the Society a shilling. Blessed by God with more than a competency, he used his wealth as the steward of God, before whose bar he now appears to render an honourable account. Several schools were supported at his entire charge, and every Christian Society or Institution in Calcutta shared in his extensive liberality. Those Societies of a more catholic character than others, were the principal objects of his attention, and the Bible and Tract Societies of Calcutta willingly testify to his benevolence and disinterested exertions on their behalf.

"By his own brethren, he was greatly beloved. Not presuming on his superior worldly circumstances, he ever conducted himself with that humility and affection that could not fail to gain the esteem of all. In his labours he was most regular and unremitting, and in all things our beloved friend conducted himself as a faithful ser-

vant of the Lord Jesus Christ, and an affectionate friend and brother to all who loved the Lord in sincerity.

"As our dear friend lived, so he died—trusting in the atonement of Christ for his own salvation, and as his hope for the conversion of the world based on the word and promises of God. The last words he uttered were expressions of affection both to his brethren and the Mission cause, especially remembering the members of the native churches so long under his pastoral care."

DEATH OF MRS. HELM IN SOUTH AFRICA.

The Directors are concerned to state that their brother the Rev. Henry Helm, of Caledon Institution, has been called to suffer a deep affliction in the removal by death of his truly excellent and devoted wife. Mrs. Helm died on the 20th of last January. "She had been," Mr. H. observes, "in a feeble state of health for a number of years, and during the last three years especially, she suffered repeated attacks of illness. The illness which immediately preceded her death lasted six weeks, accompanied with great pain; at the end of that period she fell asleep in Jesus. My family have lost a careful mother, and I an affectionate companion in the work of the Lord. But, without doubt, our loss has proved to be her eternal gain."

DEATH OF MR. WIMMER IN SOUTH AFRICA.

This old and faithful Missionary has been called to his rest and reward. He died near Steinkopff, the station in Namacqualand, which he had long occupied, after a very short illness, having nearly reached his eightieth year. Mr. Wimmer was an Austrian by birth, and was sent as a Missionary to Africa in 1809. He has left a widow and several children to mourn his death.

EMBARKATION OF REV. R. B. TAYLOR FOR SOUTH AFRICA.

On the 14th of February, the Rev. Robert Barry Taylor, and Mrs. Taylor, embarked at Blackwall, in the *Joseph and Thomas Crisp*, for Cape Town, whence they proceed to the Kat River Settlement, the field of labour to which Mr. Taylor has been appointed.

ARRIVAL OF MISSIONARIES AT THE CAPE OF GOOD HOPE.

The Directors are happy to state that letters have come to hand, reporting the safe arrival at Cape Town, of the Rev. Messrs. Bullen, Turner, and Nisbet, and Mr. Smee, printer, on their voyage to the South Sea Islands. Our friends landed at Cape Town on the 29th of November, and, at the date of the communications received, expected to sail again on the 2nd of the following month.

ARRIVAL OF MISSIONARIES IN JAMAICA.

On the 29th of December, the Revs. Wm. Slatyer, Clark, Dickson, and Holland, and Mr. Hodges, schoolmaster, with their wives, arrived in the *Clara*, at Kingston, Jamaica—all well.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To E. Davenport, Esq., Evington, near Leicester, for a cask of ironmongery and bundle of spades for Kat River; to the Ladies of the Reformed Presbyterian Congregation, Great Hamilton-street, Glasgow, per Rev. Dr. Symington, for two cases of valuable articles for the Mission at Upolu, Navigators Islands; to Miss Poulton, Lavenham, for a parcel of clothing for Rev. J. Read; to a young disciple, Somerset, for a bundle of clothing for Rev. J. Read; to J. L., for a parcel of clothing for the Bushmen in South Africa; to friends, per Mrs. Burder, Hackney, for a box of useful articles for Rev. W. Thompson, Bellary; to Mrs. Rout, and friends, for a parcel of clothing, &c., for Rev. J. Read; to Rev. J. Edwards, Kingston, for a parcel of prints and bags for the schools under the care of Rev. J. Roome, Berbice; to friends at Southampton, per Mr. Fletcher, for a pair of large globes, for the Schools under the care of Rev. Wm. Flower, Surat; to J. E. E., Bloomsbury, for a parcel of frocks for Mr. Monro; to M. W., for a parcel of dresses for Mr. Monro; to Alfred, for a parcel of books; to Mrs. Budden, Hammersmith, and friends, for a bale of clothing for the Caffres under the care of Rev. R. Birt, value 30*l.*; to friends at Lion-walk Chapel, Colchester, for a parcel of clothing for Rev. J. Monro; to Mr. W. Newton, Jun., for various philosophical apparatus; to friends at Hadleigh, for a parcel of

clothing for Rev. J. Monro; also a parcel of clothing for Rev. J. Read; to Mr. Powell, Lime-street; to Mrs. Fernie, Cornhill; to Rev. Thos. Jackson, Stockwell; to a friend; to G. G., Parsons-green; to A. W.; to Mr. Prentise; to a Lady, per Rev. G. Clayton; for volumes and numbers of the Evangelical magazine, reports, pamphlets, &c.

Mrs. Haywood gratefully acknowledges the receipt of the following parcels for the schools at Blyendaal, Berbice; from Mr. Evans, Stoke Newington, a parcel of School Lessons; the Ladies of the Anti-Slavery Committee, Stoke Newington, a parcel of clothing; the teachers of the Hoxton Sunday-school, a parcel of clothing.

MISSIONARY CONTRIBUTIONS,

From the 1st to 31st December, 1840, inclusive.

(Continued from last Month.)

	£	s.	d.
SCOTLAND.			
Collections by the Deputation.			
Remitted by Rev. Dr. Paterson, Dundee—			
Ward Chapel	46	3	0
Do. Juv. B. & M. Soc.	10	0	0
Princes-st. Chapel	3	0	0
Tay-square Chapel......	5	12	1
School Wynd Chapel...	3	5	1
Pub. Meet. Steeple Ch.	47	7	2
2nd do. Ward Chapel..	21	4	0
Sunday Schools	4	6	8
Bible Class, Mr. Hutchinson's	2	0	0
W. Baxter, Esq..........	15	0	0
J. G. Baxter, Esq.......	10	0	0
W. G. Baxter, Esq. ...	10	0	0
Misses Baxter...........	3	0	0
Do. for Mission School	2	2	0
Collected to make the amount 200*l*.	21	5	0
Less exps. 4*l*. 5*s*.	200	0	0
Alloa—			
Rev. Mr. M'Dowall's	8	8	10
Public Meeting	9	2	6
Rev. A. Fraser's......	2	10	4
Rev. W. Fraser's. ...	7	8	0
A Friend	2	0	0
Rev. Mr. M'Dowall	1	1	0
Bannockburn, Rev. Mr. Marshall's.	2	11	4
South Queen's Ferry, Rev. Mr. Carruthers	3	16	0
Dunfermline, Rev. Mr. Young's	6	0	0
Inverkeithing, Rev. Mr. Fleming's	4	16	0
Stirling, Rev. Mr. Marshall's	10	0	0
Rev. Messrs. Smart and Stewart.................	6	11	9
Public Meeting	8	9	5
J. Thomson, Esq.	1	0	0
Mrs. Dr. Wright.........	0	10	0
Mrs. Dagleish...........	2	0	0
Newport, Rev. Mr. Just's...................	1	4	7
Chapel Society.........	2	0	0
Brechin Indept. Chapel	1	5	0
Forfar, Rev. Mr. Lowe's	6	6	0
Kirriemuir, Rev. Mr. Stirling's	1	12	9
Blairgowrie, Rev. Mr. Tait's.....................	3	0	6
Dunkeld, Rev. Mr. Black's..................	3	4	0
Perth, Rev. Mr. Massie's	8	5	0

	£	s.	d.
Rev. Dr. Young's	10	14	6
Public Meeting	9	1	6
Ruthven and Almond Bank Mis. Soc.	10	0	0
Friend, by Miss Hunter	0	12	0
Do. by Mr. J. Bower...	0	10	6
A. Pringle, Esq..........	1	0	0
H. Sandeman, Esq. ...	1	0	0
Arbroath, Pub. Meet...	7	15	0
A Friend	2	0	0
Haddington, Independent Chapel	2	6	2
Rev. Mr. Young's ...	2	19	0
Falkirk, R. T............	0	10	0
Jedburgh, additional...	0	11	0
Montrose, Pub Meet...	18	11	2
Provost Sim............	1	0	0
Juv. Prayer Meeting Mis. Box	7	0	0
Interest from the Bank	0	19	6
Less exps. 2*l*. 10*s*. 8*d*.	370	12	8
Kirkwall, per Rev. M. hill, omitted—			
A young woman who earns her bread by the needle..............	1	0	0
Edinburgh Aux. Soc. per G. Yule, Esq.—			
Dalkeith Cong. Ch. for the Malagash	1	0	0
James's Place Relief Church	10	0	0
Collected by Mrs. Dodds, for the Malagash......	1	3	0
Rose-street, Sab. Sch. for So. Sea Mission ..	1	10	0
Forfar Juv. Soc. for religious purposes	2	2	0
H. M. Gibb, Esq. for Williams's family ...	1	0	0
Leith Relief Church, Rev. Mr. Muir's......	6	0	0
Greenock Relief Chur. Rev. Messrs. Auld Jeffrey	10	0	0
Abroath. 1st United Seces. Ch. Rev. J. Hay	3	0	0
2nd do. Rev. A. Sorley	5	0	0
Letham, United Prayer Meeting	2	14	0
Bonnyrig Sab. Sch. for the introduction of the Gospel to Erromanga	0	14	0

	£	s.	d.
Earlston B. and M. Soc.	6	0	0
Lothian Road Congregational Mis. Society, per Rev. A. Thomson	10	0	0
Broughton-place Juv. Mis. Soc. for School under Rev. C. Miller, Nagercoil	5	0	0
Young friends at 17, Charlotte-square, for Williams's family ...	1	0	0
Stirling, Ladies' Soc. for N. Tea. Stirling .	13	5	6
Brechin Soc. for the diffusion of the Gospel	5	0	0
Mrs. Guthrie, Sen....	1	0	0
Mrs. P. Guthrie......	0	5	0
Preston Pans Juv. B. and M. Society	1	10	0
Falkirk 1st Seces. Chu.	7	0	0
A Friend	0	5	0
E. Baxter, Esq. Dundee	10	0	0
Miss Grace Murray	0	10	0
J. S. Hepburn, Esq. ...	1	0	0
Mrs. Moore	0	10	0
Miss A. Mackenzie ...	0	10	0
Mrs. D. Wauchope......	1	0	0
J. Watson, Esq.	2	10	0
Dr. R. Huie..............	0	10	6
Mrs. Dr. Wright, Stirling	1	1	0
H. Patterson, Esq.......	1	1	0
J. Alexander, Esq.......	1	0	0
Legacy of Rev. P. Comrie, late of Pennycuick	6	6	0
	120	7	0
Per G. Yule, Esq., on account of Collections by the Deputation	350	0	0
Stranraer Soc. for religious purposes	7	15	0
Fraserburgh—			
Youth's Mis. Soc.	5	0	0
For Fem. Education ...	5	0	0
For Infant Schools So. Seas.........	1	10	0
For Orphans in India..	1	10	0
13*l*.			
Irvine Fem. Bible Soc. per Miss Watt...........	3	0	0
Paisley, for Nat. Tea. W. Nisbet	10	0	0

W. Tyler, Printer, 5, Bolt-court, London.

Revd. J. J. Freeman,
Walthamstow
(Late of Madagascar)

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR APRIL, 1841.

MEMOIR

OF

THE LATE REV. EBENEZER TEMPLE,

OF ROCHFORD, ESSEX.

The following Memoir is extracted from Mr. Temple's Funeral Sermon, preached by the Rev. Alexander Fletcher.

Ebenezer Temple was born in Guildhall, London, March 19, 1807, and was the son of parents eminently pious. The exemplary piety of those excellent individuals I do not mention from report, but from long personal acquaintance. For many years his father was a member of Surrey Chapel, under the pastoral care of the late Rev. Rowland Hill, and with whom he lived in terms of great intimacy. For several years at the close of his life, he attended my ministry; in consequence of which his sons were introduced to my notice, and the foundation of that intimacy was formed, which has continued undisturbed to the present day. For more than fifty years, this venerable man of God held in Guildhall an official situation of great honour and respectability under the Corporation of the City of London.

His mother, remarkable for domestic virtue, and devotedness to the interest of her children, was the sister of the Rev. R. H. Shepherd, pastor of Ranelagh Chapel, Chelsea, and one of the original founders of the Home Missionary Society.

At a very early period of his youthful days, Mr. Temple became connected with the church under my pastoral care, and was most regular and exemplary in his attendance upon the means of grace. When a little boy, he entered as a scholar in my Sabbath Catechetical Seminary, chiefly designed for the spiritual improvement of the young of my own congregation, but at the same time open for the youth of other congregations and churches. In this theological seminary he became, in course of time, an active teacher. Let it be mentioned with humility and thankfulness, it pleased the God of Salvation to call the young disciple to a state of grace under my unworthy ministry; and, not long after, he became a member of our church, and declared his devotedness to Jesus, by sitting down at his table, and commemorating his death.

Soon after his conversion, he manifested a strong love to the holy ministry. He never showed the slightest attachment to any secular employment; his whole heart was fixed on that office which has for its object the recovery of lost man, and the extension of the kingdom of Christ. This ardent and honourable desire was accompanied by habits of study, and activity in the Christian church, which gave his friends every encouragement to hope that he was really pointed out by the King and Head of the Church to be a labourer in the vineyard of Christ. For several years, and at his own earnest request, he was committed to my care, that I should guide and assist him in the prosecution of those sacred studies, which were preparatory, by the Spirit, for the work of the gospel ministry. Great part of that time he lived under my roof, and by his humility, gentleness, and Christian cheerfulness, added much to our domestic happiness. His short, useful, and bright career in the holy ministry, plainly demonstrates how greatly God had crowned my humble efforts with his blessing: "Not unto us, not unto us, but unto thy name be all the glory, and all the praise!"

At the very commencement of his public services, he showed himself eminently possessed of the gift of *aptness to teach*; and his youthful labours were peculiarly acceptable to the Christian church. He frequently preached in various chapels in and around the Metropolis, and particularly at Ewel, in Surrey. By the leadings of Providence, he was directed to the west of England, and preached, with much encouragement, for some time among the rural population of Hindon, in Wiltshire. He was invited to preach to the church and congregation of Birdbush, in the same county, originally founded by the Rev. Peter Ince, an eminent man of God, one of the ejected ministers, and who in that neighbourhood, on account of the severity of the persecution, for some considerable time wore the disguise of a shepherd, and actually followed that profession. From that church and congregation, your departed minister received a unanimous call to be their pastor. He accepted the call; and on October 12, 1831, he was solemnly set apart, and ordained to the holy office of the ministry, in the twenty-fourth year of his age. On that most interesting occasion, the ministers officiating with myself, were the Rev. Messrs. Durant, of Poole; Good, then of Salisbury, now of Gosport; and Evans, of Shaftesbury. It was an occasion of particular tenderness. Those who were present cannot soon forget the solemnity, humility, and unction, which accompanied the answers which our beloved brother gave to the usual heart-searching questions which are put to ministers before the sacred service of ordination is performed. I shall never forget that occasion, or that day. There were scarcely any present, come to the years of discretion, who were not melted into tears of gratitude, love, and joy.

By Divine Providence, and without any inquiries having been made, or even contemplated by himself, he was led to Rochford. He was guided hither by the *Star of Bethlehem*, Christ, the bright and Morning Star. At once, his ministry was acceptable to the church, the people, and the public. His labours were so evidently blessed, that little time elapsed before he received a most affectionate invitation to become the pastor of the church in the year 1836. He soon entered upon his regular pastoral labours, which have continued for little more than five years. His ministry was blessed with such an increase of hearers and members, as to render necessary an enlargement of the chapel to nearly double the size of its original dimensions. Not long before his death, he had the satisfaction of witnessing the remaining balance of the debt cleared off, and the sanctuary left without any pecuniary incumbrance.

It is the opinion of skilful medical men who waited upon your departed minister, that the illness which terminated in his death, originated in excessive labour and activity in the service of his Master, and in seeking the salvation of souls. Probably for

more than twelve months, symptoms of that fatal malady began to show themselves. Very lately it assumed a most serious and alarming appearance. His stomach could receive little or no nourishment, so that a general decay in his body became rapidly visible. A few weeks ago he came to London with his faithful and affectionate medical friend, to the house of his brother, to receive additional advice. Everything was done which eminent skill could devise or appoint for alleviating and removing the disorder, but all in vain! His time was come, his work was done, he must enter into his rest. At a few minutes past eight o'clock, on Thursday evening, January 28th, his Lord came to him and said, " Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." His wife, brothers, sisters, and near relatives, were present at the sublime and solemn moment, when without a struggle his body fell asleep in the arms of Jesus, and his disembodied spirit triumphantly entered into the glories of heaven. It is remarkable that he died in the room where he was born. There he first entered upon a life that was mortal, and from that spot he entered upon a life of immortality beyond the skies.

As a *man*, he was enriched with excellent natural gifts both intellectual and moral, which were calculated, under God, to raise him to eminence in any learned profession. His dispositions were naturally kind, benevolent, and generous. He was peculiarly self-denying and disinterested. His character, amiable and lovely, was in no degree stained by selfishness.

As a *Christian*, he was richly endowed with grace, in consequence of which his natural gifts, dispositions, and attainments became the willing handmaids of religion. These were devoted to Christ, and laid prostrate at his feet. Holiness shone with great brightness in his character, and shed a lovely radiance over his whole life. A dear sister of mine, who lived with him in my family, lately wrote me from Scotland, in answer to a letter communicating the intelligence of his death, and justly remarked, that she was never acquainted with a young man of greater sanctity of manners, or more unassuming purity of conduct.

He was the humble Christian. In the private circle, or in the pulpit, he always appeared clothed in the garment of humility. Wherever he went, in whatever circumstances he appeared, he always manifested the unaffected loveliness of unfeigned Christian humility.

He was blessed with the liveliness of religion. He neither showed, on the one hand, melancholy austerity, nor, on the other, frivolous levity. True piety appeared in him in the pleasing, winning dress of unaffected cheerfulness.

As a *minister*, he adorned the sacred office in the study, in the pulpit, and among the flock. As a preacher, he was plain and easy to be understood. His style was neither vulgar on the one hand, nor obscure on the other. It was suited to those of the lofty orders of society, and also to the humbler classes of the people. He was a workman that needed not to be ashamed, rightly dividing the word of truth. He was instant, in season and out of season. Wherever he was, his mind was constantly fixed upon the great and important objects of his sacred calling. In visiting the more opulent members of his flock, I say it without offence, he was frequently employed in stirring them up to feel interested in the destitute villages and hamlets around. He ardently loved his people. Like St. Paul with the Thessalonians, he was among them as a nurse that cherisheth her children.

As an *author*, his talents were of a superior order. It is a matter of thankfulness that he has left the following excellent, judicious, and useful books as a legacy to the Christian church :—

The Christian's Daily Treasury; the Domestic Altar; the Watchman's Cry from Zion; the Pastor's Farewell Addresses to the Church and Congregation of Birdbush, &c.

If his health and life had been preserved to the ordinary period of human existence, there is the strongest reason to believe that numerous useful works would have proceeded from his pen, which would have been read with interest and profit for many generations.

The hand of death was upon this valuable young pastor when he preached his last sermon to his beloved people, on the morning of the concluding Sabbath of the year 1840. The text was taken from Ezekiel xxxiv. 26: "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." It would almost appear as if the passage were prophetic. At least, it showed the ardent concern of the dying pastor for the eternal prosperity of his flock. Oh! may the promise which it expresses be extensively fulfilled in the experience of the church and people! May the prayers of their minister be answered; may this hill of Zion be a blessing; and may showers of spiritual blessings come down in their season!

On the Saturday before his death, one of his brothers said to him, "It is probable you will spend your Sabbath in heaven, and we shall be mourning on earth while you are there." He replied, "Happy change for me!"

On another occasion he said, "I do not fear death; I am not afraid to die." Certainly, in a very remarkable degree, he was delivered from the fear of death. The last enemy was no king of terrors to him. One of his brothers said to him, "You are happy and comfortable in your mind;" he replied, with his usual quickness, "Very." Truly this is the privilege, the exclusive privilege of the believer, to drink of the cup of real happiness in the valley and shadow of death; that cup which is filled from the overflowing fountain of Divine mercy.

A few days before his death he requested of the beloved uncle of his wife, to allow his body to be buried in his grave in Bunhill-fields. He said, "I did wish to be buried at Rochford, among my dear people; but there are inconveniences attending it; I wish, therefore, you would allow my bones to be laid in your grave, for I expect *this will be my coronation day.*"

On another occasion, he said to one of his brothers, who was taking leave of him for the night, "Christ is all; I live and die by the truths which I have preached to others."

One night, before going to sleep, his mind was in a state of such blessed serenity and comfort, that he said, "I think I can say with Dr. Watts, I am quite unconcerned whether I awake in time or eternity."

At one time he said, "Oh, if I get better, what a sermon I would preach!"

A few days before his departure to his father's house, I visited him, when, with much affection, he requested me to lay his young bones in the grave, to speak over him at the interment, and to preach his funeral sermon at Rochford to his dear people, adding, "Say little about me, but say much about my Master." He added, "My dear friend, you have been closely connected with me all my life. You were at my marriage, you attended and engaged at my ordination at Birdbush; and it is my affectionate desire that you would preside at my grave." I promised that, in the strength of Divine grace, I would fulfil his wish. At this time, many dear friends surrounded his bed, manifesting a flow of tenderness and love which will never be erased from my remembrance. While several friends entered in succession, he took them by the hand, and said, with great emphasis, "Mind, meet me in heaven!" A few minutes after, I repeated to him a considerable number of passages and promises out of the Old and New Testament: the following among others:—"Yea, though I walk through the valley and shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." "The ransomed of the Lord shall return and come to Zion with

songs," &c. "Thy sun shall no more go down, neither shall thy moon withdraw its shining," &c. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." These passages were mingled with observations on the blessedness of heaven. Expressing my fear that I was fatiguing him, he replied promptly, "Not at all: I enjoy it. I have feasted! I am quite refreshed: it is a heaven on earth!"

On the same day, he said to his friends, "I am happy, I am happy: the sting of death is taken away: I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day." The words, *that day*, he was only able to repeat in a whisper. To a friend, who had lately been ordained in the Establishment, he said, "I am now living on the truths which I have preached to others." He exhorted him to be "faithful—increasingly faithful."

On the Sabbath previous to his death, he asked Dr. Conquest if he thought he should recover? The doctor replied, that he was in a dangerous state; but added, "It is a comfort you have something to stay your mind upon." "Yes," said he, "I am on a rock; Jesus is my rock."

Such was the nature of his complaint, that his stomach rejected all nourishment. He had the desire for food, but could not receive it. On one occasion he said to Mrs. Temple, "I am in a starving state." She replied, "You shall soon eat and drink in the kingdom of heaven." "Yes," he said, "and eat of the hidden manna." Thus, the pains of bodily hunger were made light, by the animating anticipations of heavenly enjoyments.

On the Tuesday before his death, he was informed that the much-esteemed Mr. Thomas Wilson, Treasurer of Highbury College, had mentioned the pleasing fact that an individual had been seriously impressed under one of the sermons he (Mr. T.) had preached in York-road Chapel, in November last. He expressed himself grateful that his services had been blessed, and desired to ascribe all the glory to his Master.

When in a weak and fainting state, seeing his wife weeping, he said to her, with a smile upon his countenance, "Don't fret, dear. I could have wished, if it had been the will of God, to have been spared, for the sake of my dear wife and children, and my affectionate people at Rochford: but not my will, but thy will be done."

On another occasion he said, "Why do you weep? Cheer up, I am not unhappy; I am quite happy."

Several times, during his illness, he repeated these lines:—

> "Blest be that hand, whether it shed
> Mercies or judgments on my head:
> Extend the sceptre or the rod,
> Blest hand! 'tis still the hand of God."

He said, "I do not look back on a well-spent life; no, I wish to say,—

> 'Nothing in my hand I bring,
> Simply to thy cross I cling.
> No more, my God, I boast no more
> Of all the duties I have done;
> I quit the hopes I held before,
> And trust the merits of thy Son.'"

A few days before his death, his brother Frederick read to him the forty-sixth Psalm, and prayed with him. He joined heartily and audibly in the prayer, and said, "My soul is refreshed, my soul is refreshed!" He expressed his dependence on Christ alone, by saying, "I know I am on a Rock," and repeated the following lines, of which he was very fond:—

> "'Tis joy enough, my Lord, my All,
> At thy dear feet to lie:
> Thou wilt not let me lower fall,
> And none can higher fly."

He conversed with great freedom and comfort with Mr. Carter, one of his deacons, a few days before his departure, and mentioned to him the peaceful state of his mind, and added, "I can say with good Rowland Hill,—

> 'So, when I'm to die,
> Receive me, I cry,
> For Jesus has loved me,
> I cannot tell why.

But this I do find,
We two are so join'd,
He'll not be in glory,
And leave me behind.'"

On Mr. Carter's taking leave of him two* days before his death, when he was in so sinking a state as almost to be unable to articulate, he said, "All is well; remember me to my Rochford people!" Oh! with what ardour he loved his people! Their eternal interests were very near his heart. But the love was mutual. There are few instances where minister and people are more entwined around each other's hearts, than they were, during the few precious years of the existence of their sacred relations.

As his departure was near at hand, and being unable to speak, one of his brothers said to him, "Christ is yours, and you are Christ's." He signified his assent by lifting up his dying hand.

The celebrated Dr. Farre was called in to give his advice. The doctor, who is a pious character, was much interested in his case, though a perfect stranger to him and his family. He told his patient that he was seventy-four years of age, and that this was his fiftieth year in attending afflicted humanity. This pious physician told him that he had been working too hard, and that if he did not relax in his exertions, he would be like Stephen, an early martyr. He then asked him, "whether he would not rather resemble the apostle Paul, who thought it good to abide in the flesh?" On his leaving the room, the second time he visited him, he said to him, "You pray for yourself; remember me in your prayers: you have been suffering in your health in doing good to others."

About three o'clock on the afternoon of the day on which he died, I visited him. After I had delivered a consolatory address and prayed, I wished him to make a sign that he heard and enjoyed the service. He was unable to speak, but nodded twice with his head. I parted with my son in the Gospel and in the ministry for the last time on earth. Oh! may we meet on the golden streets of the new Jerusalem!

On the morning of the same day, the last that dawned upon him on earth, he possessed the undisturbed exercise of his faculties and graces. The outer man was weak—the inner man was strong. He mounted up in his onward course like the eagle; he ran his heavenly course, and was not weary; he walked, and was not faint. His path was as the shining light, shining more and more unto the perfect day. His brother repeated to him that comforting verse, "Our light affliction, which is but for a moment," &c. He lifted up his dying hands several times, intimating that he heard those precious words, and that he anticipated the enjoyment of all that glorious felicity, on the full possession of which he was soon to enter.

On the evening of this day, January 28th, about five minutes past eight o'clock, without a groan, a struggle, or a sigh, he leaned his heart upon the bosom of mercy, and fell asleep in the arms of his Saviour. The soul quickly ascended to the house not made with hands, eternal in the heavens. The body remains asleep behind, to awake on the morning of the resurrection, under the voice of the Archangel and the trump of God.

ARCHBISHOP LAUD AND THE OXFORD TRACT WRITERS.

To the Editor of the Evangelical Magazine.

SIR,—The Oxford Tractarians consider Laud as their patron saint. Indeed, their admiration of that ferocious and tyrannical bigot knows no bounds; and, were it not for their unquestionable sincerity, we might almost suspect that their eulogies were written in burlesque. If we are to believe these men, "the great archbishop," as they are pleased to call him, was not only

a model of primitive and apostolical orthodoxy, but a very seraph for his piety and the ardour of his devotion. In a recent number of the British Magazine, a sonneteering Puseyite gives the following character of their mighty champion,—

> " Martyred father, holiest man,
> Laud, our England's Cyprian."
> *British Magazine*, Dec. 1840.

It seems strange that any person having the slightest knowledge of history, should venture to speak in such terms as these, of a man whose memory is infamous. It would be needless to enlarge on Laud's atrocious persecution of the Puritans, whom he delighted to torture and mutilate. But what will your readers think of the following notice in his own diary (Nov. 1630) of the punishment inflicted on Leighton, a Scotch divine, and father of the celebrated archbishop :—" Friday, Nov. 16, part of his sentence was executed upon him in this manner, in the new palace at Westminster, in term time.—1. He was severely whipped before he was put in the pillory ; 2. Being set in the pillory, he had one of his ears cut off ; 3. One side of his nose slit ; 4. Branded on one cheek with a red-hot iron, with the letters SS ; and on that day sevennight, his sores upon his back, ear, nose, and face being not cured, he was whipped again at the pillory in Cheapside, and there had the remainder of his sentence executed upon him, by cutting off the other ear, slitting the other side of the nose, and branding the cheek." This, be it observed, is Laud's own testimony. What must have been the state of that man's heart, who could not only instigate the Government to perpetrate such barbarities, but could record them minutely, and with evident satisfaction, in his own private diary! Bonner himself was here "out-heroded" in refinement of cruelty. Leighton was released, after ten years' captivity, by the Long Parliament, having by that time lost his sight, his hearing, and the use of his limbs. See " Lives of Eminent British Statesmen," by Sir James Mackintosh, and John Forster, Esq., of the Inner Temple. Vol. II. (Earl of Strafford.)

The Oxford advocates of the *via media*, tell us that " the great archbishop" was profoundly learned in the ancient discipline and traditions of the church, and has left an example worthy of all imitation by his successors at Lambeth. Ye nonconformist divines, of every sect and denomination, see what you have to expect, should the Reverend Dr. Pusey become the Primate of all England! Think of poor Leighton, and prepare to have the wholesome discipline of the ancient church administered for your benefit! The poets of the British Magazine would then probably give vent to their exultation and phrenzy, in some such strains as the following :—

> " Vile schismatics, impious men,
> Worthy of the lion's den !
> Crop their ears, and slit their noses
> As the holy Laud proposes :
> Then their cheeks with iron brand,
> And let them in the pill'ry stand!"

Should any of your readers think that I am treating a grave subject with unbecoming levity, I beg to remind them of the following observation of the great Dr. Isaac Barrow : " Facetiousness is allowable when it is the most proper instrument of exposing things apparently base and vile to due contempt. When to impugn them with downright reason, or to check them by serious discourse, would signify nothing; then representing them in a shape strangely ugly to the fancy, and thereby raising the derision at them, may effectually discountenance them."

The Earl of Strafford was Laud's confidential friend and correspondent. It is quite curious to observe how the devout archbishop could unbend when writing to his favourite ; and I should like to know how his disciples at Oxford will justify his shocking violation of the third commandment, in the following extracts from his letters to Strafford : " Now you are merry again. God hold it. And what? Dr. Palmer acted like a king," &c. " As for Bishop Howland, you never heard of him. What! nor of Jeames, his

wife, neither? Good Lord, how ignorant you can be when you list!" "You have a great deal of honour here for your proceedings. Go on, a God's name." (The Strafford Papers. Vol. I. pp. 170—329.) So much for Laud's holiness. I suspect that the Tractarians will take some time to digest these precious fragments of their great apostle. But I have not quite done with him yet. As we are investigating his claims to the title of "holiest man," I make no apology for introducing the following sentences from Mr. Forster's volume, already referred to:—"Lord Strafford," he says, "was a man of intrigue, and the mention of this is not to be avoided in such a view of the bearings of his conduct and character as it has been here attempted, for the first time, to convey. . . . Fidelity to the marriage bed is not apt to be most prevalent where leisure and luxury most abound, &c. Lady Carlisle, one of his favourites," &c. It appears, then, that Lord Strafford was guilty of habitual adultery; and yet his friend, "the great archbishop," though in constant communication with him, never rebuked him for his sin! On the contrary, he frequently addresses him in terms of vulgar flippancy, and sets him an example of profane swearing by a most irreverent use of God's holy name. And this is the man on whom the Oxford magi gaze with transport, as the brightest luminary of the Anglican church!

On one occasion, Strafford thus writes to the apostolical prelate: "I met with a very shrewd rebuke the other day; for, standing to get a shot at a buck, I was so damnably bitten with midges, as my face is all mezzled over ever since." In another letter, Mr. Forster observes, "is language which it would be a great outrage of decency to quote. The archbishop appears to have relished it exceedingly." (Strafford Papers. Vol. I. p. 155.)

I trust that enough has been said to prove that the title bestowed on Laud by the poetical correspondent of the British Magazine is, to the last degree, preposterous. The writer, I doubt not, has taken the statements of the Oxford tract-men upon credit, without having examined the records of history for himself; or, perhaps his muse became ungovernable, and hurried him away, like other poets, into the regions of romance. As he has given so graphic and interesting a description of the holiness of Laud, I shall expect that he will one day indulge us with an epigram on the impiety of Baxter.

In one respect, it is a happy circumstance that the Puseyites have fixed on "the great archbishop" as the object of their fond idolatry, as their guide, their champion, and exemplar. This fact speaks volumes. It stamps the character of the whole sect, and shows their ignorance of true evangelical holiness. It proves also how unworthy they are of our confidence. They studiously suppress whatever would tell against their favourite authors; and, if they can give such a false character to Laud, who lived two centuries ago, we may expect that they will be equally dishonest in their account of the primitive fathers. It is my firm belief that their whole system will one day crumble to pieces. It has no foundation in truth, and its downfall is inevitable.

A. W. W.

FEMALE SERVANTS.

THE DUTY AND MEANS OF IMPROVING THEIR CONDITION.

In order to promote the design of this tract as effectually as its necessary limits may allow, we shall at once proceed, without prefatory matter, to mention the *means* and enforce the *obligations* of improving the state of those to whose welfare these pages are devoted.

The *means* are of two classes—the *moral* and the *directly religious.*

Of the *first; a respectful and delicate carriage towards them is of great importance.* We advocate no such conduct as would destroy or jeopardize the proper relations of society. But these are endangered, not by gentleness and justice, but by an unkind maintenance of the distinctions they involve, and an inconsiderate enforcement of the rights they confer. The way to secure the permanency of social gradations is, as much as possible to alleviate the evils to which they necessarily give rise, and to prevent the sense of inferiority, from which they are inseparable, from becoming unduly painful and degrading. Scarcely any thing tends more to retard improvement of every kind than scornful, arbitrary, and cruel treatment by superiors. A measure of self-respect is essential to vigorous and successful efforts for advancement; and self-respect is greatly aided by the respect of others. A generous and liberal behaviour to domestics is not only required by their natural endowments and rights, but is absolutely necessary to the full and unfettered development of their moral and religious powers. If *we* render it not, our influence over them for good will be small. It is *moral influence* that we must wield; and that is only created and sustained by *moral qualities.*

It is not enough to be generally righteous and considerate; attempts should be made *to gain their confidence and love.* We do not mean by a light and trifling familiarity; by connivance at their faults and follies; or an indulgence of their vain and sinful desires. This, so far from subserving, can only prevent what we intend. The confidence and love we mean, must result from such regard to their wishes, such respect to their feelings, such attention to their wants, as shall foster *love,* without hazarding *contempt,* and commend the *persons,* without diminishing the *authority* of masters and mistresses.

Care should be taken *to instruct those of whom we speak.* Many of them enter into service in a state of utter ignorance; many more, in one of extremely limited knowledge. It is not probable that the rapid increase of the means and opportunities of education will allow the continuance of so grievous a fact. But neither is it probable that, at least for a long time, will any very great change take place in this respect; and those who are *now* servants cannot partake of its benefits, however rapid and extensive. Much may be done by the judicious and zealous care of the heads of households. There are few who have not power to augment the information of their domestics in some manner. The allowance of suitable time for the purpose of reading or learning to read; the encouragement and sometimes the superintendence of such exercises; the provision of proper books, to which access may be allowed, and of which the use shall be even invited; and the creation, if possible, of a *servants' library,*—are among the most obvious methods of gaining the end contemplated.

The strictest morality should be exhibited before, and required of, them. Truth, purity, and regularity should be honoured in every department of domestic procedure. They should not be *expected* or *allowed* to do wrong for the defence or convenience of their superiors. If they are required to offend for others, it is too much to expect that they will not do it for themselves. Every departure from sincerity and truth and honesty, should be *noticed,* and *reproved* with firmness. To *conceal* a fault is to approve it, and to *approve* is to *perpetuate* it.

It would be wrong to omit a subject of great practical importance—*the giving of characters.* The carelessness and false feeling which prevail in relation to this, are a fruitful source of evil. There are many who would rather commend a bad servant than furnish a faithful description of one. They regard the matter in the light of *personal convenience,* not of *public principle.* If they do not deny the truth, they conceal it, and allow others to

receive into their service those whom they would not retain in their own. The consequence is, that servants calculate upon a recommendation as a thing of course, and are not under the influence of that salutary fear which otherwise might restrain from many faults. There can be no doubt that, if all who have servants, or all *Christians* who have servants, made it distinctly understood that the *exact truth* would always be told respecting them, the interests of morality would be greatly promoted. Honesty requires this, and the ensuing advantages would reward it.

We proceed to specify some of the more directly religious means of benefiting this large class of individuals.

Much depends on the *regular and judicious observance of family worship.* This should not only be attended to, but in such a manner as to show that it is thought and felt to be a most serious engagement, and to secure its utmost possible degree of efficiency. Only very peculiar reasons should cause its omission. If the master of the house is unable to conduct it, the mistress, if possible, should take his place ; and now that so many admirable formularies exist, an objection which formerly might have been plausibly urged, can have no weight. There should be a *special respect* to the cases of *servants* in these exercises. Without an offensive personality of reference, which is more likely to defeat than secure the object designed, regard should always be had to their circumstances, character, and capacities. Brevity, pungency, and simplicity, can scarcely be too much studied. The impression should always be left, " This is something, not which I should witness, but in which I am interested." The chapters read, and the prayers presented, should be marked by their peculiar adaptation to convey and enforce truth. Domestic devotion should not only be conducted as a duty, but used as a *means of grace.*

Catechetical exercises may be very useful. In most families, a portion of the Sabbath might be devoted to this purpose. The old custom of *a family service* on the Sabbath was attended with many advantages, and might, in many cases, be observed still. At any rate, some time should be employed in endeavouring to revive the impressions of the sanctuary. If the sermons heard were made the subjects of conversation and inquiry, there would be a strong inducement to attention to them, and a fine opportunity of a more pointed application of them presented, than is allowed in the public congregation.

Private and earnest conversation and prayer, as it is the most difficult, is likely to be the most beneficial, instrument of religious anxiety. Servants possess the principles and feelings of humanity ; and, if persons of their own sex, whose characters and stations they respect, manifested an intense and disinterested solicitude for their eternal welfare, in prayers to God for them, and prayers to them for God, we cannot doubt that many would be won to the obedience of the faith. These private and pains-taking labours have the sanction of the Bible, in its express declaration and recorded instances of usefulness ; and have been attended with signal success in every age of the church.

We think that *ministers might do much good* to domestics, by turning their attention more directly to, and employing their zeal and talents more energetically upon, them. Is there sufficient regard paid to them in the addresses delivered from the pulpit? In the apostolical epistles, there are frequent references and exhortations to them ; and, surely, it would not be out of place, but only consistent and right, in a minister of the gospel to seek their salvation by *pointed appeals*, and even by *special services.* Some pastors have *Bible classes* for servants only ; and, when their numbers and needs are considered, surely the importance of the undertaking is quite sufficient to justify and call for, such extra effort as they may involve. Ministers might and should, likewise, *personally converse* with them. Is it meet that *families* of the flock should be visited, and the

domestics, generally so much more in need of pastoral advice and warning, be neglected? Can that "wisdom" be "without partiality, and without hypocrisy," which seeks the good of those in the higher social station, and leaves the inferior class, not inferior in the greatness of their spiritual worth and danger, to ignorance and sin? Care should be taken to destroy that reserve and dread with which ministers are so often regarded by such persons. A gentle and conciliatory spirit should be displayed towards them, and a real and earnest interest in their welfare should be felt and manifested. The female servant should be able to regard her minister with the utmost confidence and esteem, to treat him as the depository of all her moral and spiritual anxieties, and to look to him for advice and comfort in every time of difficulty and trouble. She should know him to be *a friend;* and, if her circumstances are such that he cannot see her with convenience and propriety at her home, she should be encouraged to wait upon him whenever desirous of his pastoral assistance. And mistresses should co-operate with ministers, by affording opportunities for pastoral visitation, and by allowing their servants, even at the sacrifice of their own convenience and profit, to attend with as much frequency as possible upon the ordinances of religion.

Other plans might be mentioned—but plans are of little use unless the mind be deeply impressed with the importance of the subject; in that case, plans will seldom be wanted for pursuing the ends of an enlightened and anxious zeal. Let masters and ministers realize the immense obligations under which they lie, to seek the good of their servants, their moral and spiritual good. Let them see that their duty and interest is to do this, that humanity and religion alike demand it of them, that time and eternity both furnish arguments for it, strong, numerous, and irresistible; and methods will be devised, various in their nature, as required by varieties of condition and circumstance, but all more or less efficient from the faith and fervour of their use. It is not so much in the *thing done*, as the *manner and spirit* of the doing of it, that the promise of success must be sought for. It is true here, as elsewhere, "the form that's best administered is best."

If we need motives, let us reflect on the *value of the individual* for whom solicitude is sought to be awakened. Each servant is a moral being, a subject of God's government, destined to an immortal existence of misery or woe. Do we believe in the unspeakable worth of a soul? Are Christ's words any thing but common and unfelt words to us, "What shall it profit a man if he gain the whole world, and lose his own soul?" Here we are taught that the acquisition of the world, in all its extent of wealth, and power, and pleasure, would be no compensation for the forfeiture of eternal life; and, consequently, that the expenditure of the world upon the salvation of *one person*, would be wise and prudent. The Apostle sets the great worth of the soul before us, as a motive to religious effort, "If any of you err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and cover a multitude of sins"—"*a soul* from death"—and, therefore, a living, immortal death—a death that may be felt, but cannot be escaped—a death, consisting not in the extinction of feeling, but the last degree of poignant and perfect pain. *Servants have souls that may die thus.* Whatever the inferiority of their outward condition, it does not affect their spiritual responsibilities and destiny. The rich and poor, the master and servant, meet together in all the glory or the gloom, all the blessedness or anguish, of a future recompence of favour or of wrath. The distinctions of time extend not into eternity, but as they augment our responsibility. And while servants partake with us of the common relations and prospects of humanity, let us remember that they partake with us in natural corruption and

exposure to perdition. They have not *to fall* into sin, but *are in* it. They have not to do that which will deserve damnation, but have done it. They are, at this moment, subject to eternal punishment, if unconverted. They must be changed to be saved. If they remain *as they are*, not if they become otherwise, they will perish. There is but a step between them and everlasting death. What remains is, not that the law be broken, but that the broken law be executed. Shall we not strive to deliver them from the vengeance of eternal fire?

Servants are not only in danger of perishing, but in peculiar danger. In general, they have but little acquaintance with spiritual truth, and have been brought up amidst scenes by no means favourable to religious impressions. Their acquaintances are not often of the kind to produce or foster godliness. Their station and office present many impediments to the care of the soul.

Nor should we forget, their *proximity to us* furnishes a strong claim upon our benevolent interference on their behalf. They live beneath the same roof; they partake of the same food. We have constant access to them; and their connexion with us gives a peculiar right to seek their good. We are, in a sense, the guardians of their safety, and comfort, and character, and happiness. We possess the best opportunities of knowing their state, and opinions, and dangers. If we are bound to do good unto *all*, we are especially bound to do good unto *them*, "Charity begins at home." It is spurious, if it do *not*. Who can claim our zeal, if not those of our own households? Are we so fond of moral perspective, that only *distant objects* have power to excite us? Does our love extend to the limits of the race, to overlook the members of our families? Do we pity those to whom we must *send*, and neglect those to whom we may *speak?* Surely, if we do, the Judge of quick and dead will say to us, "These things ought ye to have done, and not have left the other undone."

Gratitude should urge us. In how many ways are they ministers to our safety, and peace, and comfort! How little do they often receive in return for their unwearied toil! In some cases, how different would have been our condition and experience, but for their honesty, and kindness, and fidelity! Can we express our gratitude in any more proper and durable way than by seeking to impart the greatest blessings of which they or we are capable?

If we are insensible to gratitude, let *self-interest actuate us.* Servants possess great power to benefit or injure us and ours. Is not the perplexity and pain occasioned by bad ones, a constant subject of complaint? Are not good ones, when found, a subject of high congratulation? For much of the evil, we have to blame ourselves. It is the natural fruit and just punishment of our own neglect. We strive not to make them moral and religious, and complain that they are wicked and troublesome. We sow no seed, and complain of barrenness. We entertain no doubt, that if faithful and consistent measures were adopted for their improvement, a different result would appear. We believe that many would be converted, and more be moralized. The labour would not be in vain. If thorough conversion did not ensue, the correction of many faults would follow. If the heart were not cleansed from the principles of depravity, the life would be purged from many of its gross and injurious manifestations. If the soul were not restored to God, the conduct would be restored to men. If there were not the sanctities and joys of a regenerated state, there would be the decencies and delicacies of a civilized one. And who can estimate the benefit to *our children?* Scarcely inferior to the parent is the servant, in respect of opportunities to promote their welfare. Many a child has been destroyed for both worlds by the conduct and conversation of servants. The idle tales, foolish songs, gross words, and erroneous principles of domestics exert a pernicious, and often a perpetual, influence on young minds; while

their good and holy instructions have, in not a few cases, conduced to their conversion, or preparation for conversion. It is vain and inconsistent to pray and teach that our offspring may be saved, while we expose them to the action of error and sin in our own dwellings. We attempt to secure health in the midst of the plague. If we are faithless to the souls of our servants, we have no right to pray that God would keep our children from the evil of their intercourse. The blessing we solicit, must be *upon*, not *without*, means; and how can we be said to use means, when so great an obstacle to our desires is left without the most energetic efforts to remove it? We love our children; shall we then jeopardize their salvation, by exposing them to the influence of foolish or impure domestics? Shall we not rather labour, that, not only when with us, but when beyond our reach, they may be hearing the words whereby they may be made wise, and seeing the actions whereby religion may appear to them in all its excellence and beauty?

The church of God claims the evangelization of our servants. If they were duly attended to, a great increase of its prosperity would gradually take place. If, on leaving domestic service, and becoming themselves partners and parents, they possessed the fear of God, the remotest posterity would feel the benefit of their godliness, widening in its sphere, with each successive generation. And when we consider how many act in this capacity, even in connexion with the same individuals, during a course of years, who can but mourn that so large a class should not be more generally made the objects of Christian and fervent zeal? Alas! how melancholy is their career and influence, after they have left the service of religious families! If the ranks of prostitution are not furnished by them, how seldom do they continue their attendance on even the outward forms of religion; how often do they mingle in the mass of a careless and degraded population! They who, perhaps, under other culture, might have been supports and ornaments to the church, become the victims and the instruments of a practical infidelity.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANCIENT CHRISTIANITY, *and the Doctrines of the Oxford Tracts for the Times.* By the Author of "Spiritual Despotism." Volume I. Parts V. and VI.

Jackson and Walford.

THE Reformation of Henry the Eighth, while it deprived the Roman Pontiff of his supremacy in this country, was very far indeed from extinguishing the spirit of Antichrist. The hierarchy established by that royal "defender of the faith," afforded but too much scope for those high-church notions which, from the beginning, either insidiously or openly set themselves in opposition to the simplicity of Protestantism and its fundamental principles—the sufficiency of the Scriptures, and the right of private judgment.

This spirit is described by Bishop Burnet "as a conspiracy to exalt the power of the clergy, even by subjecting the most sacred truths of religion to contrivances for raising their authority, and by offering the world another method of being saved, besides that presented in the gospel." It was the subtle operation of this spirit that arrested the progress of the Reformation; which, in the time of Laud, would have restored every thing of Popery but the name. It is this spirit, too, which has acted aggressively against all the attempts which have been made within the bosom of the church to kindle the fervour of evangelical piety, and to awaken the popular mind to a sense of the value and importance of real religion. It cast out Whitefield, the Wesleys, and the Reformers of the eighteenth century: it breathed its anathemas against Sabbath-school instruc-

tion, Bible Societies, and various kindred institutions, because they placed Christianity above the church, and employed agencies and influences which the clergy had not called into existence, and which they possessed not authority to control.

This high-church spirit, for the last twenty years, has been making very rapid, not to say alarming, advances. It has at length taken the form of Puseyism,—an ISM of which many of our readers have heard much, but about which they have probably obtained very little accurate information. We have assumed that its spirit is the spirit of Antichrist; and it certainly answers to the description of the Antichrist denounced by Bishop Burnet. Puseyism is the offspring of a peculiar conjunction of circumstances, produced by the events of the last half century, and which, in their progress, have deeply affected the English hierarchy, as a political and ecclesiastical institution. Church power received a severe blow at the period of the first French Revolution; but it scarcely touched the Church of England. She outlived that storm, to encounter, at a later period, another, very different in its character, which had been long accumulating its forces, and which at last united its discordant elements, in a series of concentrated and fierce assaults upon her whom they deemed their common enemy—the foe of liberty and the monopolist, not only of religion, but of all that religion is supposed to confer, the wealth of earth and the rewards of heaven. Protestantism, on the one hand, assailed her on the ground of her tendencies to Romanism; Dissent tested and exposed the arrogance of her pretensions and the exclusiveness of her spirit; Popery arraigned her as secular and schismatical, as at once clinging to, and renouncing, her essential doctrine of infallibility; admitting, and yet superseding, her claims as a "true church" for the unworthy purpose of usurping her authority and retaining her possessions; Infidelity flattered and betrayed her, as best suited his ambition and his interests. Thus surrounded with powerful adversaries, each maintaining its own separate ground of hostility, and all acting in unison, though not in concert; and receiving occasional ominous intimations that the state, of which she is the creature, held her destiny in its hands,—the Church of England felt that she must struggle or fall. Many of her sons, both among the clergy and the laity, zealously laboured to place her fairly and broadly on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." They called loudly for the correction of abuses, for a simple worship, an evangelical pulpit, and a scriptural discipline.

But a large majority determined to make their stand on ground less tenable, but more imposing and more accordant with the spirit of priestly domination which they inherited from Rome. This was the ground of divine right. Though the Reformers were human, and pretended to no commission, save and except the warrant of holy Scripture, by which alone they professed to be governed; yet, according to these, its modern advocates, the Church, which the Reformers established with the concurrence of the State and by act of Parliament, must be regarded as a divinely appointed institution; the *jus divinum* must be contended for as its basis; its sacraments must contain the mystery of a divine efficiency, as distinguished from the power of evangelical doctrine, and the influences of the Holy Spirit; and its clergy, the lineal descendants of the apostles, must be invested with the sole prerogative of communicating this efficiency to the people—regenerating them by baptism, and imparting to them salvation by the eucharist; and yet the Church herself must boast of her Protestantism, and hurl forth her thunders against the unscriptural assumptions of Popery. There were men at this time cloistered in the halls of Oxford, of profound thought, extensive learning, and of an enthusiastic temperament, who took no part in this exciting and agitating controversy; not because it did not interest them, but because it carried their attention forward to an object in the distance. A church in shadow slowly and majestically rose, and presented itself to their "mind's eye," displacing all the realities around them. A church neither Roman nor Protestant, which rejected Popery as a novelty, and which the sacrilegious hand of Reformation had never dared to profane. Such a church, indeed, had long ceased to exist upon earth. But the state of the Church of England, beleaguered without and distracted within, detested alike, and almost equally, for its Protestantism and its Popery, and perpetually betrayed by its defenders into the one extreme or the other, appeared to present to them a combination of favourable circumstances, of which they might take advantage, and which would enable them to realize the vision of their imagination, by constructing an ecclesiastical system which should secure to the clergy all the possessions now enjoyed by the Church of England, besides opening to them other inexhaustible sources of wealth and power; a system which, in due time, should subordinate to the hierarchy the authority of the state, and reduce the subjects of this great empire to a condition of spiritual vassalage unknown even in the darkest ages of papal usurpation.

This is a grave charge to bring against individuals occupying places of influence in our national seminaries, whose moral characters are unblemished, and whose ascetic

piety has drawn around them a halo of devout admiration from multitudes who listen to their instructions with the profoundest reverence. Let it, however, once for all be understood, that we do not accuse them of being actuated by motives of personal ambition, or by any distinct prospect of power or wealth to accrue to themselves as individuals. "Their aim," as Mr. Taylor justly remarks, "is far higher." Their visionary church is the god of their idolatry; and to establish it on the ruins of all existing institutions, their one grand and exclusive object. Like Cyprian, they find in their idea of a church, "a sphere of uncontrolled influence within which their lofty spirits may signalise their energy." To their ideal of government and their highly sensitive love of power, they are ready to sacrifice all the affections of their nature, and to immolate humanity on the altar of spiritual despotism; nay, in their mad crusade to regain ancient Christianity, they are prepared to wage eternal war with apostolical Christianity. To set up an authority which Christ and his apostles denounced as antichrist, these modern apostles would willingly pour contempt upon them all; not that they affirm as much—they maintain, indeed, that a continuous inspired testimony flowed from the Author and founders of Christianity, through the first four centuries of the Christian era; and on this account they demand for the doctrine, the usages, and practices of the church during that period, the same reverence which is due to the gospels and the apostolic Scriptures. Here they are at issue, not only with the Reformed Church, of which they are at present very inconsistent members, but with the whole of Protestant Christendom. They well know that no such testimony exists; that the church in which they profess to discover it, is marked by all the characteristics of the apostacy which our Lord and his apostles described and denounced, and which one of the latter pointed out as the consummation of the mystery of iniquity, which, even at the time he wrote, was beginning to work. They know, or ought to know, that the true church of almost the entire period, consisted of the little flock and their shepherds who, by the ascendant hierarchy, were condemned and persecuted as schismatics and heretics. Of course, we do not refer to the great parties which anathematised and unchurched each other in turn, but to the humble and unobtrusive Protestants, who embraced the doctrines of Jovinian and Vigilantius, the latter of whom Jerome, in the true spirit of rampant orthodoxy, anathematizes as "a dog, a monster, a servant of the devil, a blasphemer, who, with Ananias, Sapphira, and Simon Magus, deserved to be consigned to eternal darkness." We do not say, or mean to insinuate, that the fathers of the Nicene Church, Cyprian, Origen, Bazil, Athanasius, or Chrysostom, were not genuine Christians, and eminent for many virtues; but we fearlessly assert, that the visible church over which they presided, was a corrupt and fallen one, debased by innumerable errors, and polluted by hideous delusions, and even knaveries, to which these great men strangely lent the powerful sanction of their transcendent talents and influence.

That the Oxford Tract writers are labouring to effect the ecclesiastical revolution which we have imputed to them, their readers, who are not ignorant of the opinions and practices of the early church, must, however reluctantly, acknowledge. For this purpose, they have taken possession of some of the most influential organs of our periodical literature; while, in addition to their tracts, they are continually publishing sermons and Remains, with their Lyra Apostolica, and their Ecclesiastical Almanack.

In all these various publications, their leading object is, to root out of the Episcopal Establishment every fibre and vestige of Protestantism. The fathers of the Reformation are seldom referred to, but to be depreciated and contemned; the exclusive authority of the Scriptures in matters of faith and practice is openly impugned. Froude, one of their saints, addressing a correspondent, says, "Your trumpery principles about Scripture being the sole rule in fundamentals—I nauseate the word;" and in No. 78 of the Oxford Tracts, we are told that "Scripture and tradition taken together are the joint rule of faith." In all these writings there appears a studied effort to substitute the church for the Bible; not in the character of a teacher, whose instructions the Christian people are to examine, and to receive, or reject, according to their convictions; but as an oracle, to which their reason must bow, and which their faith must implicitly believe.

The grand doctrines of justification by faith, and the work of the Holy Spirit, through the instrumentality of this doctrine, changing the hearts of men and imparting to them the principles of Christian holiness, are repudiated and displaced by a confused admixture of incongruous elements, from which the merits of the Saviour, his atonement for sin, and his exclusive intercession at the right hand of the Father, are carefully withdrawn, or, which is the same thing, held back in "reserve." In fact, the Oxford Tract writers, for the present times, are following in the steps of the Christian teachers of the earliest age, who not only polluted and debased the Christian theology, but cast into the shade even the doctrines they had so perverted, for the purpose of giving prominence to sacramental and ritual observances, to fasting and penance, and

to whatever carried the mind and heart away from a lively faith and a spiritual devotion. And they are now dealing with the Protestant Episcopal Church as their ancient predecessors dealt with the Christianity transmitted to them by the apostles, who "turned out of its course every Christian institute, and placed on a false foundation every principle of virtue; and thus transmuted the Christian system into a scheme which could find no other fixed form than that of a foul superstition and lawless despotism." Let the Protestants in the Church of England, both secular and sacred, bear this in mind. If Puseyism is to triumph, the Protestant Reformation will be swept away, to give place to a reformation which will prove far worse than a return to Romanism.

There is much truth in the remarks of Mr. Taylor, when glancing at this particular branch of his subject. He says, "The Protestant Episcopal Establishment of this country, as fashioned by the Reformers, the bishops and martyrs of the Marian Persecution, is not the church which high-church principles can well consist with. This is now confessed on all sides. Although the reading of the offices and the articles may be submitted to, until better times shall come, they are far from giving contentment to men who know what consistency on their side must demand. Much less can any of these modern interpretations of the church's doctrine and principles, be endured, by means of which an accommodation has been attempted with her opponents. Even the anti-reformation temper of the seventeenth century scarcely satisfies the exigency of the present crisis; and if Paley be held insufferable, Jeremy Taylor is but coldly approved. The good and great men of Taylor's time had too fresh a recollection of the horrors of Popish tyranny, and too profound a sense of the thorough viciousness of Romanism, to allow them to speak of that church otherwise than became honest and Christian men.

"Whither, then, shall our modern Churchmen betake themselves? No doubt to the Nicene Church, many reasons forbidding them to pass over to the Church of Rome. This refuge is, in fact, a good one, or may be deemed good, so long as no prying inquiries concerning it are set on foot. It is good, inasmuch as it embraces all those necessary elements of imaginative and austere pietism (superstition and asceticism) which recommend the Romish system, yet avoiding ecclesiastical conditions, which could not be submitted to. It is embellished, too, by every adjunct of historic splendour, so powerful in its influence over minds more imaginative than rational; and it is a safe retreat also, so long as an assumption ten thousand times repeated, and seldom examined, is held inviolate, that whatever is found near the apostolic times must be apostolic."

To Mr. Taylor's laborious and patient inquiries, and his fearless exposure of the discoveries he has made, the Christian world is indebted for a just, though unflattering, portraiture of the most prominent characteristics of the Nicene Church. He has stript off from this loathsome and disgusting system of baptized paganism, all that historic and meretricious splendour in which its modern admirers have contrived to invest it. He has shown that proximity to apostolic times places us at an immense spiritual and moral distance from apostolic doctrine and purity; and that to plead for an authority beyond the New Testament, for any thing appertaining to Christian faith and practice, is to set that authority and the sacred Scriptures in a state of antagonism and contrast. Guided by his testimony, and the astounding facts and proofs with which it is confirmed and established, we shall, in our next, exhibit to our readers what that system is, which the Puseyites are intent upon establishing on the ruins of the Protestant Church of England, as well as expose the disingenuous artifices, the mean expedients, and the persecuting though externally subdued malignity, with which they are prosecuting their design. Their Popish tactics and spirit are becoming every day increasingly apparent. With the Laudean party, headed by Mr. Gladstone, and the ancient Christianity party, of which Dr. Pusey is the heresiarch—both centred in her bosom; and Romanism, armed and eager for conflict, against her Protestantism, joining these forces so congenial with its nature,—the prospects of the Church of England are sufficiently gloomy. The hour of her fiery trial is come; the wood, the hay, and the stubble will be burnt up. May she possess enough of the gold and silver of sound doctrine and holy discipline to enable her to survive, that she may shine the brighter for the purifying process which she is about to undergo!

We trust Mr. Taylor is not too confident in asserting: "Let these opinions spread as they may,—and hitherto they have spread very little among the laity,—there will not be wanting a large body of clergy, who will not be so beguiled; who, well informed on the subject, are cordially and immoveably attached to the Reformation; and who, not accustomed to speak of the events of 1688 as 'a rebellion,' will be jealous of opinions which would throw the country back three hundred years as to the church, and a hundred and fifty as to the state:

"These adherents of the Reformation, the adherents of Christianity itself, have only to express themselves distinctly, and

they would have on their side a force of opinion not to be resisted, and the promoters of Nicene superstitions must then follow the path which certain of their predecessors have trodden."

(*To be continued in our next.*)

CHURCH PRINCIPLES *considered in their* RESULTS. *By* W. E. GLADSTONE, Esq., late Student of Christchurch, and M.P. for Newark. 8vo, pp. 578.

John Murray.

(*Continued from page* 118.)

Mr. Gladstone's work has a most engaging air of earnestness and piety, charity and impartiality. This is likely to make a deep impression upon ingenuous minds, who have not a previous knowledge of the subjects treated, and are not on their guard against the traps and snares of false logic. Assertions and implications brought in as if they were axiomatical verities, and these continually repeated in the way of *covert assumption*, are adapted to insinuate themselves into the mind of the confiding reader, and thus prepare him to become the victim of sophistry. The taking for granted the things in debate, an adroit begging of the question, is the grand moving-engine, which works on the railway of these smooth pages. Whoso sets himself to the reading of this book should first make himself master of the inestimable Third Book of Archbishop Whately's Logic—"Of Fallacies."

Mr. G.'s *Primary Fallacy* (πρῶτον ψεῦδος) consists in his assuming the Church of Christ, taking the term in its largest comprehension as referring to the present state, to be "a Visible Institution;" a term which, in his use and that of the Romanists, signifies a *universal incorporation of men, formed by a machinery of earthly movement, and its members continuously annexed and held together by certain material substances and sensible* (*i.e.* tangible and visible) *actions; the actions being a junction-series of human hands and heads, and the substances being water, bread and wine.* To these actions and substances the theory supposes that the Almighty Being, in his infinite condescension and grace and by constant miracles of the most stupendous kind, has *annexed certain spiritual states and conditions which comprise the greatest blessings of redemption and holiness, for time and eternity:* also, that these blessings *flow along this appointed visible and tangible channel, with an infrustrable certainty* in one case, whatever may be the moral character of the agents and patients, that is Holy Orders; and, in the other cases, the sacramental, *except* there be in the mind of the patient (the recipient) a state of wilful and infidel impiety, which will put an *obex*, a moral shuttle or closed valve, to cut off the stream.

What a triumph is thus provided for infidels! That consequences of eternal weal or woe should be suspended upon material and mechanical causes, may well lead them to say, If this be Christianity, we need no more; the question is decided; a system so monstrously absurd cannot be the offspring of God.

— And *it is not:* but then *it is not Christianity.* It is directly opposed to the letter and the spirit of the gospel. The *identity* of the Christian faith in all ages, and the *integrity* of the documents in which it is contained, are established, not by a succession of official men in a chain, which would involve suspicion of partizanship, but by the literary evidence of genuineness by which the sacred books are accredited in common with other ancient books; their having been transmitted under circumstances of unrivalled advantage for securing that evidence; and the general accordance of all true Christians in doctrine and spirit, under all denominations and throughout all ages. They are the Church whose constant testimony has preserved the Christian doctrine. Their existence in an unbroken succession, not kept up by any outward force, or by any order of men exclusively, but by the universal knowledge of "a multitude which no man can number, of all nations and kindreds and people and tongues," whose only connexion is that of moral principle, who could not possibly be confederated as a hierarchy or caste, nor be under the direction of a chieftain or a governing body;—the existence, we say, of the general body of *True Believers, Practical and Faithful Disciples*, has been the conservative principle of the "great mystery of godliness," under the omnipotent guardianship of Him who "in all things hath the pre-eminence."

A far better ground for attesting the genuineness of the apostolical writings, we have in the existence of the independent and congregational communities, which Ecclesiastical History informs us was the primitive state of the Church. Though locally distinct and widely dispersed, they were united in the bonds of affectionate fidelity, and the acknowledgment of the same truth as the object of their faith, built upon the same historical facts; and they held communion with each other upon an equality of privilege; they were conspicuous by their profession, and by their enduring opposition and persecution to the last extremity; a living epistle of Christ, known and read of all men.

Mr. G. says, that "the only continuity

that can be available for the purpose, appears to be that of public and official succession," p. 140. He uses the designations as if they were co-ordinate, or one necessarily implying the other. But this is another of his never-ceasing assumptions. In the state of the primitive churches to which we have adverted, and which is acknowledged to have so subsisted, by the most eminent ecclesiastical writers even within the pale of papacy, the needful *publicity* was secured much more completely and effectually than it could have been by any *official* body of men; for such a body, numerically inferior and in a great degree more liable to prepossessions and sinister influences, could never give an accrediting testimony to the transmitted knowledge and documents, equal to that of a vast and scattered multitude, protected so much better from the causes of error and the temptations to perversion.

In this view also, we see the goodness and wisdom of God in permitting the early rise and long continuance of divergent parties and heresies. The security was hereby much increased for the faithful custody of the inspired writings.

At pp. 113, 114, &c., Mr. G. works with great confidence the common plea of his party, that "the Visible Church is composed partly of conscientious and partly of unfaithful members, and with a great ostensible proportion of the latter;"—from the parables in Matt. xiii. We refer the sincere inquirer after truth to Dr. Wardlaw's recent publication, *Letters to Mr. M'Neile*; a book of the purest Christian spirit and of argument irrefutable.

Pp. 121—131, he writes well upon the benefits of *sociality* in the exercises of the Christian life. Wonderful it is that he seems insensible to the palpable fact that his beautiful picture of holy fellowship is not realised, and cannot be, in any national establishment; except so far as localised associations are formed, by the piety of individuals, bursting their fetters, and, by a happy inconsistency, imitating the voluntary plans of Dissenters. P. 142, "He has established in the Church an office of interpretation. Not that there has been infallibility, or impeccability, in its discharge. But there can be no doubt of its existence, nor any question," &c. Here, and in the sections that follow, is the same entwining of truth and error which we have so much reason to lament in the entire texture of the book.

It is not the question, whether our Lord Jesus Christ has appointed "pastors and teachers;" and that "holy men, competent to teach others also," should be sought out and set apart for this work;—nor that the aids of learning are not requisite, in various degrees, according to a great diversity in the circumstances of each particular case, for qualifying those teachers;—nor that the true and faithful pastors of the Church of Christ are to "preside" (προϊστασθαι, 1 Thess. v. 12, ἡγεῖσθαι, Heb. xiii. 7,) in the distinct communities which have recognised them as qualified and pointed out by the Divine Head of the Church for that office. All this we hold, not only in a manner equal to the persons whom Mr. G. holds up to homage as *the authorised* interpreters of the oracles of God, but much superior; inasmuch as we keep always in view, not the men but their Master, not any claim of authority by them made but the message by them brought.

1. Regarding them as teachers, we are not to yield to them or their instructions, an implicit, unhesitating, unexamining credence. See Acts xvii. 11; 1 Thess. v. 21; 1 John iv. 1. This examination we are to conduct, not by promptly deciding, from the suggestings of our own judgment when it is *not duly informed* upon the subjects, but in the way of—

Seeking by *prayer* and *holy watchfulness* to have our hearts purged from sinful affections, which are the certain causes of intellectual imbecility and prejudice:

Careful and honest searching of the *Scriptures*:

Using all the *subsidiary means* in our power to employ, and which are requisite in various degrees with respect to the diversity of the matter.

This last subject requires attention and explanation. Observe then, that—

(1.) The testimony of the Sacred Scriptures, upon all the chief parts of TRUTH to be believed, AFFECTIONS to be experienced in the mental consciousness, and DUTIES to be performed, is so plain and clear that to no upright and devotional mind can it be ambiguous. We regard this as a *general* truth: but particular cases of exception may and do occur, to be judged of according to their own special circumstances.

(2.) The benefits of religious education are here to be considered. A great amount of truth is by it put into the mind; the art and habit of methodical thought is acquired; and an ability is obtained to *revise* admitted sentiments, *compare* with new claims, and *perceive* the value of evidence. A person so favoured does not set out unfurnished upon the investigation. He has a chart and guide for his voyage, and an ability to make observations and take his bearings, so as to be always improving and enlarging his attainments.

(3.) We do not reject *Tradition*, only wishing it to be rightly understood and then it will be kept in its own place. It has not

an authority *co-ordinate* with that of the Bible, or supplementary to it; but only as an historical and presumptive aid. It is a kind of Common Law of Christianity, setting before us the great stream of evangelical truth and holy practice, as it has flowed through all ages, clearing its way through all the feculence cast into it and the obstructions raised against it, by human corruption.* It is presented in the writings of those whom the almost-unanimous voice of Christians has saluted as the best of men in every period, from the earliest down to our own times. The essential value of this traditionary prescription lies in the *light* which it gives for the *aiding* of our studies of the WORD OF GOD, the *only* authority to the disciples of Christ. Like the light of day, it enables us to look around and enjoy the general prospect of the scenery; but *it flows from the central source,* and it does not supersede the necessity of a minute examination, with microscopes and other instruments, in order to obtain a just acquaintance with the constitution of natural objects. The light of the SUN *of righteousness,* flowing through his inspired word, received and applied by his people, has filled our atmosphere with a general illumination; but the great benefit of this is the enabling us to "understand the knowledge" possessed and recorded by the apostles "in the mystery of Christ." Eph. iii. 4.

2. We maintain, as earnestly as do our adversaries, the general necessity for the qualifying of Christian teachers, of an acquaintance, not superficial, with the original languages of the Bible, and with an extensive amount of historical, antiquarian, and physical subjects, in order to comprehend the occasional allusions to geography, natural history, customs, and idioms: but these are all *minor* points; the GREAT things of God's word stand conspicuous and immoveable, like the everlasting mountains; the benefit derived from those inferior studies is only in the way of pleasing elucidation, and the rich abundance of books on all these subjects, puts into the hands of all ranks and orders of men the means of obtaining such instrumental aids. Hence, many of those whom our Pharisees treat with scorn, as "unlearned and ignorant," (*ἀγράμματοι καὶ ἰδιῶται,* Acts iv. 13;) village preachers, Sunday-School teachers, and even British-School children, are acquainted with the history, doctrines, and precepts of the Bible, and their application to Christian edification, far more comprehensively and accurately than great numbers (we say it with grief and shame) of the national clergy who have gained the highest honours in Classics, Mathematics, and Philosophy. The persons thus despised are often "scribes instructed in the kingdom of heaven," (scripture-teachers, successful disciples, *μαθητευθέντες,* Matt. xiii. 52,) while the learned assumers, vaunting their apostolic descent and exclusive claims, are often disgracefully ignorant of Christian principles. It is an insult to the common sense of mankind, and to every feeling of piety, to represent the men whose requirements of submissive credence rest upon the allegation of an outward transmission, a mechanical deliverance of commission, as being the messengers of truth and grace. If teachers "adhere not to the wholesome words of our Lord Jesus and the doctrine according to godliness"—our duty is to "withdraw from such," 1 Tim. vi. 3—5.

— He speaks, like the rest of the beguiled papists and half-papists (while yet, in reason and apparent piety, we hope real though most misguided, Mr. G. is far superior to the most of them,) of "the necessity of a spiritual life by grace," and "that that grace is a part of the sacrament, and that therefore it of course resides therein," p. 165.

We maintain that he and his leaders *wrongly* understand the texts adduced pp. 159, 160. But each passage must be carefully investigated: yet this would require a considerable dissertation.

It would require volumes to disentangle his tissue of truth and error, bound up with unfair assumptions and assertions which have been often disproved, but now slid into the web of his composition in the most smooth and adroit manner.

The whole notion of *inherent grace, holy powers and virtues, essential sacredness and intrinsic power,* which Mr. G. and his party attribute to the sacraments, is OPPOSED to the entire gospel,—the doctrine of the New Testament concerning the way of acceptance with God and the nature of meetness for a holy heaven.

No one can doubt that the apostle of the gentiles lay under the binding force of the great commission to "teach all nations, baptizing them:" and it is plain from the Acts and his own Epistles that he did baptize. But, so far superior, so infinitely more important, did he regard the *preaching* of salvation by grace through faith, that he uses language not comparative merely, but absolute, (according to a frequent Scripture idiom, as in John vii. 16; xii. 44,) to denote the superiority in the strongest manner. "Christ sent me not to baptize, but to PREACH *the gospel,*" 1 Cor. i. 17. And he pours out the gratitude of

* This is certainly a difficult and delicate subject. For the further discussion of it, we refer to an *Introductory Essay by Dr. Pye Smith,* prefixed to Rickerby's edition of *Archbishop Leighton on the Creed, Lord's Prayer, and Decalogue.*

his heart, for such an exalted favour conferred upon him, that he should "preach the unsearchable riches of Christ," Eph. iii. 8. But the system which Mr. Gladstone upholds, leads him, with an awful consistency, to make the following assertion. "If we compare them [the Sacraments] with the preaching of the word, the blessing which belongs thereto is, as a general rule, both inferior and more indeterminate: for the word so preached is mingled with human imperfection, whereas that which is received in the Sacrament is wholly Divine; and the reasonable assumption that the blessing is realised, is more nearly positive in the act of communicating than in hearing, which is entirely passive." P. 171.

It is a fearful question, but it ought to be proposed, and the means of obtaining a closely approximative answer are not far to seek. Is there any evidence that those who think that "holy powers and virtues are part and parcel" of the Sacraments, (p. 167) do in general receive any *really* sanctifying benefit at all? We fear that they are generally total strangers to the whole matter, the subjects of dark and ruinous delusion, building their house upon the sand.

"The immediate purpose of the Church is to convey from God to man those heaven-descending influences of the Holy Ghost, whereby his salvation is to be wrought. *That preternatural operation, that subtle [subtile] but powerful touch whereby the will is renovated,—requires a distinct vehicle, a mode of conveyance which both befits and witnesses to a direct derivation from God." P. 219.

Here, again, as perpetually in some form, direct or oblique, the same PRIMARY ERROR is asserted or assumed. This constant style of assumption, especially combined as it is with such an air of deep piety, is exceedingly seductive; for few readers are able to see through the veil of *false premises*, which is continually held up and made always thicker.

We reject the assumption that the Church, even taking the term in a scriptural sense, is the vehicle of conveyance of spiritual blessings. GOSPEL-TRUTH is the medium of conveyance to the recipient subject, the human mind. That truth is represented in the doctrines, invitations, precepts, and promises of the Scriptures; in the acts of worship, prayer, and praise; and in the two symbolical ordinances usually called by the *unscriptural* term (very liable to misconstruction) Sacraments. Those two ordinances are beneficial as enduring *monuments* of facts, as sensible *signs* or representations of fundamental truths, and as *seals* by God's appointment, of confirmation to those truths. Hence, their utility depends upon the instruction and impression which they convey to the intellect and affections. This is not "by any virtue in them, or in him that administereth them; but only by the blessing of Christ and the working of his Spirit;" or, to use the terms of the scholastic divinity, not *ex opere operato*, but *ex opere operantis*; and the *causa operans* is the ALMIGHTY SPIRIT. HE takes of the things of Christ and shows them to the soul: HE renews, sanctifies, comforts, preserves: HE works upon the soul "to will and to do," even those blessed and glorious effects, the very essentials of salvation, which these unhappy people, deceivers and deceived, attribute to "grace *inherent*" in the Sacraments, and which "directly conveys divine influences," pp. 72, 79, and in many other places. May the infinite, insulted Mercy pardon their impiety, and reclaim them from their *soul-destroying* error, their "damnable heresy!"

For the Apostles to have *successors* in their proper character as Apostles, was an *impossibility*; for it was the essence of that character to have actually beheld Jesus after his resurrection, and to have been expressly sent by him as witnesses of that fact. That being established, first to themselves "by many infallible proofs," then to their hearers by the miracles proving their commission; it became an historical fact, upon which the divine authority of Christianity stands. But, in their capacity of teachers of the revealed truth, heralds of salvation, beseeching sinners to be reconciled to God, their successors are found in the universal gospel-ministry. The validity of the succession lies in the truth of the doctrine delivered and the fidelity of those who deliver it. "Faithful men, who shall be able to teach others also," 2 Tim. ii. 2.

The ancient Jewish Church had a vast body of outward services, "figures,—shadows,—poor elements,—a yoke of bondage, —imposed until the time of reformation," when the liberated Church should no more need them, and should put away its former "childish things." It had also a *succession divinely appointed*, an hereditary priesthood. Yet, when the functionaries of that priesthood became wicked men, making their ministry, though specifically ordained of God, to be an instrument for the gratification of their own lusts and their dominion over the people; when they put the forms in place of the substance; when they and their misguided countrymen "trusted in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these;" then the God of Israel disowned their rites and ceremonies and all their boast of legitimacy, casting them out of his sight with abhorrence. Isaiah i., Jer. vii., and many other passages. How much more

inconsistent with the nature of religion and the spirituality of acceptable worship, under the gospel dispensation, is the setting up of an outward succession, maintained by a repetition of mechanical actions! Even an hereditary succession would have had more sense in it. The whole scheme of apostolical, episcopal, uninterrupted succession, kept up by ceremonies and impious pretensions of giving and receiving the Holy Ghost,—is a violation of the principles of the New Testament, and an audacious contempt of the whole economy of revealed wisdom; while it is an insult to the common sense of men.

A kind of Episcopacy (yet widely different from that of Rome or England) or oversight of several neighbouring Churches by one Elder, did arise among Christians as early as in the second century: but it was as a matter of edifying and useful arrangement, like that of the Lutheran and Wesleyan superintendents. Some most zealous advocates of Episcopacy admit that it is not derived from any New Testament authority. But its origin, though we thus admit it, was too much in the spirit of *presumption*; an attempt to improve upon the form of church-order which our Lord had established: no wonder then that it rapidly ran into lamentable abuse and degeneracy, overbearing and superseding the really divine institutions. Mr. Gladstone and his party rest, with great exultation, upon the allegation of Tertullian, that many of the churches in his day possessed authentic lists of their Bishops, from the time of their being founded by an apostle. But they take care not to inform us that, in the very passage of which they boast, he explicitly declares the *succession of true doctrine* to be more important than that of persons. "Let heretics," says he, "produce any thing of this kind: for what may they not venture upon, after such blasphemies as they have uttered? But, if they even were to dress up such a list, they would gain nothing by it; for their doctrine, compared with the apostolic, gives open proof, by its diversity and contrariety, that its author was not an apostle, nor a disciple of the apostles; unless he were one of those who forsook the apostles, and preached other doctrines. To this standard, therefore, they shall be challenged by those Churches which, having been founded long afterwards and even every day in our own time, make no claim to have had an apostle or an apostolic man for their founder; yet which, uniting in *the same faith*, are esteemed *no less apostolical* on account of their consanguinity of *doctrine*." *De Præscr. Hæret.* cap. 32.

Thus nobly does this earliest of the Latin Fathers lay down the personal succession as of no value, if severed from a faithful adherence to the TRUTH and HOLINESS of apostolic teaching. We will venture to cite one of our own writers, instead of repeating the same things in other words.

"We rejoice in the fact of the succession, such as it was, and of the Tradition of a *regula fidei* as the common law of Christianity; and here we find an evidence of the origin and divine authority of our religion and of its principal doctrines. We regard the succession and tradition, *not indeed as authority*, yet as a valuable auxiliary or collateral elucidation of our ONLY standard of faith and practice, the Holy Scripture. But let me remark,—

"1. Our argument does not turn upon the *personal* succession, a thing, notwithstanding the boasting of Dr. Cave, Mr. Bingham, &c., impossible to be satisfactorily made out. It [*i. e.* the genuine Christian idea of succession,] lies in the transmission of *facts*, the foundation of Christianity, and of primary *doctrines*; and this transmission attested by a succession of authentic writings. Does the certainty of our knowledge of the Common Law depend on our being able to produce a perfect list of Lords Chief Justice?

"2. If the catalogues were indubitably complete, nothing would follow to the detriment of our views, or to the advantage of the style of Episcopacy against which Scripture and antiquity compel us to protest. We look at those pleasant lists with a smile of doubt; but we see, in their early links, nothing but the idea of a line of lowly Pastors of Congregational Churches."—Pye Smith's First Letter to Dr. Lee, p. 26.

All must admit that, among the Prelates of the Church of England, for learning and judgment, Bishop Stillingfleet stands pre-eminent. We shall cite a passage from him which ought to put to silence the vapouring boasts of the Popish Episcopal Succession, which the Oxford Tract writers are straining every nerve to recommend, and of which Mr. G. has unhappily become the advocate; with great ability, courtesy, and seriousness, we admit, but with an inveterate dexterity in the use of *petitio principii*, most painful to behold.

The learned Bishop is writing upon this very subject, and he says; "Antiquity is most defective where it is [*i. e.* would be, if to be relied upon,] most useful. viz., in the time immediately after the Apostles'; which must have been most helpful to us in this inquiry. For who dare with confidence believe the conjectures of Eusebius, at three hundred years' distance from apostolical times, when he hath no other testimony to vouch but the Hypotyposes of an uncertain Clement,—and the Commentaries of Hegesippus, whose relation and authority are as questionable as many of the reports of Eusebius himself are, in reference to

those elder times: for which I need no other testimony but Eusebius, in a place enough of itself to blast the whole credit of antiquity as to the matter now in debate. For, speaking of Paul and Peter, and the Churches by them planted, and coming to inquire after their *successors*, he makes this very ingenuous confession. 'But of these [persons mentioned] how many, and those being genuine followers, were approved to be competent shepherds to feed the Churches founded by them [the Apostles,] it is not easy to say; except such as are to be picked up out of the declarations of Paul.' *Euseb. Hist. Eccl.* Lib. III. cap. iv. Say you so? Is it *so hard a matter to find out who succeeded the Apostles* in the Churches planted by them, unless it be *those mentioned* in the writings of Paul? What becomes then of our *unquestionable line of succession* of the Bishops of several Churches; and the large diagrams made of the Apostolical Churches, with every one's name set down in his order? As if the writer had been Clarenceux [king at arms in the herald's office] to the Apostles themselves! *Is it come to this at last*, that we have nothing certain but what we have in Scripture? And must then the *Tradition of the Church* be our RULE *to interpret Scripture by?* An excellent way to find out the truth, doubtless! To bend the rule to the crooked stick: to make the Judge stand to the opinion of the lacquey, what sentence he shall pass upon the cause in question: to make SCRIPTURE stand cap-in-hand to *Tradition*, to know whether it may have leave to speak or no! Are all the great outcries of Apostolical Tradition, of Personal Succession, of Unquestionable Records,—resolved at last into the Scripture itself; by him from whom these long pedigrees are fetched? Then *let Succession know its place, and learn to vail bonnet to the Scriptures.* And withal, let men take heed of over-reaching themselves when they would bring down so large a catalogue of single Bishops from the first and purest times of the Church: for it will be hard for others to believe them, when Eusebius professeth it is so hard to find them. Well might Scaliger then complain (*Proleg. in Chronic. Euseb.*) that the interval, from the last chapter of the Acts to the middle of Trajan, in which time Quadratus and Ignatius began to flourish, was *tempus ἄδηλον*, as Varro speaks; a mere chaos of time, filled up with the rude conceptions of Papias, Hermes, and others, who, like Hannibal, when they could not find a way through, would *make one either by force or fraud.*" *Irenicum*; p. 341, ed. 1709.

We may well be excused from further remark. If the Oxford Tract men were not of the class who are "not at all ashamed, neither can they blush," (Jerem. viii. 12,) they would *vail bonnet* before Bishop Stillingfleet's exposure of their empty pretensions. Eusebius is their highest authority; and how utterly does he fail them! Yet Professor Sewell, in his book of brazen audacity, miscalled "Christian Morals," and others of the party, make the most unrestricted assertion that every legitimate clergyman can carry back his ordination-pedigree, absolutely and indisputably, up to the holy Apostles: and they find women and children, and even men, to believe them! Such is human weakness and credulity, that any asseverations boldly made and ever and anon repeated, with a dishonest reservation of the counter-arguments, will find multitudes to yield them credence and servile submission. A very striking instance of this kind is detected and with mild justice rebuked, in the Christian Observer of the last month; (March, 1841, page 164,) in which those tradition and superstition-mongers, with the coolest effrontery, say that they have "looked out with great interest" for "arguments" against their notion of "*Reserve* in communicating religious knowledge," but had "found nothing of the kind;" though several replies, able and *argumentative*, have been published by distinguished clergymen of the Church of England. But we can be surprised at no trick of dishonesty from men who are eating the bread of the Protestant Establishment, and holding offices in its proudest University; yet are labouring to undermine its foundations, unbar its gates, and treacherously introduce its sworn foe into the citadel.

Mr. Gladstone is a man whom we admire and pity. To see his talent and amiableness and seriousness, joined with a system of professed religion so awfully opposed to the gospel of Christ, is unutterably painful. When we inquire for predisposing causes, we cannot forget that this learned and dexterous pleader belongs, by birth, education, and connexions of the most influential kind, to that political party which might take for its motto, "Bow down, that we may go over." We do not wonder, therefore, at his *fundamental* error, the Visibility of the Christian Church, as a universal corporation, subjected to human governors, maintained by a system of "outward badges and rites," performances mechanical, tangible, and strongly impressing the imagination through the senses. Hence naturally flow the notions of a "principle of life,—in the governing body;" of Sacraments in which "grace resides," and is communicated by the very operation of their performance;—an "effective principle of continued propagation, carried down from the Apostles of Christ to the latest age:"—the Bishop conveying what had been before conveyed to

him by the same sensible actions, "the power of administering the Sacraments, whereby the Church is continually replenished with children; of ordaining Priests, by whom Sacraments are administered; and of consecrating Bishops, by whom in their turn these powers may be communicated to others, who may replace the actual holders, and hand them on from one generation to another." P. 274.

The attempt to build this superstructure upon the words of the Lord to his apostles in John xx. 21—23, is refuted by the evidence that such an interpretation is contrary to the primary doctrines and the whole tenor of the gospel; and that the true interpretation is that which applies those divine declarations to the apostolic office and the miraculous gifts which qualified for it.

Let our readers solemnly and devoutly consider the plain doctrines of Christ and his Apostles, as laid down in the New Testament, and they will need no more for their conviction that they are utterly incompatible with this system; and that it is the offspring of those *ancient* and dangerous corruptions of Christianity which gradually engendered "the mystery of iniquity," prostrating primitive faith, and scattering spiritual poison upon nominal Christendom through a long night of ages. The vigorous attempts to "heal the deadly wound" which the Reformation, by God's great mercy, inflicted upon the monster, are indeed portentous of trying and sifting times. Every Christian is called upon to "withstand in the evil day,—having his loins girt about with truth,—taking the shield of faith,—and the sword of the Spirit, which is the Word of God." But "the Lamb shall overcome them, for he is Lord of lords, and King of kings."

If the inquirer desires to know on what false pretensions these men rest, in respect of the Christian authors of the first four or five centuries, he will be satisfied by the reading of the invaluable volume, two centuries old, of John Daillé, *On the Use of the Fathers*, of which both a Latin and an English Translation exists; and of two recent works, Mr. Wm. Osburn on *The Doctrinal Errors of the Apostolical and Early Fathers*, published in 1835, when the new-varnished Popery was beginning to display itself; and Mr. Isaac Taylor's *Ancient Christianity*, now in publication, a work whose convincing force, we are sure, can be eluded by only "the working of Satan,—with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved."

The COUNTESS D'AUVERGNE; *or, Sufferings of the Protestants in France in the Sixteenth Century. By* CATHARINE PONSONBY, Author of "The Mysteries of Providence and the Triumphs of Grace," "The Prospect." 12mo. pp. 408.

Longman and Co.

Freedom is one of man's highest earthly blessings, and the love of liberty is deeply implanted in every human breast. The struggles of the slave to burst the iron fetters, by which he is enthralled; of the injured and oppressed to remove the weighty load which grinds them to the earth; and the bold but righteous efforts of a groaning people to obtain "their chartered rights as freemen," are objects of interest and admiration to all enlightened, independent minds. But freedom presents its best and noblest aspect when associated with the love of heavenly truth; when its struggles and its strength are excited and expended in the cause of sacred liberty, the freedom of the mind, the conscience, and the heart, the heaven-born right of man to believe, obey, and worship, as the word of God commands.

The blessed Reformation affords the brightest illustration of this exalted principle that the world has ever seen; and its mighty influence on the destinies of man has extended through many generations. It is to the noble, disinterested struggles of the first Reformers, and of those holy men who followed in their shining track; it is to the high and elevated principles which actuated them in their arduous enterprise of rescuing a world enslaved by vice and ignorance; it is to the efforts, the unequalled sufferings, amazing perseverance, and unconquerable faith of those devoted men, that we are indebted, in the providence of God, for the liberty we breathe, the privileges we possess, and the blessings we enjoy.

Such is the subject of the work now before us; and seldom have we seen it presented to the view in a more important aspect or fascinating form. The darkness previous to the Reformation; the rising, and the rapid spread of that mighty moral change; the light and glory which it shed around; its wonderful effects on an awakened and astonished word; the arduous conflict of the first Reformers, more especially as sustained by the Protestants of France; their struggles and sufferings; their character and efforts; their successes and reverses; "the alternate cloud and sunshine, which cheered or chequered their fluctuating fortunes," are all delineated with a truth, power, and beauty which we have seldom seen equalled, never seen surpassed. It does not, indeed, profess to be a formal history, but rather a selection of some great historic facts, of which it forms a beautiful and impressive

picture. An interesting narrative of individual excellence is portrayed in the character of the Countess D'Auvergne, which forms but one example of many such distinguished, devoted ladies, "who beautified and brightened both the dawn and the meridian of the blessed Reformation, who adorned the Christian character, and rendered it captivating, lovely, and illustrious."

The language is powerful, yet soft and mellifluent, eloquent and glowing. The style is truly elegant, displaying alike the power of female intellect, and the polish of the female pen, the sallies and the flights of a fine imagination, and even the flashes of genius itself. The descriptions are beautiful, vivid, and poetical, yet varied and appropriate to the scenes which are described. The softness of the breeze and the fury of the tempest; the sweet smiles of peace, and the thunders of the battle; the gentle and insinuating appeal to the heart, and the energy and power of fearless intrepidity, are all equally and beautifully blended. The imagery used is varied, but comparison and contrast seem mostly to prevail. If there be a fault, it is in the abundance of these sallies of a glowing imagination.

But the highest excellence of this interesting volume, is the tone of gentle piety which pervades and animates the whole. The character of Christ and the riches of his grace; the sanctifying influence of the Holy Spirit; the sustaining and consoling power of the gospel; and the prospects, experience, and triumphs of the saint, are all lucidly displayed; and these are not dragged in, to give a tone of sacredness to the subject or the scene, but live, and move, and breathe as in their native element.

Where there is so much that is beautiful and exalted, it is difficult to make a selection. The midnight scene of the worshippers in the valley is deeply impressive and finely portrayed; the sketch of Beza at the Conference of Poissy; and the martyrdom of the learned and illustrious Reformer, Murlgrat, with his heart-melting prayer at the moment of death, are full of deep and thrilling interest. The death-bed scene of the Count D'Auvergne, and Beza's language to the dying Count, are replete with tenderness, and exalted views of the power and fullness of Divine mercy. The massacre of St. Bartholomew is here described with great power and pathos. The last lamentations of the angel of light over the approaching doom of the devoted city, and "his lingering still amongst its calm and happy scenes, ere yet the fell destroyer has swept over them in ire," are not more full of poetic beauty than reality and truth.

Altogether this is a work of no common merit; and we cordially recommend it to the notice of our readers.

The HEAVENLY SABBATH. *A Discourse. By the Rev.* J. P. DOBSON. 8vo.

Nisbet and Co., Berners-street; Relfe and Fletcher, Cornhill.

This is the production of no ordinary mind. The subject which the author has selected for his theme is one of inexhaustible richness and interest. It affords scope for the most elevated and vigorous powers of mind. It would be easy for an exuberant imagination to throw around the subject so much of the merely ideal, as to make it peculiarly attractive to less reflecting minds,—to those who are rather borne away with whatever is light and ethereal, than exercise their intellect on what is profound and substantial. But to grasp and deal truly with invisible realities,—to keep within the boundary line prescribed by Revelation,—to adopt no calculations which reason would condemn, requires no common mental effort. An enlightened and sober judgment is indispensable in those who would treat of the mysteries of our holy religion, and especially of its sublime and eternal glories. Such a mind our author has brought to the study and discussion of his lofty subject. He has not denied to his conception and imagination their legitimate province, but his intellect has laid hold of the grand and the great, the solid and enduring.

Without attempting "to impart any thing approaching to the complete conception of so lofty and imaginative a theme," the author, in his idea of the heavenly Sabbath, contemplates:—I. The work of creation that will then have been completed; II. The state of rest and blessedness that will then have been entered upon; III. The intellectual employments which are then to be pursued; IV. The society which is then to be enjoyed; V. The worship that shall then be presented; VI. The interminable duration of the Sabbath.

The following paragraph, which we give without selection, will give our readers an idea of the thought and style of the whole discourse:—

"The worship of the heavenly Sabbath will be the worship of *ardent love and of the liveliest gratitude and praise.* Benevolence toward God, as the sum of all existence, will then be supreme. Good-will to his glory, and the prosperity of his designs, will occupy all the heart, and all the soul, and all the strength, and all the understanding. He will be regarded with unlimited complacency, as the Being in whom exists and operates and shines, whatever consummate virtue can approve and love; and there will be rendered to him intense and unmingled thanksgiving as the source of boundless good to a boundless multitude; good felt by each with astonishment and rapture in his own bosom.

Oh, yes! if the first act of the heavenly worshipper will be to yield himself with implicit confidence to the guidance and conduct of his Redeemer;—the second will assuredly be to give utterance to overwhelming emotions of admiring and adoring gratitude. Methinks I see him just as he has entered the world of light. He was once fallen and undone; he is now restored. He was once a stranger and a pilgrim; he is now at home in his Father's house. He was once a soldier; he is now a triumphant conqueror. He commenced the warfare with unutterable anxiety; and he pursued it with many a trembling apprehension: but he has now completed it with abounding gladness and joy. And as he looks back on the path he has trodden, and for the first time beholds, in their full amount, the snares laid for his feet,—the enemies seeking his ruin,—and the thousand liabilities to mistake which have continually beset him, with what mingled surprise and thankfulness does he exclaim—'And am I here? And am I safe? Is my work done? Is my course finished? Yes; it is done! It is finished! Oh, that I did not fall! that, for any of the sorrows and pleasures of life, I did not forsake my Saviour! What joy! Oh, the hand that kept me; the wisdom, the grace that were sufficient for me! Now I can never fall; can never sin. God, who was my helper, is become my song and my salvation.' Praise will be the grand and peculiar employment of heaven; and the meanest ransomed sinner that enters its temple, will sing a louder and a sweeter song than the brightest archangel there; for archangels never tasted of pardoning grace and redeeming love. They may say, 'Worthy is the Lamb;' but they cannot say, 'Worthy is the Lamb that was slain for us.' They cannot sing this song, 'Unto him that has loved us, and gave himself for us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever.' Each glorified saint will then be a divinely commissioned minister of religion, whose proper business it will be to offer this pure and fragrant oblation. The glorious character of God; a forgiving, redeeming, and sanctifying God; his wonderful works of creation; and the astonishing dispensations of his eternal providence, will intensely occupy and delightfully engross the minds of these happy beings. In the celebration of such,—the highest of all themes,—will the souls, and voices, and harps of the heavenly inhabitants unite with harmony and with transport. 'The four living ones, the four-and-twenty elders,—the innumerable company of angels,' and the 'great multitude which no man can number,' will mutually kindle with devotion and ecstacy, while they resound the everlasting anthem, 'Holy, holy, holy, Lord God Almighty! which was, and is, and is to come. Amen. Blessing, and glory, and honour, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'"

We only regret that a production so rich in fine thought and sentiment, should have been issued in its present ephemeral form. It is worthy of becoming permanent. In the event of a second edition, (and we trust the circulation will be such as soon to call for it,) we would advise that the work be thrown into a small volume, and divided into appropriate chapters and sections. It has our most cordial recommendation.

Sacramental Addresses *and* Meditations; *to which three Sermons are now appended, illustrative of the Spirit, Object, and Influence of the Lord's Supper. By the late* Henry Belfrage, D.D., Minister of the Gospel, Falkirk. With the Author's final Corrections. Fifth Edition.

Edinburgh: M. Paterson, 7, Union-place.

It were idle to advert to the volume before us for the ordinary purposes of criticism. The name of its eminently graced and gifted author has been long enshrined in many a Christian heart; and the present is not the least admired of his valuable works. The voice of the religious community, giving no "uncertain sound," has already assigned to it the praise of no ordinary excellence. Nor has the judgment been misplaced, as, indeed, in such cases it seldom is. The Christian, with his Bible in his hand, readily loves those books best which tend to make that Bible dearer to him, and which, borrowing their light from the "glory" that "gilds the sacred page," impel him to a more unwearied and expecting application to "the Fountain of heavenly radiance."

We notice these Addresses, therefore, not as interfering with the standard reputation they have acquired, not as supposing that they can "need epistles of commendation," but simply in order to call attention to the fact that they are now republished. The former editions having been too long out of print, unfeigned thanks are due to the relatives of the deceased for this new one, which they commit to God and to his church, in the hope that it may reflect, not the honour of the servant, but the glory of the Master.

Usefulness, in the highest and most appropriate sense of the term, was the object of Dr. Belfrage's ambition; and though at-

tached, both by education and principle, to one denomination of professing Christians above the rest, he may be regarded as the property of the universal church, in every portion of which his usefulness has been known and acknowledged.

To many a reader, these Addresses will recall his venerable form at the head of the Communion table; for it was there that his "speech" was most truly "seasoned with grace," and most rich in heavenly wisdom, pouring forth, in heart-touching tones, the expression of melting gratitude to the God of grace, and holy delight in the God of holiness, earnest thirstings and pantings for his presence, and exulting triumph in his faithful love. We own no sympathy whatever with those, from whom the author, in his original preface, anticipates censure for his frequent utterance of impassioned feeling. Pity it is that sentiments should be entertained warranting such an apprehension. Why in religion, above all things else, should there exist the feverish terror of letting joy dilate the heart and fill the eye? Why anxiously shut up the fountains of feeling, lest they offend by overflowing? Why all coolness and phlegmatic composure here? The politician, and all, indeed, who give themselves to the philosophy of their profession, are spoken of with rapture, for the very eccentricity of their zeal. When a tithe of such zeal appears in connexion with the infinite, the future, the eternal,—must its fervour necessarily verge into fanaticism? Must the tongue be frigid, only when speaking of the love of Jesus and the hope of the just? Must the spontaneous effusion of admiring love be checked only when its object is "the chief among ten thousand?"

We plead not for a religion of impulse or sensation. We would regulate "the spirit of love" by "the spirit of a sound mind." And when it flows from proper sources; when it is based on everlasting truth; when it is controlled by the dictates of a spiritually-enlightened judgment,—why should that love be fettered or chilled? Let it "abound yet more and more." The Bible never teaches us to suspect that we can carry it too far; that faith can be too high on the wing; that hope can trim her lamp too brightly; unless we suppose it possible to get too far within the veil and too near to the throne of love.

The variety exhibited in these Addresses is astonishing, especially as appropriateness is never sacrificed to attain it, and considering their necessary relation to one central subject. Other topics are introduced merely as the shading or grouping of the figures subservient to the illustration of the painter's main plan. But the cross of Christ has "in all things the pre-eminence." "If the expressions may be allowed," says the Rev. Dr. Balmer, of Berwick, speaking of the Addresses, "they are all redolent with love and salvation; they breathe the atmosphere of the Redeemer's atoning sufferings and of the glory that followed, and are tinged at once with the blood of the cross, and the radiance of heaven."

Of the Sermons appended, it is enough to say, that they are characterised by kindred excellences. Our space forbids extracts. We trust our readers will soon enrich their libraries with the whole.

Illustrated Edition, with the Author's last Additions and Corrections, Part I., of the HOLY BIBLE, *with Notes, Practical Observations, and Marginal References. By the Rev.* THOMAS SCOTT, late Rector of Aston Sandford, Bucks; *and with Eighty-Four Illustrations.* 4to.

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Fisher, Son, and Co.

We are sorry to find, from the public prints, that a misunderstanding has arisen between the original proprietor of Scott's Bible and Messrs. Fisher and Co., which has led to an appeal to the Court of Chancery. We have no inclination to step in as arbitrators between the contending parties, who know better how to conduct their own business than we do. It does appear to us, from the attention we have given to the subject in dispute, that the edition of Messrs. Seeley does contain a portion of matter, supplied by the late Mr. Scott, which is yet copyright, irrespective of any emendations attributed to the pen of Mr. Dawes. On this account, it is entitled to be regarded as the most perfect edition of Mr. Scott's commentary. At the same time, it is due to the public to state, that the portion of the work which has ceased to be copyright, and which Messrs. Fisher and Co. are now publishing, contains the substance of Mr. Scott's valuable Commentary. Both the editions before us are very beautifully executed, and will doubtless obtain a very wide circulation. The embellishments are very highly finished.

The MOUNTAINS *and* LAKES *of* SWITZERLAND; *with Descriptive Sketches of other Parts of the Continent. By Mrs.* BRAY, Author of "Letters from Normandy and Brittanny," "The Borders of the Tamar and Tavy," &c. &c. 3 vols. 12mo.

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Mrs. Bray is a writer of considerable resources, and of great taste and elegance. Her former writings have established her reputation as an author of the first class. These volumes on Switzerland are full of graphic descriptions of its social condition and of its mountain and lake scenery; and the moral reflections interspersed throughout the work entitle it to a high place in the class of literature to which it belongs. Mrs. Bray writes with much vigour, and with an ease and elegance which cannot fail to engage the attention of her readers.

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J. Nisbet and Co.

This little tract is the production, we find, of an evangelical clergyman at Bath. He has fully established his point, and prepared materials for the grave consideration of those who are now heading the Oxford heresy. The pamphlet evinces an eminently Christian spirit, and as such has our entire approbation.

FAMILY SECRETS; *or, Hints to those who would make Home Happy. By Mrs.* ELLIS, Author of "The Women of England," of which thirteen large editions have been called for in two years. 8vo. To be completed in about twenty numbers, each embellished with an Engraving on Steel. Parts I. and II.

Fisher, Son, and Co.

Mrs. Ellis is one of the most talented female writers of the present age. Her "Women of England," and her "Sons of the Soil," have won for her a high reputation in the republic of our elegant literature. We rejoice to think that one who writes with so much spirit and acceptance, is so decidedly enlisted on the side of Christianity. Her "Family Secrets" will, we doubt not, rival in circulation all her former works. There is vast power of delineation belonging to them. None but a student of human nature could have produced them. We have rather wished that Mrs. Ellis had attended more to the rule and less to the exceptions of current every-day life. But we have only two parts of her work as yet before us.

The ILLUSTRATED COMMENTARY *on the* OLD *and* NEW TESTAMENTS, *chiefly Explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geography, Natural History, and Antiquities; being a republication of the Notes of the Pictorial Bible, of a size which will range with the authorised editions of the sacred text; with many hundred Wood-cuts, from the best and most authentic sources.* 5 vols. 12mo.

Charles Knight and Co.

This is a beautiful and cheap reprint, without the text, of the Pictorial Bible. It is a very valuable accession to our Biblical literature. Great pains have been taken by the acute editor to make it a complete repository of all those oriental facts which contribute to the elucidation of Scripture. It has been got up at vast expense, and is an undertaking which deserves eminently well of the public.

The JUBILEE MEMORIAL; *being the Sermons, Meetings, Presentations, and a full account of the Jubilee Commemorating the Rev. William Jay's Fifty Years' Ministry, at Argyle Chapel, Bath.* Royal 18mo, pp. 208.

Ward and Co.

We are truly glad to see all the interesting particulars respecting our venerable friend, Mr. Jay's Jubilee, collected in a single volume, which will go down to posterity, and show what he was, and how much and justly he was esteemed and beloved, by his own congregation and by the Christian public at large. We earnestly recommend the Memorial to the notice of our readers at large; and assure them that it will repay a careful perusal.

MENTAL CULTURE. *Hints on the best and shortest way of Cultivating the Mind; addressed especially to Young Men engaged in Commercial Pursuits: to which is appended, a list of Works calculated for their perusal. By a Student of University College, London,* Author of "Remarks on the System of Late Hours of Business," &c. *With an Introductory Recommendation, by the Rev.* ALEXANDER FLETCHER, A.M., of Finsbury Chapel. Fourth Thousand. 12mo. pp. 42.

Ward and Co., Paternoster-row.

We regret exceedingly that this very useful and well-written pamphlet has so long

escaped our notice. It contains some admirable hints to young men in business on the adoption of suitable means for securing such a measure of mental culture as their limited time will admit of. The hints are, in general, so judicious, that we earnestly recommend them to the attention of our young men in general.

TWO SPECIMENS *of* PRINTING *in* OIL COLOURS: *one representing the reception of the Rev. John Williams, at Tanna, in the South Seas; the other, the Massacre of that excellent Missionary, at Erromanga, where he and his friend, Mr. Harris, became the Protomartyrs of Christianity, in the Australian Seas. Executed by* GEORGE BAXTER, *Inventor and Patentee. With a Description, by* J. LEARY, *one of the Survivors of the Massacre; and an Account of the Islands when visited by Capt. Cook and Capt. Dillon.* Folio.

G. Baxter, Charter-house-square.

These are very striking specimens of Mr. Baxter's new method of printing in oil-colours. The subject of them can never cease to be an object of interest to the church of Christ while the world stands. They are beautiful works of art; though the second plate, which represents the martyrdom of Mr. Williams and his companion, is almost too realizing to admit of calm and placid examination. Mr. Baxter has already contributed, from the profits of the sale, upwards of fifty pounds to the fund now being raised for Mrs. Williams, and hopes soon to make a second payment.

WORKS RECENTLY PUBLISHED.

1. *Institutes of Ecclesiastical History*, ancient and modern. By JOHN LAURENCE VON MOSHEIM, D.D., Chancellor of the University of Gottingen. A neat and literal translation from the original Latin, with copious *Additional Notes*, original and selected, by JAMES MURDOCK, D.D. Edited, with *Additions*, by HENRY SOAMES, M.A., Rector of Stapleford Tawney with Thoydon Mount, Essex. In 4 vols., 8vo. Longman and Co; Cadell; Hatchard and Son, &c.

A work of great value to the Biblical Student. We hope to notice it very soon.

2. *Annotations upon the Holy Bible;* wherein the sacred text is inserted, and various readings annexed: together with the parallel scriptures; the more difficult terms in each verse are explained, seeming contradictions reconciled, questions and doubts resolved, and the whole text opened. By MATTHEW POOLE. In 3 vols., imperial 8vo. Vols. 1 and 2. S. Holdsworth.

This is a beautiful reprint of one of the most valuable commentaries in use in this country.

3. *The Book of Martyrs.* Edited by the Rev. JOHN CUMMING, M.A. Imperial 8vo. Part I., 2*s.* G. Virtue.

This will be by far the best edition of Fox extant. The printing, paper, and pictorial illustrations are all superior.

4. *Works of Josephus.* Translated by W. WHISTON, A.M. Edited by Dr. STEBBING. Imperial 8vo, Part XI. G. Virtue.

5. *Pictorial History of Palestine.* By the Editor of the "Pictorial Bible." Imperial 8vo. Part XVII. Charles Knight and Co.

6. *Family Secrets;* or, Hints to those who would make Home Happy. By Mrs. ELLIS, authoress of "The Women of England," of which thirteen large editions have been called for in two years. 8vo. Parts I. and II. Fisher, Son, and Co.

7. *The Holy Bible.* With Notes, Practical Observations, and Marginal References. By the Rev. THOMAS SCOTT, late Rector of Aston Sandford, Bucks. Eighty-four illustrations. Part I., 3*s.*, 4to. Seeley.

8. *Helen Fleetwood.* By CHARLOTTE ELIZABETH. 12mo, pp. 448. Seeley.

9. *Letters to an Aged Mother.* By a Clergyman. 12mo, pp. 304. Seeley.

10. *The Moral Government of God Elucidated and Enforced.* By THOMAS KERNS, M.D., author of "The Arcana of Nature Revealed," &c. &c. 12mo, pp. 408. Simpkin and Marshall.

11. *The Scenery and Antiquities of Ireland illustrated.* Uniform with "American Scenery," "Switzerland," "Scotland," "Beauties of the Bosphorus," &c. &c. From drawings made expressly for the work, by Henry Bartlett; engraved by the following eminent artists, R. Wallis, J. Cousen, Willmore, Brendard, Adlard, Richardson, Bentley, &c. The literary department by N. P. WILLIS, Esq., author of "Pencillings by the Way," "American Scenery," "Canadian Scenery," &c. Part I. G. Virtue.

12. *The Rhine, Italy, and Greece, illustrated.* In a series of views from drawings on the spot, by W. L. Letch, Esq., Colonel Cockburn, and Major Irton. With Descriptions, by the Rev. G. N. Wright, M.A., author of the "Life and Campaigns of the Duke of Wellington," "Mediterranean illustrated," &c. Parts I., II., and III., 2*s.* each. To be completed in twenty-four or thirty monthly parts; each embellished with four highly-finished engravings. Fisher, Son, and Co.

13. *Letters to the Rev. Hugh M'Neile, M.A.*, on some portions of his "Lectures on the Church of England." By RALPH WARDLAW, D.D. 12mo, 8*d.* pp. 96. Dinnis.

14. *A Letter to the Clergy of various Denominations, and to the Slave-holding Planters, in the Southern Parts of the United States of America.* By THOMAS CLARKSON.

PREPARING FOR PUBLICATION.

1. In the press, and to appear on the 1st of May, *Homilies for the Times;* or, Rome and her New Allies: including, Thoughts on Private Judgment, The Rule of Faith, Justification, The Church, The Sacraments, and the Duties of Protestants at the Present Crisis. By JOHN MORISON, D.D., author of "An Exposition of the Book of Psalms, Critical, Explanatory, and Devotional," "The Fathers and Founders of the London Missionary Society," &c. &c. &c. Post 8vo.

2. In the press, and will be published in a few

days, *Memoirs of British Female Missionaries:* with a Survey of the Condition of Women in Heathen Countries; and a Preliminary Essay on the Importance of Female Agency in Evangelising Pagan Nations. By JEMIMA THOMPSON. Dedicated, by permission, to the Right Hon. Lady Barham.

3. It affords us much pleasure to announce, that the Rev. S. Davidson, LL.D., author of the popular "Lectures on Biblical Criticism," and Professor of Biblical Criticism in the Royal College, Belfast, is preparing for the press his promised volume, to be entitled, *Sacred Hermeneutics, developed and applied.*

Home Chronicle.

MR. SPOTTISWOODE'S REDUCTION IN THE PRICES OF BIBLES.

Our readers will rejoice in common with ourselves in examining the following reduction in the price of Bibles, by the Queen's Printer, not on inferior editions, but on the very ones which were sold to the public before at double cost. The triumph of Dr. Campbell is one which eminently entitles him to the gratitude of the Church of Christ.

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TESTIMOMY TO THE LATE DR. GREGORY.

At a special meeting of the Committee of the Blackheath Auxiliary Bible Society, convened for the purpose of considering and adopting resolutions expressive of the sense entertained by this committee of the loss the society has sustained by the decease of their lamented vice-president, Olinthus Gregory, LL.D., F.R.A.S, &c. &c.

The Right Hon. Lord Bexley, president, in the chair. The following resolutions were unanimously adopted :—

I. That this committee would record the high veneration they cherish for the memory of their late distinguished coadjutor, and beloved friend, Dr. Olinthus Gregory, for many years one of the vice-presidents of this Auxiliary to the British and Foreign Bible Society. From the formation of that noble institution itself, he felt and displayed the most lively interest in all its proceedings; cheerfully rendered his efficient aid, and greatly delighted in the simplicity of its structure and design. Living himself under the influence of enlightened Christian charity, he rejoiced especially in the catholic spirit which characterizes the constitution of the society, and which calls forth the combined efforts of Christians of all denominations, for the advancement of the one object at which it aims—the universal circulation of the Holy Scriptures, without note or comment. With a few kindred spirits, Dr. Gregory was mainly instrumental in the formation of this, the first of the numerous auxiliaries which now happily surround the metropolis. He took a large share in all its preliminary and subsequent measures; encouraging his fellow-labourers by his addresses, stimulating them by his own bright example, cheering them by his smiles, and guiding them by his counsels. His arrangements were always judicious, and his suggestions weighty and important; and the delight of his heart often beamed in his countenance, as he saw the work proceed. By the providence of God, wise and gracious, though to us inscrutable, he has been removed to his rest and reward; and this committee, whilst they would feel urged anew by the remembrance of his example, would cheer themselves by the recollection, that the cause so dear to their lamented friend, is superior to all human agency, and amidst all vicissitudes must ultimately succeed.

II. That, in harmony with the convictions and feelings expressed in the foregoing resolution, this committee would tender to the bereaved widow and family their most affectionate and sincere condolence. They sympathise, but not with hopeless regrets; assured that great as is their loss, it will be well compensated by his gracious superintendence, who is " a Father of the fatherless, and the judge of the widow in his holy habitation." In him this committee pray, that the widow and family of their beloved and lamented friend may more implicitly than ever confide; and would themselves feel renewed incentives to cleave more closely to His word, with the practical adoption of its maxim in relation to events like this, " Be not slothful, but followers of them who through faith and patience inherit the promises."

(Signed) JOHN SHEPPARD.
THOMAS JAMES.
JOSEPH HAYCRAFT.
Secretaries.

Blackheath,
February 20, 1841.

ACADEMIC HONOURS.

The degree of D.D. has been simultaneously conferred on our learned friend, the Rev. Ebenezer Henderson, Dr. Ph., by the University of Copenhagen, on the Continent; and the College of Amherst, in the United States.

The University of St. Andrews has also done great honour to itself, in bestowing the same mark of distinction on the Rev. John Campbell, of the Tabernacle, whose literary labours are far above mediocrity, and whose noble and successful struggle to reduce the price of the sacred volume, entitle him to the gratitude and respect of his contemporaries and posterity.

WIDOWS' FUND.

One hundred and eighth Anniversary.

The annual sermon on behalf of the society, instituted in the year 1733, for the relief of the necessitous widows and children of Protestant Dissenting ministers, will be preached on Thursday evening, the 15th of April next, at Salters' Hall Chapel, Cannon-street, by the Rev. James Harington Evans, of John-street Chapel, Bedford-row; service to begin at seven o'clock precisely.

During the past year, two hundred and thirty-nine widows of deceased ministers have partaken of the benefits of this society, in sums varying from 7*l.* to 12*l.* each; of this number sixty have attained to the ages between seventy and ninety years, many of whom have scarcely any other resource than the aid afforded them by this institution.

The general meeting of the members and friends of the society will be held on Tuesday, the 26th of April following, at the Queen's Arms, Cheapside, at one o'clock precisely, to receive a report of the proceedings of the past year, together with donations and subscriptions wherewith to carry out the objects of the institution; to appoint

managers and officers for the year ensuing; and to transact the usual business of the annual meeting.

The amount of contributions for the year ending 25th instant, do not exceed 350*l.*; at a former period the collection at the annual sermon amounted to a larger sum.

CHRISTIAN EFFORTS FOR THE BENEFIT OF THE RICH.

Societies have been for some years in existence and operation formed for the purpose of attempting to remove the ignorance and vice in which the lower classes of the population of our country are sunk. Whilst, however, the poor have been attended to, and the exertions made for their benefit have been blessed with some degree of success, the upper ranks have been almost entirely neglected. To these it has been felt impossible to apply the means used for the benefit of our humbler neighbours, and in the want of an appropriate agency, Christians have for some time been left to mourn and pray in secret over the infidelity and dissipation, or the formality and worldliness, which, though not so disgusting as vulgar vice, are not less fatal to the soul. Within the last three years, however, a society has been in operation, whose object is to prepare and circulate small tracts; the contents and appearance of which might be expected to render them attractive to the respectable classes of society: one of these tracts, inclosed in an envelope and properly addressed, is designed to be left monthly at every house, and hence the society is named the "English Monthly Tract Society:" in preparing the tracts, every thing that touches the points on which serious Christians differ is carefully avoided, the sole object being clearly to exhibit and forcibly to apply the simple truths of the gospel to those who either refuse to hear, or hearing disregard it. It is a pleasing fact, that the 230,000 tracts sent out, have been almost always well received. In some of the few refusals with which the visitors have met, unwillingness has been overcome by Christian perseverance and gentleness. Information, too, as to the object of the society and the necessity of avoiding in the distribution of the tracts, any exceptions on the ground of known religious character, has removed the objections of others. That many instances of usefulness should be heard of, is hardly to be expected, as the visitors have seldom an opportunity of conversation with the heads of the families. Nevertheless, it has been ascertained, that the attention of many persons in these circles has been awakened to the importance of religion, who before neglected it; and some delightful instances have occurred, in which it has pleased the Author of all good to bless their perusal.

It is to be feared that the majority of this class of society have a "Form of godliness, whilst they deny the power thereof," or, that they are substituting a regard to the courtesies of life for an attention to the claims of eternity.

That such should be brought under the control of religion, is greatly to be desired, not merely as their own salvation is most important, but because their example and influence must be extensive in the injury it may inflict, or the benefit it may confer. "Charge them that are rich in this world, not to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

NOTICE.

The Rev. J. Carlile, late of Belfast, has entered on his new pastorate in Well-street, Hackney, amidst prospects of success and comfort.

PROVINCIAL.

THE BRISTOL AND GLOUCESTERSHIRE CONGREGATIONAL UNION,

Will (D. V.) hold its next Half-yearly Meeting at Highbury Chapel, Cheltenham, on Monday, Tuesday, and Wednesday, the 12th, 13th, and 14th instant.

ASSOCIATIONS.

The Half-yearly Meeting of the Hants Association will be held at Ringwood, the 29th inst. The Rev. J. Bowrie to preach on "Christian zeal," and the Rev. T. Adkins the preceding evening. A public meeting of the association will be held in the chapel, on the Wednesday evening; and at an early hour of the same day, the teachers and friends of the Hants Sunday School Union will have a public breakfast.

The Half-yearly Meeting of the Wilts and East Somerset Association will be held at the Rev. Mr. Rees's Chapel, Chippenham, on Easter Tuesday. The Rev. Mr. Fernie, of Frome, to preach in the morning; Mr. Protheroe, of Balford, in the afternoon; and Mr. Jay, of Bath, in the evening.

REV. BENJAMIN BYRON.

Died, on Tuesday, the 2nd ult., after a protracted and severe illness, Benjamin Byron, who for twenty years had been a faithful, able, and devoted minister of the gospel. For the last ten years of his life he presided over the church and congregation assembling at Hope Chapel, in the town of Newport, Monmouthshire. He has left a widow to lament his death, with whom the bereaved church and congregation deeply sympathise.

BRECON COLLEGE.

The Committee of Brecon College beg respectfully and gratefully to acknowledge the following valuable donation of books to the library, received by the Rev. Edward Davies, "from an Old Friend."

Milner's Church History, with Scott's continuation, 6 vols.
Dibdin's Preacher, 6 vols.
Selections from Edinburgh Review, 4 vols.
Horne on the Psalms, 3 vols.
Milton's Prose Works, 2 vols.
Burder's Village Sermons.
Family Prayers.
Pope's Iliad and Odyssey.
Jones' Christian Dictionary.
Visit to British Museum.
Locke on Education.
Clarke on the Attributes.
Ciceronis Opera Selecta.
Statuta Univers. Oxon.
Hecuba, Porson.
Eschylus, Blomfield.
Euclidis, Elementa.
Ewald's Hebrew Grammar.
Davies's Myth. of the Brit. Druids.

General Chronicle.

THE HEATHEN WORLD.

What of China? What of Erromanga? What of Madagascar? What of the world yet lying in wickedness? darkness covers it, gross darkness covers it, and Christian reader, what are you doing to remove it? Suffer a sister to press the inquiry, to beseech you to inquire whether the voice of your heathen brother's blood will not cry against you; whether a Saviour's bleeding love will not condemn your inactivity, and the miseries of those who have perished without the gospel, might not in some measure be charged upon you: deeply would that sister feel her own backwardness and indifference in the missionary enterprize; deeply would she deplore her own selfishness in just making an effort to aid it, which called for little or no self-denial, or inconvenience, and fearing there may be others like herself, but half awake to the sorrows of idolatry, she solicits their attention to these remarks, and prays that the Holy Spirit may render them a word in season, and excite, if it be but in the breast of one reader, a holy resolution to arise, and work "with both hands earnestly" in this great and godlike enterprize.

"Weak are our efforts, but thy power
Can all we wish effect, and more;
The labourers, Lord, are yet too few,
Oh call, and send them forth anew.

"There will arrive a glorious day,
The morning beams are on the way,
When all the Saviour's name shall know,
And ev'ry knee to him shall bow."

Dear sisters, let us be prompt in our decisions and efforts; for time is fast flying away, the numbers of unconverted heathen who are daily dropping into eternity, is painfully large; yes, so it was yesterday, so it will be to-day, so it will be to-morrow; while we are asleep—while we are enjoying the rich provisions of the gospel, still the heathen are perishing: what a consideration to call forth the prompt energies and holy activities of our hearts, our hands, our lips, our pens, to plead, to pray, to labour, to entreat, on behalf of the heathen world.

In a small work, consisting of "Memoirs* of Female Labourers in the Missionary Cause, from almost every denomination of the Christian Church," some of the above remarks are to be found. Those who have leisure, will do well to read and circulate the book; it would be a nice present to the daughters of deacons and ministers and other members of Christian churches, from whose families we may hope the missionary army will be reinforced: much may be done for the cause, by circulating and recommending books like these: the holy devotedness of godly women, their patient toil through difficulties, and triumph in death, with their avowal then, that they never regretted having given up their native land, friends, or homes, for Christ and the heathen, are encouraging and animating,—they are facts which speak more forcibly than arguments; and such glowing zeal must find a response in the heart of the female Christian, who has often said, "Lord, what wilt thou have me to do?" Perhaps, dear sisters, when you have read this little volume, you will find that it is your duty, not only to give money with increased liberality to the cause, but "yourselves also." Oh, that it may please God thus to bless this feeble appeal to your Christian love, zeal and devotedness, and in the world of glory, perhaps the fruit of it may be acknowledged, in the gratitude of some redeemed heathen, who shall, under God the Holy Spirit, own your instrumentality in leading him thither.

* A neat book, price only 1s. 6d., published by Binn and Goodwin, Bath, well worth circulating. It has also a recommendatory preface by our dear brother Knill, who says, "Is there any thing on earth better calculated to elevate thy affections, and to expand thy views, and to render thee more and more efficient in the service of God, than the perusal of the memoirs of holy women, who have ventured their lives for the name of the Lord Jesus, and who actually died among the heathen, while endeavouring to lead them to Christ?"

A MISSIONARY HINT.

To the Editor of the Evangelical Magazine.

SIR,—Will you allow me through the medium of your Magazine to suggest a thought which has occupied my mind in reference to the present state of Christian missions? There can exist in a reflecting mind no doubt that an important era in the history of missions is arrived, and Christians of the present day may acknowledge with lively feelings of thankfulness, that their eyes behold a measure of success which others desired to see, but were not permitted to behold.

For some time past there has been an increased demand for labourers in the moral vineyard, and still as they are sent out, the request for a larger number becomes more urgent, until now a discovery is made (one which it is hoped the Christian church is prepared to regard as a blessed discovery,) that the present scale of missionary operations is far too limited. Every country now seems to be opening for the reception of the gospel, and the words of our Saviour appear about to be verified, "the field is the world;" fresh districts are waiting to receive teachers, more men will be needed, and greatly increased funds; the old channels of pecuniary support must therefore be widened and deepened, and new ones formed, and the church appears to be in some measure prepared to meet the increased demands which will in future be made on her energies and liberality. So far all is well, we cannot expect success without the use of means; but neither will the use of means lead to the desired end without the blessing of God on them. The object of the writer of this letter is just to suggest whether it would not be desirable to connect the special exertions now about being made with special and united supplication to God for his blessing to rest on those exertions.

The plan I would suggest is, that a special meeting of the London churches be held for prayer at Exeter Hall, some evening in the early part of the month of May, previous to the meetings of the London Missionary Society, and that at the same time a meeting be held at every town in the kingdom, at which the different churches should unite in supplicating the great Head of the church to pour down blessings in a special manner on the efforts now making to evangelize the world. It was when the church with one accord met together, that God so signally blessed it; and have we not encouragement to hope that a blessing as great would be bestowed on us now?

It is only in answer to prayer that blessings are promised: if we do our part, God has promised to do his: he has said, "There shall be showers of blessings, but for these things will I be inquired of."

Let us then, as a united church, in humble dependence on the promise of God, earnestly supplicate a blessing from him who hath said, "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, so that there shall not be room enough to receive it."

W. R. F.

MR. HORNUNG'S SPLENDID PICTURE OF THE DEATH-BED OF CALVIN.

Those who were favoured with a sight of this exquisite work of art, when exhibited a short time since in the Royal Academy, will rejoice, in common with ourselves, to find that Mr. Tilt, of Fleet-street, who purchased the picture of the artist, has just published a highly-finished engraving of it, by Geller, of the same dimensions as the original painting. Seldom, in modern times, has a work of such marked genius, and deep-toned sentiment, made its appearance. The subject fixed on by the artist is one which would have baffled the skill and conception of an artist less filled with admiration of the Genevan Reformer, than Hornung. The last hours of Calvin were deeply instructive, and his parting counsels to the eminent men by whom he was surrounded on his death-bed, deserve to be had in everlasting remembrance. The following account, extracted from an admirable sketch which accompanies the engraving, which we now introduce to the notice of the public, will be interesting to those who, like ourselves, regard Calvin as one of the greatest men of the sixteenth century.

On the 6th of February, 1564, Calvin preached to the congregation for the last time. It was a work of difficulty, arising particularly from asthmatic oppression. He taught no more in public, except as from time to time, to the last day of March, he was carried to church and spoke a few words to the people, but not in any continued address. Multiplied diseases weighed him down, and the shades of death began to gather around him. Amid all his sufferings, under which he languished for three months, not an impatient word escaped him. Sometimes he would direct his eyes upwards, and simply say, "How long, O Lord?"—or he would repeat the words of David, "I held my peace, because thou didst it." He still, however, in the intervals of his attacks, continued writing or dictating, and when entreated by his friends to forbear, he replied, "Would you have my Lord find me idle when he cometh?"

Conscious that his career was now fast drawing to a close, Calvin sent to inform the Syndics, and the other members of the Senate of Geneva, that he desired to address

to them a few parting words, and that he hoped to be carried to their hall for this purpose on the morrow. They begged that he would have regard to what his health would bear, and promised to attend him at his own house. When they had accordingly met (March 27th,) he proceeded to address them. He had, he said, for some time been anxious to convey to them a few words of counsel and admonition, but that he had chosen to defer doing so till he had a sure foresight of his approaching dissolution. After thanking them for the great kindness he had experienced from them, for the honours they had conferred upon him, and for the forbearance which they had exercised towards his infirmities, he was bound to acknowledge, he said, that it had pleased God to employ him in rendering them some service, but he was conscious of his many deficiencies. Wherein he had come short he hoped they would forgive him, and impute it to his want of ability rather than to his want of will to serve them: with respect, however, to his doctrine, he could solemnly declare that he had not taught rashly and uncertainly, but had delivered in all its purity and with sincerity the word of God; and this, he continued, "I am the more anxious to testify, because I cannot doubt that Satan, as his practice is, will raise up heady, light-minded, ungodly men, to corrupt the sound doctrine which you have heard from me." Then, rapidly glancing at the dangers through which the infant republic had passed, and reminding them that it is God alone who can give stability to kingdoms, he continued:—"If you would have this republic continue in security, see to it, that the sacred seat of authority in which God has placed you be not defiled with sin; for them that honour him, he will honour; but they that despise him shall be lightly esteemed. . . . I know," he proceeded, "the tempers and manners of you all, and I feel that you need exhortation. Let each one look to himself, and what he finds wanting in him let him ask of God. . . . I admonish the elder not to despise their juniors, and I warn the younger persons to conduct themselves with modesty, and to watch against presumption. . . . Resist every sinister aim and selfish affection: regard him who has placed you in your station of honour, and seek the direction of his Holy Spirit."

To the ministers under the jurisdiction of Geneva who likewise came to him, he said, "Stand fast, my brethren, in the work on which you have entered, and let not your hearts fail you, for the Lord will preserve this church and republic against all its enemies. Far from you be all discords among yourselves: embrace one another in mutual charity." Then, alluding to the precarious state of the church, threatened by enemies both from without and within, and encouraging them to perseverance by relating some of his own experiences, he continued, "Do you, therefore, also persist in your vocation: uphold the established order; and see that the people be at the same time retained in obedience to the doctrine delivered unto them, for some are yet wicked and contumacious . . . . I avow that I have lived united with you, brethren, in the strictest bonds of true and sincere affection; and I take my leave of you with the same feelings. If you have at any time found me harsh or peevish under my many afflictions, I entreat your forgiveness. Farewell!" He then shook hands with them all, and "we took leave of him," says Beza, "with sad hearts, and by no means with dry eyes—parting from him as from a common parent."

This interview forms the subject of the picture. The venerable Farel, who had come all the way from Neufchatel to visit his dying friend, borne down with fatigue, and with the weight of fourscore years, sixty of which he had spent in the ministry, is seated by the bed-side. Viret, standing at the reformer's right hand, raises his eyes to heaven, praying for the safety of the new-born church; while Beza, who lived on terms of closest intimacy with Calvin, stands at his left hand sustaining his master, and meditating sadly on the fate of the reformation, henceforth deprived of its firmest support. To the left are the ministers, the four syndics in their official dress, and bearing their rods of office, and the members of the senate, all faithfully depicted in the costume of the period. The Bible, the arm-chair, the table-cover, as well as the portrait of John Knox, the Scottish reformer, are painted from originals which belonged to Calvin, still preserved in the public library at Geneva.

"The remainder of his days," says Beza, "Calvin passed in almost perpetual prayer: his voice, indeed, was interrupted by the difficulty of his respiration, but his eyes (which to the last retained their brilliancy,) uplifted to heaven, and the expression of his countenance, showed the fervour of his supplications."

SCHOOL FOR MISSIONARIES' CHILDREN AT WALTHAMSTOW.

It is with much pleasure and sincere gratitude to Him who has all hearts in his hands, that the Committee of the Mission School, Walthamstow, have to announce the following sums received since the last month, in aid of the building fund. They have now received very nearly 400*l.* on this account, and they feel confident that the Christian public will supply the remaining 300*l.*, and thus enable them to pursue their delight-

ful work free of debt, and of consequent anxiety.

	£	s.	d.
Mrs. Price, Highbury-place	0	10	6
Mrs. Dennis, Hackney	1	0	0
Josiah Hindman, Esq., Walthamstow	5	0	0
Collected by Mrs. Wilson, Nottingham:—			
James Lomax, Esq.	5	0	0
John Head, Esq.	1	0	0
Joseph Smith, Esq.	1	0	0
S. Fox, Esq.	1	0	0
Mrs. Forster	0	10	0
Mrs. Barth	0	10	0
Mrs. Thurman	0	10	0
Miss Peverill	0	10	0
Mrs. Howel, Dorking	0	10	0
The Misses Clay, Stamford Hill	1	0	0
R. P. Harris, Esq., Walthamstow	2	2	0
Mrs. Munday, Hampstead	1	0	0
Mrs. Munday's little Girls	0	10	0
Little Miss Ellen Marshall, Greenwich	0	2	0
Little Master John Marshall, ditto	0	2	0
George Davies, Esq., Scarborough	1	10	0
Mrs. S. Tabor, Colchester	1	0	0
W. W. Francis, Esq., ditto	1	0	0
The Misses Greenhaw and young Friends, York	2	2	0
Mrs. Bithrie Gibson, Masborough	5	0	0
Collected by Mrs. Wm. Crosfield, Liverpool:—			
Robert Job, Esq.	1	0	0
Frederick Hampton, Esq.	1	0	0
William Crosfield, Esq.	1	0	0
John Cropper, Esq	1	0	0
Daniel Macinley, Esq.	1	0	0
Richard Kilbriek, Esq.	1	0	0
Rev. Dr. Raffles	0	10	0
Mrs. Marples	0	10	0
Sums under 10s.	2	0	0
Miss Tuppen and young Friends, Newport, Isle of Wight	1	0	0
A friend to Missionaries' Children, by the Rev. J. J. Freeman	5	0	0

LONDON MISSIONARY SOCIETY.

To the Superintendents and Teachers of Sunday Schools throughout the country, connected with Congregations Auxiliary to the London Missionary Society.

RESPECTED CHRISTIAN FRIENDS,—Yours is an important, arduous, and honourable work, you are standing in the place of Him who with inexpressible benevolence received young children to his arms that he might bless them. Your aim is to conduct to Him our youth in their early years, and to train them up for his service; and we are persuaded that you are solicitous not only to make your youthful charge acquainted with the great truths and precepts of Christianity, but to implant in their bosoms a feeling of deep interest in the progress of the gospel in the world. From the rank of Sunday scholars, how many have passed honourably to that of teachers, and from thence to the office of the Christian minister at home, and the Christian missionary abroad.

To the subject of the missionary enterprise, we are desirous of inviting your attention, in the hope of inducing you to embrace every suitable opportunity of presenting it to the minds of your children. There is much to interest, instruct, and improve them in the records of missionary labour. It is a subject adapted to elevate and enlarge their minds, and to subdue and sanctify their hearts, and we are convinced that you are equally anxious with ourselves, to see them enlisted in the cause of missions. We are quite aware that to many of them, it may not be convenient to contribute even the smallest amount of pecuniary aid, but all may be awakened to cherish an interest in the cause, and wherever pecuniary aid, though in small amount, could be with propriety made or accepted, we need not remind you how largely the funds of the London Missionary Society might be augmented by the aggregate contributed. The advantage to the children would be to deepen their interest in the work, and to form in them the habit of generous self-denial for the good of others.

In promotion of these views and others of a similar tendency, a public meeting of Sunday school teachers and their senior scholars was held at Finsbury Chapel, on Wednesday evening the 17th instant, when Thomas Thompson, Esq., the long-tried friend of Sunday schools, took the chair, and the following resolutions were adopted:—

Moved by Rev. Dr. Morison, seconded by Rev. R. Moffat.—1. "That this meeting representing the Sabbath-schools in connexion with the congregations in London and its vicinity, auxiliary to the London Missionary Society, hereby presents to that institution, its sacred and willing pledge to employ its increased and persevering efforts to promote among the children enjoying the advantages of those schools, an ardent and practical attachment to the glorious object of the society's labours,—the salvation of the heathen world."

Moved by Rev. Dr. Campbell, seconded by Rev. A. Fletcher.—2. "That this meeting affectionately and earnestly commends the sacred cause of Christian missions to the warm and stedfast regard of the Christian youth of all classes throughout our country, reminding them that the fathers and founders of our Missionary Institutions have bequeathed to them this solemn trust; and that Divine Providence is at the present moment presenting enlarged facilities and solemn claims for increasing labours in this hallowed service."

Moved by Rev. William Morton, seconded by Rev. James Sherman.—3. "That this meeting humbly and gratefully records its deep sense of the Divine mercy which has accompanied the labours of the London Missionary Society, in every department of its various labours, but especially rejoices that the Christian education of the rising age has been an object of affectionate solicitude, and successful effort, in every field of its extended exertions."

We earnestly request you early to confer with your respected pastors and the officers of the church to which you belong, and with their concurrence to adopt such measures as may be deemed most suitable to promote in your respective spheres the objects so cordially recommended in the above resolutions.

We are, dear friends,
Most respectfully yours,
WILLIAM ELLIS,
ARTHUR TIDMAN,
JOHN ARUNDEL,
Secretaries.

Mission House, Blomfield-street, March 20th, 1841.

LETTER FROM A CLERGYMAN IN REFERENCE TO THE OXFORD TRACTS.

To the Editor of the Evangelical Magazine.

SIR,—You would not, I am sure, intentionally give currency to any statement which might misrepresent the general character of the ministers of the Episcopal Church. Yet the quotation from the speech of a Romish priest, given under the head of Religious Intelligence, in your last number, contains such a statement. He asserts that out of the 15,000 Protestant Episcopal clergymen in these kingdoms, 11,000 have embraced the doctrines put forward in the Oxford Tracts. I trust that you, sir, are too well acquainted with the state of things in the Establishment to believe this preposterous declaration. But many of your readers, I may naturally presume, are not in possession of much more information respecting the Church of England, than what they gather from your pages. Allow me, therefore, to call their attention to a letter lately published in the *Times* newspaper, in which the writer states, that, lately, on lamenting to the rector of a London parish the (supposed) progress of the opinions of the Tractarian school, he was desired to reckon the number of clergymen in London who had adopted them, and that scarcely a dozen out of a hundred could be named. He also mentions the fact, that while the subscribers to the projected edition of the works of the Laudian writers and the Nonjurors, amount only to seven or eight hundred, the list of subscribers to the fortchcoming edition of the works of the reformers, exhibits nearly 4000 names. I am aware, that among these are to be found the names of some eminent Dissenters; but the great bulk of the subscribers are undeniably Episcopalian.

I may also refer to the list of clergymen connected with the Church Missionary Society, the Pastoral Aid Society, &c. &c., institutions abhorred by the followers of Dr. Pusey.

May I also be allowed to express my belief, that the priest is as much mistaken in his estimate of the controversial value, to his church, of the Oxford Tracts, as in his statement of the effects produced by them. The doctrines which the writers of them endeavour to substantiate, are indeed essentially those of the Church of Rome; but their arguments in support of them are far less powerful and infinitely less honest than those of Bossuet, Fenelon, or Wiseman. Never was a bad cause worse defended. Never had Jesuitism more awkward disciples. Let any one of your readers glance through the first volume of the Tracts,* he will need nothing more to convince him that far too much credit has been given to these writers for ability, learning, and candour.

I remain, sir,
Your obedient servant,
A CLERGYMAN.

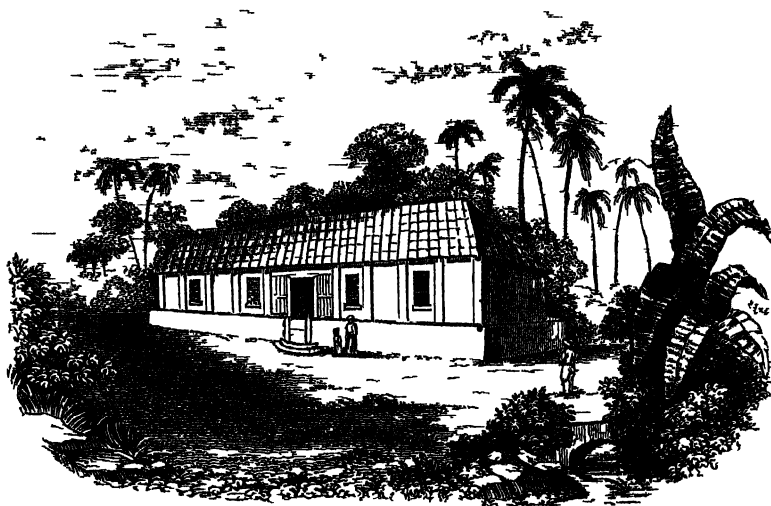
REMARKS.

WE beg to remind our reverend and highly-esteemed correspondent, that we only quoted the words employed by a Romish priest at a public meeting, in reference to the revivers of the Laudian heresy, without pledging ourselves, in any degree, to their accuracy. We are glad to receive assurance, from so respectable a quarter, that this moral pestilence has not spread so widely as Rome would have us believe. Our fears, however, are not perfectly allayed by the remarks of our correspondent. The subscription list to the works of the Reformers we suspect to be nearly as indecisive a test as that raised for the purpose of erecting a monument to the Reformers in Oxford. And however defective may be the logic or the honesty of the Tractarians, and we by no means think highly of either, it is an unquestionable truth that they have gained multitudes of converts among the rising clergy of the church, and that they are essentially serving the cause of popery at the present moment. We beseech our Evangelical brethren in the church not to underrate the movement headed by the Tractarians; they are slightly checked at the present moment by the inquiries pending in the University; but we are satisfied of the melancholy truth of what Professor Sewell asserts, that "the fundamental principles" they "have advanced have taken root, and spread, and are advancing with a rapidity which ten years since we should have pronounced it a delusion to imagine." The sound portion of the clergy, who abide by the doctrines of grace and the standards of the Reformation, may fully calculate on the honest support of all orthodox nonconformists.—EDITOR.

*E. g. The Two Tracts, entitled "Via Media," and Nos. 10, 11, 22, 30, 31.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.

NATIVE CHAPELS IN INDIA.

HUDSON CHAPEL

GALLAWAY CHAPEL.

SOUTHERN INDIA.—NATIVE CHAPELS AT COMBAÇONUM.

OUR brethren in India frequently advert, in grateful terms, to the advantages which have been secured through the liberality of the friends in England, who have presented special contributions for the erection of small places of worship, in the vicinity of the Mission-stations. In these simple edifices, the Gospel is preached to thousands of the heathen who would otherwise be almost, if not entirely, destitute of religious instruction; and, beneath their lowly roofs, it is believed, that many have received the truth in love. For the gratification of subscribers, and for the encouragement of those who may feel disposed to imitate their example, specimens of native Chapels, erected for the sum of 10*l.* each,* are offered in our present number.

HUDSON CHAPEL.

(Extract of a letter from Rev. J. C. Nimmo.)

"I desire to acknowledge with unfeigned gratitude, the repeated and liberal contributions I have received through the Directors, from kind Christian friends in England, towards the building of chapels in connexion with this station; and I am happy to take this opportunity of furnishing a specific account of the appropriation of the ten pound subscription, presented by friends at West Bromwich, for the erection of a place of worship, to bear the name of *Hudson Chapel.*

"As all the out-stations here were supplied with pretty comfortable Chapels, and as there was no likelihood of our immediately occupying any new stations, I felt at a loss to fix upon a suitable spot for the intended chapel. I applied for a piece of ground in the heart of the town, but did not succeed in obtaining it. While thus situated, a fire broke out in our large school-room, at the village of Swamy Malai, one of the new out-stations, and consumed it. This village lies about three miles due west from the Mission House, and contains about 1,000 houses, inhabited chiefly by weavers, who, for the most part, are well inclined to hear the word of God. During the last fifteen months, one of my native assistants has occupied this out-station, and has had service in the school-room regularly twice a week. The number of hearers is generally large. I have preached there myself once every other week, and sometimes had from 90 to 100 persons to hear me. Under these circumstances I felt that I could not fix upon a more suitable spot for the erection of *Hudson Chapel.*

"I trust this arrangement will meet with the approbation of the Directors, as well as that of the kind friends by whom the money has been given."

GALLAWAY CHAPEL.

"Gallaway Chapel has also been erected by the liberality of friends at West Bromwich. It stands in the middle of the town of Combaconum, on ground belonging to the Society. It is built entirely of bricks, and it is tiled. The dimensions of this chapel are 60 feet by 15; and it comfortably accommodates upwards of 150 persons. This chapel was opened for the worship of God on the 25th of last September."

* It should be observed, that 10*l.* is not always found sufficient for the purpose. Some of the Chapels have cost from 20*l.* to 30*l.*; and, it would appear, that a Chapel built for less than 20*l.* can possess but little durability.

CHINESE MISSION.

(Extract of a letter from Messrs. Milne, Lockhart, and Hobson, dated Macao, August 31, 1840.)

We entertain no doubt that the present aspect of affairs in this country is everywhere a subject of deep interest and concern. The events that have occurred, and are expected to occur, will necessarily affect a vast body of merchants and capitalists, the British revenue, the East India Company, and all directly or indirectly engaged in the trade of teas, and other eastern commodities. But the prosperity and welfare of China, its teeming population, and its extensive territory, are alike involved in the present movements and changes. To be insensible or indifferent to what is passing around at such a crisis, would display a most reprehensible apathy.

But so far from possessing this state of mind, we, as your representatives and agents, and especially as servants of the Most High God, have all our energies awake, and our minds intently occupied in watching, reflecting upon, and comparing, the varied and important changes that are taking place. And although we are labouring under many restrictions and inconveniences in our Missionary pursuits, from the troubled scenes around us, we still feel thankful that we are on the spot, and in the field, to avail ourselves of any opportunities of usefulness that may be presented to us. We cannot but believe that God will, in his infinite mercy, overrule all these hostilities to the advancement of his kingdom and glory in this benighted land. We hail the commencement of better days, the appearing of the Sun of Righteousness with healing in his wings; we glory in the anticipation that God is about to reveal his blessed purposes, and to fulfil his promises concerning this empire. We cherish the soul-inspiring hope, that the prejudices, restrictions, and obstacles which have proved for ages such mighty barriers to Missionary efforts, are about to be removed; that its bondage is about to be exchanged for freedom, and its heathenism for a pure, enlightened Christianity. These are our hopes, and we feel assured they are yours. But we must be prepared for disappointment. It may please God still to allow the enemy of souls to reign paramount for a time; on the one hand, to punish this people for their wilfully blind adherence to a frivolous superstition, a corrupt idolatry, and an impious atheism; and, on the other, to withhold his blessing from us, as a nation and a Christian community, for so grievously disgracing our professions, and betraying our trust. A few have been faithful; but how few, compared with the multitude that have acted an opposite part! It is clear that, whatever may be the designs of God, it is our duty to be near the footstool of Divine mercy, there to confess our nation's crimes, and to earnestly supplicate Divine interposition on behalf of this land, which now presents such distinguishing claims upon our sympathies and prayers.

We fervently hope and expect that the home government is so convinced of the illegality and injustice of the opium trade, especially as conducted the last two or three years, as to be prepared and determined to discountenance and suppress it to the utmost of its power. We think that if this forms a part of their official communications with the Chinese, the many existing differences will be more quickly adjusted than is anticipated. But if instead of this, hard demands are made upon the Chinese for the entire indemnity of losses entailed on the foreign merchants, and if no guarantee is offered to co-operate with them in abolishing the odious traffic, no one can say when peace and amity will be again restored; or what will be the consequence of such a line of proceeding. It is dreadful to think what might happen; for of all scourges and calamities that can befall any nation, none can exceed those which would follow a long course of determined warfare between Great Britain and China.

Our views of the opium trade we have already expressed to you so frequently, that we feel it unnecessary to repeat them now. We need only observe, that the more we see and hear of its operation and effects, the more convinced we are of its exceeding injury both to the best interests of this people and nation, as well as to the whole foreign community. We deeply regret to state, that in spite of all that has been said against the opium trade, it is still carried on with as much vigour as at any previous time, according to the testimony of accredited persons.

From the comparatively short time we have been in this country, our experience in Missionary work is necessarily limited, and our data circumscribed. Our employment at present is chiefly preparatory—all active Missionary exertion being precluded by the disturbances that have arisen. Foreign relations here present a gloomy appearance, and probably will do so for some time; yet the prospects and condition of the Chinese Protestant Mission is by no means disheartening, but upon the whole rather encouraging. We think so on the following grounds:—

1st, From the number of Christian Missionaries in the field; five from the Ame-

rican Board; three from the American Baptists; four from the London Missionary Society; two of the Morrison Education Society; with Mr. and Mrs. Gutzlaff, and Mr. Stanton, who are not connected with any Society, making in all seventeen. Few and insignificant indeed, compared with the hosts they are seeking to operate upon, yet more than at any previous time.

2ndly, From the experience and knowledge of the Chinese language which several of the Missionary body have acquired, fitting them to commence full operations as soon as opportunity offers.

3rdly, From the variety of means which tend to give efficiency and benefit to the Mission. For example, the existence of a good printing establishment; the preparation of elementary books for students in Chinese; the possession of many boxes of tracts and Bibles, ready to be distributed; the education of Chinese youths according to the design of the Morrison Education Society, of which there are ten now under regular instruction, exclusive of some who receive instruction from members of the Mission; lastly, the operations of the Medical Missionary Society; all of which, with the blessing of God, will greatly contribute to the firm and successful establishment of this Mission.

4thly, From the unanimity and brotherly feeling which subsists between the different members of the Mission. An union, which, we trust, will be strengthened and matured until we constantly feel and act as members of the same body, as one in Christ Jesus.

5thly, From the prospect which is now opened of commencing a new Mission in the Chusan Archipelago.

6thly, From the improvements and increased facilities of doing good, which we naturally expect will result from British interference, in this as well as other parts of the empire.

7thly, From the growing interest and spirit of prayer, which we feel assured is experienced by all true Christians on behalf of China.

In bringing this letter to a close, we would remark, that we have endeavoured always to keep in view the responsible situation we hold as representatives and agents of the British churches in this part of the world. We feel that the trust they have committed to us, involves consequences of the greatest moment. It therefore behoves us, both from the relation we sustain to you and to them, but especially the great Head of the Church, who has bought us with a price, to exercise the utmost care and watchfulness in discharging the several duties assigned to us, in a manner satisfactory to yourselves, useful to the heathen, and acceptable to God.

NORTHERN INDIA.—MISSION AT BENARES.

(Extracts of a letter from Rev. James Kennedy, dated December 21, 1840.)

Personal experience and progress.

With one short interruption, my health has been excellent since my arrival here —as good as it ever was in my native land. The ardent desire of my heart, to enter on all the departments of Missionary labour, has been gratified. I have so far succeeded in mastering the native language (or rather languages) as to be able to go to our schools and chapels, which are for the most part in market-places and crowded thoroughfares, and there preach to Hindoos and Mussulmans the glorious Gospel of the blessed God. With no ordinary emotions have I entered on a sphere of effort so arduous, and so unlike, in many of its aspects, to the sphere of the Christian ministry in our native land. I have often gone out with a trembling heart, painfully conscious of my weakness, but God has given me strength equal to my day. Often, contrary to my expectation, my heart has been enlarged, and my tongue unloosed, so that I have been enabled with freedom and earnestness to set forth Jesus as the only Saviour, and his finished work as the only ground of hope. Frequently, I ought rather to say generally, I have had attentive audiences, who have listened in the most gratifying manner to the entreaties addressed to them, to abandon their idolatries and will-worship, and turn to the living God. On these occasions, I have thanked God, and taken courage. This entrance on the more public and important department of Missionary labour has made the last few months a most important season of my life, to which, while I live, I shall look back with the deepest interest. I am thankful to our heavenly Father, for having been privileged and honoured, to enter on a work at once so delightful and arduous; and, encouraged by the past, I desire to consecrate myself anew, with profound humility and ardent gratitude, to his blessed service. Never before have I been so impressed with the magnitude of the work, with its tremendous responsibilities, and my own unfitness to engage in it; and never before, I think, have I been so impressed with the necessity of committing myself to Him, who alone

can strengthen and fit me for the great enterprize. I trust this is a token for good, as I ever find that "when I am weak, then am I strong."

Progress of religion and general knowledge among the native orphan boys.

I am sorry I cannot yet say that I see in any of our orphan boys indications of decided piety. They are growing rapidly in Scriptural knowledge, and sometimes they seem impressed with the truth. We daily speak to them about the concerns of their souls, and we daily pray that God may give them new hearts. We trust our prayers may be answered, and our instructions blessed. Even now, I would hope the truth may be taking root in the hearts of some, although it is difficult to discern it amidst the playfulness so common to persons of their age. Some of them possess excellent talents, which, when consecrated by piety, will prove very valuable. They are getting on well with their education. The elder boys read fluently in the Persian, Nagri, and Roman characters. In addition to reading, they are taught writing, arithmetic, and geography. The latter branch of knowledge interests them exceedingly. It gives them views of the world, very different from those they formerly entertained, and is evidently whetting their appetite for general knowledge. I intend to begin with them the elements of astronomy and general history. In sacred history, particularly that of the New Testament, very few boys of their age in Britain, I am convinced, could compete with them. With the events recorded in the Gospels and Acts, they are very familiar. They are more deficient in Old Testament history, as all their knowledge of it is acquired through the medium of verbal instruction. Strange to say, a translation of the Old Testament in Urdu, does not yet exist. We have, indeed, the most of the historical books, but we have them in a form quite unsuited for boys. They have been published in a folio volume, in the running Persian character, which will never do for schools. The present desideratum will, I hope, be supplied at no distant period.

Native Christians and Evangelists.

With the exception of Naraput, and one or two others, our few native Christians reside in my compound, and thus I come daily into contact with them. I am happy to be able to give a favourable report of the greater number, and the steady consistent walk of some affords us exceeding pleasure. With the name and labours of our brother Naraput Sing, you have been long acquainted. Notwithstanding some defects, which can be easily traced to his family connexions, he is an excellent man, and a most efficient Missionary. I have frequently heard him preach during the last half-year, and I have been quite delighted with the zeal and ability of his ministrations. I do not remember having seen any man, either in my native country or in India, who in my opinion possesses in a greater degree all the elements of effective speaking. He is calm and self-possessed—having most appropriate and graceful action —and though he is now an old man, he has a degree of energy surpassing that of most preachers in the prime of life. His language and pronunciation, from his defective education, are often faulty, but among the people generally, these defects scarcely injure his usefulness. He is exceedingly well acquainted with the native superstition, and attacks it sometimes with tremendous severity. He goes, indeed, occasionally, rather too far in his exposure of Hindooism. He knows all the phases of the people's objections to Christianity, and is always ready, and generally very happy with his replies. He has great powers for conversation, as well as for preaching, and sits often for hours in his verandah, conversing with those who come to him. Many hear the Gospel from his lips.

Isaidas, who was baptized by Mr. Buyers, two or three months after my arrival at Benares, has been for some time engaged as a catechist, and has given us unmingled satisfaction. He truly appears to be one whose heart the Lord has touched. The grace of God appears to work in him powerfully. He is so blameless in his conduct, that we have never heard a word said against him, and he is at the same time very zealous in his efforts to advance the cause of Christ. He had been formerly a fakeer, and had travelled hundreds, I may say thousands, of miles to the most holy places of Hindoo resort, that he might obtain salvation. He had been at Juggernaut, which is 700 miles distant from this, and at even more remote places. He was addressed by Naraput one day, when passing his house, and after much conversation he was constrained to hear Mr. Buyers preach. He was astonished at the doctrine of Christ crucified, and after a short time he cast off the badges of idolatry, and applied for baptism. We thought him for a time scarcely sound in mind, and had a very low opinion of his talents. We never thought he would be a useful man in the Mission. He has, however, most agreeably disappointed our expectations. The Gospel seems to have given him a new understanding, as well as a new heart. He has improved exceedingly in his appearance — he has shown a strong desire to learn, and he now manages to read the Nagri tolerably well;

and he has a talent for speaking to the people which we had no idea he possessed. He has committed to memory some of the best tracts, and repeats them with great effect in the Bazaar. He is a most diligent reader of the sacred volume. When I gave him a copy of the New Testament in Hindoo, he looked at it with great delight; the tear came to his eye, and he put it with both his hands to his breast, repeating, "I have now got the complete Gospel." Day after day, from a window of my house, I have seen him sitting under the shade of a large tree, reading the Scriptures for hours together, and then putting on his girdle, going away to the Bazaar to read and converse with the people. When looking at him, and seeing the intensity with which he studies the word of God, though he has no small difficulty in reading it, I have felt myself humbled, and have wished British Christians could see this poor man, a very few years ago sunk in idolatry, now an humble and devoted follower of Jesus. When looking on him, I have often thought of the man, from whom so many devils were cast out, who came and sat at the feet of Jesus, clothed and in his right mind. He is very anxious to obtain Christian knowledge. He often comes to me to tell me what the people say to him, and what he says to them in reply, to see whether or not he has answered rightly. His replies are generally very pointed, though of course, as might be expected, he sometimes commits mistakes. The great leading doctrines of Christianity he knows well, and he is accurate in his statements of them. On some occasions he has met with all sorts of abuse, and persons have even threatened to murder him, but he bears all most patiently. When they are unmoved by what he says, he tells them he can do no more, but that he will pray God to give them softer hearts. On other occasions, his marked sincerity and earnestness make a very favourable impression on his hearers. Having been forgiven much, he loves much. Our daily prayer is, that he may be kept from falling, and made an instrument of extensive good. Often before, God has chosen the weak things of the world to confound the mighty. Isaidas was married a few months ago to a native Christian woman, a member of the Baptist church here, who is also an humble consistent Christian, and gives us great satisfaction.

Prabhudin, the other catechist, has been going on very well of late. He is much engaged in visiting our numerous schools, and seeing that the teachers attend to their duties. His wife and child have been recently baptized. His wife had been for a long time an applicant for baptism, but till lately her conduct was not such as to authorise our administering this ordinance to her. For some months a pleasing change has appeared in her character, so that we had great pleasure in admitting her into the Christian church by baptism. Her conduct continues very consistent. This has had a happy effect on her husband's mind.

The few native Christians in our compound and the orphan boys meet regularly with us twice every day for worship. We have always in the morning a long catechetical exercise, which has been found very improving. Every Monday all the native Christians meet as a Bible class. We are at present reading Luke and Acts alternately, and all seem to find pleasure in the exercise. On Sabbath, as formerly, two regular services are kept up in Salem Chapel, which Mr. Shurman and I conduct alternately. On Sabbath morning all the heathen teachers with their scholars are present, and the chapel presents a very interesting appearance. Including the boys, there are often from five to six hundred present. It is truly a gratifying sight to see so many heathen youth regularly under the sound of that word which can make them wise unto salvation.

State and prospects of education.

Our schools are in a flourishing state, and contain about 500 scholars. A great number of the boys read the New Testament. From these humble seminaries we may hope for good results. Those who attend them daily read and hear the words of eternal life. We are thus training up a numerous class, who can appreciate our tracts and books. It is amazing how low education is in this famous city. While there are very many who can write sufficiently well for conducting common business, there are very few who can read our tracts and books tolerably well. When we give tracts, we request those who receive them to read a few sentences, and while many can spell the words, the number of those who can read intelligibly and easily we find to be very small. When one reads particularly well, we are almost sure he has been taught in a Missionary school. In these circumstances, we must take a part in promoting vernacular education, if we would wish our own tracts and books to be read. Another great advantage of our schools, which has been formerly mentioned, is, that they prove valuable preaching stations. They are all in open verandahs, and several of them are in great thoroughfares, to which we never go without collecting a congregation from the passers by. Mr. Shurman and I together go to the city, for the purpose of visiting the schools, three mornings in the week; and the other mornings, with the exception of Sabbath, we generally go alone, so that

the teachers and scholars are under our constant superintendence. On every occasion, the children and the passers by are either addressed or conversed with. The expense connected with these numerous schools is great, but our friends here have come forward with unwonted liberality to our support, and we have been much cheered by hearing of the sums which have been raised for us at home. *We sincerely hope for the continuance of this liberality.* If we had more means at our command we could greatly extend our operations.

General state of religion.

As I have been for some time engaged in preaching once, and occasionally twice every day, and as I have seen more of the people during the last three months, than during all my previous residence in India, it may be well to state the impressions which this increasing acquaintance with the people has made on my mind.

The obstacles to the spread of Christianity are truly formidable, but our encouragement is likewise great. My hopes are much stronger now than when I came much less in contact with the people. We often meet with violent opponents, especially among the Mussulmans, but the people generally listen with a degree of attention and decorum which cannot fail to astonish us, when we consider the character of the systems under which they have so long lived; and when we look at the numbers and influence of those who are so deeply concerned in the support of these systems. In this high place of Hindooism, confidence in it is evidently on the wane. The Brahmins, who defend the prevailing superstitions, are often in a few minutes dislodged from their first positions, and take refuge in downright atheism. When they find the position untenable, that the worship of their Deities, whom their own shasters describe as impure, bloody, deceitful, and weak, leads to the knowledge and worship of the Supreme Being, they generally assert there is no God—that sin and holiness are the same—that the world is God—and many other statements they make to the same effect. Allowing that there is a Supreme Being, they unblushingly assert, that he is equally the author of sin and holiness. When the extreme folly, and awful wickedness of these statements are exposed, they often hastily go away, and leave us to say what we choose. In some instances, by sheer clamour, they try to get a temporary triumph, and occasionally they succeed. This inability to defend idolatry —this frequent drawing back to an atheistic position—cannot fail to make a favourable impression on the people, by showing them the untenableness, even in the estimation of their Brahmins, of their idolatrous worship. It may be truly said of the Hindoos, that they "require a sign." Very frequently we are told to show them God, and then they will believe. To this request I heard our brother Naraput, one evening last week, give a very good reply. Addressing himself to the man who made this request, he said, "Why, my brother, do you ask me such a question? I cannot show you God, for he is a Spirit, but though I could, what advantage could you receive? Those who obey the Honourable Company, perhaps do not see a Judge in their life time, but the disobedient often see his face. Do the bad then fare better than the good because they often see the Judge? Assuredly not. They are punished, while the good are protected. Obey God's commands, and you will have his blessing. This is far better than seeing him, supposing this to be possible."

Repugnance of the native mind to the doctrine of the Cross.

We are often called on to perform miracles in evidence of the truth of our religion. A man lately said to me, "If you cast yourself down from the Minarets, and come up alive, I promise to become a Christian." An answer founded on the historical evidences of Christianity is quite thrown away. Often have we occasion to tell them, that if they believe not the Gospel, which has in itself so many proofs of its divine origin, neither would they believe, though we could perform the greatest miracles. While they "require a sign" we preach to them "Christ crucified," and this is to them "a stumbling block," as it was to the Jews of old. How a crucified person can be the Saviour of the world is to many utterly incomprehensible. In a place like this, we can, far more easily than at home, understand how the doctrine of Jesus crucified was peculiarly offensive in primitive times. We are so familiar, from our infant years, with the doctrine of a crucified Saviour, that our earliest, strongest, and holiest associations gather around the Cross, and hide its ignominy. In a heathen country like this, to many it appears quite startling and incredible, that a person whom his own countrymen put to death in so dreadful a manner, should be the Saviour of the world. We still preach "Christ crucified," assured that "he is the power of God, and the wisdom of God," to all who believe. We trust that soon, even here, many such may be found. When the truth commends itself to the understanding, and appears ready to take possession of the heart, the obstacles to the profession of it are very great. The striking description which Gibbon gives of the difficulties with which the primitive Chris-

tians had to contend, and which is a sufficient reply to most of his own virulent insinuations against Christianity, surely applies to the difficulties now encountered in a heathen city like this. "The religion of the nations was not merely a speculative doctrine professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society." With the applicableness of the whole succeeding passage to the actual difficulties met here, I have of late been much struck. Still we cannot despair, till we forget all the past achievements of the Truth—till we lose sight of its wonderful provisions for the recovery of our race—till we distrust the power and faithfulness of our covenant God. When I sat constantly in the house, doing very little besides studying the language, I often felt discouraged and depressed at our prospects. But now, when I see the people listening to the word of the living God, and when I consider its glorious adaptation to them, as well as to every other branch of the human family—when I remember the promised descent of the Spirit—I can already in anticipation see their temples abandoned, their idolatrous practices forsaken, and thousands crowding under the blessed reign of Jesus May we be enabled to pray and labour! No ordinary degree of either will suffice; and God may even in our day give us to witness sights which will fill our hearts with joy, and our tongues with praise.

CAFFRE MISSION.—STATION AT BLINKWATER.

(Extracts of a letter from Rev. H. Calderwood, August 28, 1840.)

Erection of a place of worship.

About two months ago we completed a substantial Chapel, to be used also as a school-room. It is seated for 350, and when crowded will contain upwards of 400 persons. With the exception of the labour of three soldiers, whom Col. G—— very kindly permitted me to engage to build the walls, the work is all that of natives under my own immediate and constant superintendence. A good deal of the work was done by Caffres alone.

Preaching to Hottentots and Caffres.

We meet twice for public worship, besides the morning service at sunrise, every Sabbath. One service is in Caffre, the other in Dutch. Nearly a third of the audience are Hottentots, who understand Dutch only. I have preached for more than a twelvemonth in this language, and can now do so with some comfort. For the last five months I have preached in the Caffre language, and the people appear to understand me. I preached in Caffre about ten months after our first lesson in it. Much of that time was necessarily taken up with other work, so that the language is not to be considered a very formidable thing. To acquire it perfectly must be very difficult, perhaps impossible for an European. But there is no excuse for a Missionary remaining very long without such a knowledge of it as to be able to unfold to the people the unsearchable riches of Christ. If I may so speak, it is a great luxury when preaching, to be able to speak to your hearers in their own tongue. Without this the people cannot consider you as entirely identified with them. You may give much knowledge through a good interpreter, but you cannot easily give a people your heart in this way. The thoughts do not come to the people warm from the heart, but have to pass through a cooling medium; and sometimes, nay, very often, undergo a serious process of adulteration.

Attendance of the natives on public worship.

The average number of our Sabbath congregation is 360, but we have frequently upwards of 400 attentive hearers of the word of life. We have had lately an unusual number of the red painted Caffres, who previously refused to attend any place of worship. Sometimes in a season of drought the more careless of the Caffres come to hear the word, thinking it will procure them rain. It is very dry now, and it may be some are in pursuit of rain. May the Lord send upon their souls the rain of his Spirit, for they are very dry. The attendance has much increased since we got a place of worship.

Local Missionary efforts.

An Auxiliary Missionary Society was formed amongst us about two months ago, and considering our circumstances, we have great reason to thank God and take courage. I am not aware that any regularly formed Missionary Society, having stated meetings, &c., has yet been attempted in Caffreland. I have, however, felt desirous of making the attempt. I do not know that we should be better prepared by waiting a few years. We have begun to hold regular monthly meetings, when the money is collected, and Mis-

sionary intelligence communicated. I find that this proves an excellent method of preaching the Gospel, and of enlightening the understanding, and opening the hearts of the Caffres. It brings before them one of the most lovely and commanding features of the Gospel. It gives them a practical exhibition of the power of the Cross, and this they can understand. We thus convert all who are helping the great cause in any way, whether at home or abroad, into one vast host of Missionaries, whose sound and practical preaching will, by the blessing of God, tell powerfully upon the minds of the heathen. Even in a temporal point of view, to place such a people as the Caffres in the attitude of donors, is a decided step in civilization. Nothing will try them more than having to give. We can perceive that even a partial opening of the mind, by the light of the Gospel, weakens the power of that all-absorbing principle of selfishness which is one of the most prominent, and certainly one of the most unlovely, features of human nature.

A very few of the Hottentots are able and willing to give a little, and a number of the Caffres are also willing to contribute. It is very little, indeed, they have it in their power to give. A few penny-pieces, and now and then a sixpence or shilling, is generally the amount of their wealth in money. At our first monthly meeting we received 1*l.* 9*s.* 7½*d.*, including the monthly subscriptions of our own family. Of this we had 10*s.* in penny pieces and farthings. We shall not always get so much; but the principle is a great and a good one. The feeling manifested was very encouraging. I explained to them what Christians do in England for the spread of the Gospel, and why they do it. I told them I gave a sum for myself—my wife a similar sum—we gave a sum for our child, and something for each of our servants if they desired to give and had it not. This was quite understood, and several Caffre mothers came with their infants in their arms to present a doubletjie, (three farthings,) for them. Special care was taken to inform them that none should give who felt no desire to send the word of God into all the world. One woman wept before all the people, because I refused to take her penny until she understood better the reason why it was given. Another when asked why she gave, showed more candour than is generally manifested in England on such occasions, by replying, "because others do so." Her donation was refused until she could give a more satisfactory answer. This evidently made a good impression on the people. Many of them said, "Our hearts agree to give, that the word of God may go up and down in the whole earth." These are not yet members of the church, but respecting some of them I have hope.

Native Evangelist.

A native assistant itinerates regularly among his countrymen, and he is much respected. Like all the native agents yet employed in Caffreland, his attainments are extremely limited; but I consider him one of the most favourable specimens. He is a man of strong good sense, and says at times striking things. He possesses more firmness and faithfulness than Caffres generally. I trust he will improve in his acquirements. I shall give you here a translation of a part of his prayer at our evening service a few weeks ago. Umhala, the present head of the Slambie tribe, visited Macomo lately on a case of some interest. He came to me one evening "to borrow a house" to sleep in. I said I should try what I could do for him, but informed him that all who come here must attend to hear the word of God. Umhala is a very superior man in intellect, but is opposed to religion. He is, however, a complete courtier in his way, and very readily agreed to my recommendation about hearing the word of God. Rai, the assistant, engaged in prayer; and the following is a part of what he said. It is too much, perhaps, in the preaching style; but it brought before the mind of a powerful and intelligent Chief, striking truth which deeply concerned him.

"Great God, open the eyes of the Chiefs. The people complained that Gaika stood in their way, and did not receive the word of God for himself; thou tookest him out of the way, that the people might have no excuse. The people complained that Hintza stood in their way, by not receiving the word of God; thou tookest him out of the way, that the people might have no excuse. The people complained that Slambie stood in their way, and was a hinderance—he did not receive the word of God; thou tookest him out of the way. They are removed, they are dead, that the people may have no excuse—that they may have no hinderance. Therefore open the eyes of the Chiefs to their own interests, and help them to receive in their hearts the word of life."

Vicissitudes of Missionary experience.

During the past year we have had our full share both of the joys and the sorrows of a Missionary life. We have sometimes been cast down, but never destroyed. More than once have we hung our harps on the willows, when we remembered Zion. But we have also been frequently enabled to sing "the Lord's song," though in a strange land. Sometimes things have appeared to be in entire confusion, but God has always brought order out of that confusion. We

have sometimes sat in darkness, but God has invariably been "light about us." We have seen much of the faithfulness and mercy of our God during the past year; and I trust we now feel more desirous than ever of making the testimonies of the Lord our inheritance. A Missionary life is now entirely stripped of its extrinsic charms to us. The heathen appear less lovely or inviting than at a distance. But I trust that my dear partner and myself can say with truth, that we have a much stronger desire than ever to seek the salvation of men.

ORDINATION OF MR. SOLOMON AT CAPE TOWN.

In Union Chapel, Cape Town, on Wednesday evening, Oct. 21, Mr. Edward Solomon was ordained as a Missionary, in the presence of the church and congregation assembling in that place. The ministers who took a part in this solemn and impressive ceremony were, the Rev. Dr. Philip, the Rev. Messrs. Barker and Vogelgezang, of the London Missionary Society; the Rev. Mr. Pehmuller, Superintendent of the Berlin Missionary Society's Missions in South Africa; the Rev. Mr. Bisseux, of the Paris Mission; the Rev. Mr. Cummings, of the Glasgow Mission; and the Rev. Mr. Beck, of the South African Mission.

Mr. Barker delivered a clear Scriptural discourse on the nature of Ordination, or setting apart to the ministry; and Mr. Beck set before the assembly, with much force, the importance and value to the human race, of Missionary labour. Mr. Pehmuller requested the candidate for ordination to state his principles, and his views of the Christian faith—the means by which he had been led to discover and adopt them—and his reasons for desiring to be commissioned to proclaim them as a preacher of the word.

To these questions Mr. Solomon gave in reply a succinct but remarkably clear compendium of faith and doctrine, with a brief account of his inquiries and studies, and of the manner in which he had become impressed with a sense of obligation to make known to others the truths which had captivated his own mind and heart.

In an eloquent and affectionate address, Dr. Philip, after he had offered the ordination prayer, reminded him of the awful responsibilities of the office that had been conferred upon him—of the difficulties he would have to encounter—of the labours he must undergo—of the account he would have to give to the Great Shepherd and Bishop of souls—and of the only source from which strength sufficient for these things can be derived.

The whole service was amongst the most solemn and impressive that we have ever witnessed. — *S. A. Commercial Advertiser.*

DEATH OF REV. JOHN REID AT BELLARY.

Scarcely had the friends of the Society been informed of the death of Mr. Piffard, in the Bengal Presidency, when the sorrowful intelligence reached the Directors of the death of the Rev. John Reid, at Bellary, in the South of India. Tidings more afflictive it were not possible for the Directors to receive from any part of the wide field of the Society's foreign operations, nor could they be called to perform a more painful duty than that of communicating them to the friends of Missions in this country. Never has a more devoted servant of the Redeemer —more faithful, more laborious, or more efficient—fallen in the high places of the field, than the beloved brother whose death we are now called to place on record. There can be but one feeling respecting the departed Missionary, among all who ever knew his worth or heard of his labours—a feeling of the deepest sorrow for his early removal, blended with a holy joy at the thought of his abundant entrance into the rest and blessedness of heaven. He has been taken at a time when the churches, to all appearance, most needed his services in prosecuting the work of the Lord in India, and when no other can be found suited in all respects to fill his place. A dispensation at once so solemn, so affecting, and so inscrutable, demands the profoundest submission to the will of Him whose ways are a great deep, and the strongest exercise of faith in that wisdom and love by which He maketh all things eventually to work together for good. The Directors renew their assurances of kindest sympathy and condolence with the numerous relatives of their departed brother, and they are persuaded that the feelings they cherish towards his respected family on this occasion will be deeply and universally participated.

Writing from Bangalore, on the 22nd of January, Mr. Crisp thus announces the mournful event:—

"Our dear devoted brother Reid is removed beyond the reach of all our cares and efforts for his relief. Under the influence of his disorder, our holy and beloved friend sunk gradually away, till, on the 8th of

January, his numbered days on earth were completed, and the Lord, whom with so much delight he had served and glorified in the church below, released him from the infirmities of mortality, and called him away to nobler services, higher honours, and uninterrupted joys. Who can help exclaiming, 'Blessed is that servant whom his Lord when he cometh shall find so doing.' The removal of such a labourer is a heavy bereavement to those who remain in the work. Few and feeble-handed we are indeed! May we feel it to be a call to increased diligence, and more habitual anticipation of our final reward!"

Mr. Taylor, of Belgaum, also, who witnessed and consoled the last moments of our lamented friend, and took charge of the station on his decease, in communicating this sad intelligence, observes :—

"It has pleased our heavenly Father, in his infinitely wise but mysterious providence, to remove from his work on earth to his rest in heaven, our much beloved and deservedly esteemed brother, the Rev. John Reid, A.M., of this Mission, where he had for a period of eleven years prosecuted his labours of love with great prudence and zeal, and with unabated energy and perseverance, even to the last day of his mortal career. This melancholy event took place on the morning of the 8th of January, in the 35th year of his age, after considerable and protracted indisposition. He has finished his course, his work is ended, he has entered into his rest, and is now enjoying the rich reward of his labours in the holy and happy society of heaven, and in the presence of his Saviour and his God.

"While however we have abundant cause to rejoice when we contemplate the happy exchange he has made, and have reason, therefore, to praise and adore our heavenly Father for the favour shown and honour conferred upon our dear departed brother; and while we can say and feel with reference to his happy and glorified spirit that "death is gain to him," we cannot but deplore his removal from us in the midst of his days and in the plenitude of his labours and usefulness. In contemplating his peculiar qualifications, his devotedness and zeal, and his great adaptation for the work to which he had given himself up, his time of life, and how ill he could be spared by either the Society or this Mission, and particularly at this juncture, we may be disposed to ask, Why was he thus so early taken away from his work? Wherefore such a termination to his most acceptable and valuable labours? But who are we thus to inquire or complain? God is infinitely wise. He knows best what to do and how to promote his own cause and glory. He is infinitely good, and all his dispensations will be made subservient to the advancement of his kingdom and glory in the world; and to the good of his people. It becomes us, therefore, however dark and mysterious his ways may appear, to "be still and know that He is God." Though his judgments are a great deep and his ways past finding out, and clouds and darkness are round about him; yet we must rest assured that righteousness and judgment are the habitation of his throne. He is righteous in all his ways, and just in all his works. The Lord can, and oh! may he be pleased speedily to raise up and qualify some one or more of his servants, and send them here to fill up the gap which has been made, and who may, if not singly yet unitedly, be adequate to supply his place."

DEATH OF REV. JOHN EVANS AT MALACCA.

OUR Mission on the frontiers of China has been suddenly deprived of one of its oldest members. The friends of the Society, in sympathy with the Directors, will be grieved to learn that the Rev. John Evans, of Malacca, is no more. It pleased the Lord to remove him in an equally painful and unexpected manner, on the 28th of last November. Early in the morning of that day, our lamented brother, while on a visit with Mr. Werth, a short distance from Malacca, was seized with malignant cholera; and, though every available effort was made to check the progress of the disorder, he died in less than five hours from its commencement. His afflicted widow, for whom, under these peculiarly distressing circumstances, the deepest sympathy and commiseration will be felt, left Malacca in the course of last year, on account of her impaired health, and is at present staying with her friends in this country.

ARRIVAL OF MRS. A. FYVIE FROM INDIA.

ON Thursday, February 25th, the widow of our lamented brother, the Rev. Alexander Fyvie, late of the Society's Mission at Surat, Western India, arrived in London, by the ship *Sarah*, after a safe and pleasant passage from Bombay. Mrs. Fyvie has since joined her children in Aberdeen.

ARRIVAL OF MR. BUYERS FROM INDIA.

On Saturday, the 13th of March, the Rev. Wm. Buyers, with Mrs. Buyers and family, arrived at Falmouth, from Benares, *via* Calcutta, in the ship *David Clark*, after a safe but tedious passage of six months.

SOUTH SEAS.—APPLICATION FROM REV. THOMAS HEATH.

Mr. Heath, who visited the New Hebrides and New Caledonia groups, in the early part of last year, has sent the following statement to the Directors, who cordially recommend it to the kind consideration of their friends throughout the country.

"For our station at Tanna, in the New Hebrides," says Mr. Heath, "we want a good supply of fish-hooks, and for New Caledonia a quantity of cheap red-coloured woollen, linen, or cotton cloths, to tear up into shreds: coarse red shirts would answer our purpose very well. Hatchets, knives, and beads, are greatly wanted at all the new stations which have been formed in these islands."

The Directors would readily undertake to convey to Mr. Heath any offerings of the description he mentions, which may be kindly committed to them for that purpose.

MISSIONARY MEETING OF SUNDAY SCHOOL TEACHERS.

A special Meeting of the Sunday-school Teachers, in connexion with the Congregations auxiliary to the London Missionary Society, was held at Finsbury Chapel, on Wednesday evening, March 17, T. Thompson, Esq., in the Chair. After prayer by the Rev. Edward Mannering, the meeting was addressed by the Rev. Dr. Morison, Rev. R. Moffat, Rev. Dr. Campbell, Rev. Alex. Fletcher, Rev. William Morton, and Rev. James Sherman. The following resolutions, having been proposed and seconded by the speakers, according to the order in which their names are placed, were unanimously adopted:—

1. "That this meeting representing the Sabbath-schools in connexion with the Congregations in London and its vicinity, auxiliary to the London Missionary Society, hereby presents to that Institution, its sacred and willing pledge to employ its increased and persevering efforts to promote among the children enjoying the advantages of those schools, an ardent and practical attachment to the glorious object of the Society's labours,—the salvation of the heathen world.
2. "That this meeting affectionately and earnestly commends the sacred cause of Christian Missions to the warm and stedfast regard of the Christian youth of all classes throughout our country, reminding them that the fathers and founders of our Missionary Institutions have bequeathed to them this solemn trust; and that Divine Providence is at the present moment presenting enlarged facilities and solemn claims for increasing labours in this hallowed service.
3. "That this meeting humbly and gratefully records its deep sense of the Divine mercy which has accompanied the labours of the London Missionary Society, in every department of its various labours, but especially rejoices that the Christian education of the rising age has been an object of affectionate solicitude, and successful effort, in every field of its extended exertions."

SPECIAL MEETINGS ON BEHALF OF THE SOCIETY IN THE COUNTRY.

On the 23rd of February, a special meeting of the friends of the Society was held in the Rev. J. Owen's chapel, Bath, to consider the best measures to be adopted for sustaining the efforts recently made in the metropolis, towards relieving the Society of its present exigency, and augmenting its permanent income. The Chair was taken by Wm. Hunt, Esq., mayor of Bath. After prayer by the Rev. J. J. Richards, the meeting was addressed successively by Rev. J. J. Freeman (as a deputation from the Parent Institution,) Rev. J. J. Richards, Rev. J. Owen, and Capt. Stuart, and the following resolution was unanimously adopted:

"That this meeting, while it expresses its unshaken attachment to the London Missionary Society, and continued confidence in the prudence and integrity of its Directors and Officers, engages to make all the additional efforts in its power to meet the increasing demands presented on their energies by the interesting

communications to which they have listened."

The thanks of the meeting were voted to the Chairman, and the proceedings terminated.—Similar meetings have been recently held at Manchester, Liverpool, and Birmingham.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840.—Tahiti, Rev. C. Wilson, May 25. Rev. T. Heath, Sept. 22. Rev. T. Joseph, May 20, Dec. 22. Mr. Pritchard, Sept. 24. Rev. John Rodgerson, Sept. 23. Rev. G. Drummond, Sept. 23. Rev. C. G. Stevens, Sept. 22. Mr. Johnston, Sept. 22. Eimeo, Rev. W. Howe, May 22, Sept. 24. Rev. A. Simpson, May 17, May 22, Sept. 24. Rarotonga, Rev. A. Buzacott, May 23. Marquesas, Rev. R. Thomson, April 16. Savaii, Rev. A. Macdonald, April 2. Sydney, Rev. Dr. Ross, Aug. 15, Sept. 30, Oct 9. Rev. G. Drummond, Aug. 8. Rev. T. Heath, Aug. 5. Rev. H. Nott, July 25.

ULTRA GANGES, 1839-40.—Macao, Dr. Hobson, July 4, Nov. 9. Rev. W. C. Milne, March 9, June 18, July 3, July 28, Aug. 15. Dr. Lockhart, July 13, Aug. 3. Messrs. Lockhart, Milne, and Hobson, Aug. 31. Malacca, Rev. J. Legge, May 12, Oct. 23, Oct. 21, Nov. 3, Nov. 20. Rev. H. C. Werth, July 3, Sept. 30, Nov. 2, Nov. 5. Pinang, Rev. A. Stronach, Aug 1. Rev. T. Beighton, Aug. 8, Aug. 20, Sept. 1, Sept. 20. Rev. Messrs. Beighton and Stronach, Sept. 26. Singapore, Rev. Messrs. Stronach and Keasbury, Sept. 1. Rev. J. Stronach, Sept. 10. Rev. B. P. Keasbury, Sept. 16. Batavia, Rev. W. H. Medhurst, July 15, July 28, Aug. 1, Aug. 31, Oct. 30. Mr. W. Young, jun., July 6.

EAST INDIES, 1840-41.—Calcutta, Rev. G. Gogerly, Oct. 15, Oct. 16, Nov. 16, Dec. 16. Rev. A. F. Lacroix, Oct. 12. Rev. Dr. Roer, Sept. 23. Rev. T. Boaz, Dec. 23. Berhampore, Rev. W. Glen, Nov. 14. Benares, Rev. J. A. Shurman, Nov. 11, Dec. 16. Rev. J. Kennedy, Dec. 21. Surat, Rev. W. Clarkson, Oct. 26. Rev. W. Flower, Dec. 25. Rev. W. Fyvie, Jan. 22. Bombay, Rev. W. Fyvie, Oct. 26. Rev. C. Miller, Dec. 29. Vizagapatam, Rev. J. Hay, Nov. 17. Cuddapah, Rev. W. Howell, June 30, Sept. 10, Dec. 16. Walajapettah, Rev. J. Bilderbeck, Nov. 16, Dec. 8, Dec. 22. Belgaum, Rev. W. Beynon, Dec. 26. Bangalore, Rev. J. Hands, Oct. 17. Rev. E. Crisp, Nov. 12, Dec. 19, Dec. 23, Jan. 22. Rev. J. Sewell, Dec. 31, Jan. 20. Salem, Rev. Messrs. Walton and Lechler, Nov. 18, Dec. 31. Combaconum, Rev. J. E. Nimmo, July 21. Coimbatoor, Rev. J. Hands, Nov. 13. Quilon, Rev. Messrs. Mault and Thompson, Sept. 17. Mr. Ramsey, Nov. 14. Neyoor, Rev. Messrs. Mead and Abbs, Dec. 15. Rev. J. Abbs, Dec. 26.

RUSSIAN EMPIRE, 1840-41.—St. Petersburgh, Rev. T. S. Ellerby, Dec. 12, Dec. 27. Jan. 26. Khodon, Rev. E. Stallybrass, Oct. 19. Ona, Rev. Messrs. Swan and Stallybrass, Nov. 23.

SOUTH AFRICA, 1840-41.—Cape Town, Rev. Dr. Philip, Oct. 23, Oct. 26. Mrs. Philip, Nov. 3. Rev. D. Johns, Nov. 3. Tulbagh, Rev. A. Vos, Nov. 11. Caledon Institution, Rev. H. Helm, Nov. 2. Pacaltsdorp, Mr. T. Hood, Sept. 13. Rev. W. Anderson, Nov. 7. Dec. 4. Dysal's Kraal, Rev. J. Melvill, Sept. 29. Port Elizabeth, Rev. A. Robson, Dec. 3. Graaff-Reinet, Rev. A. Van Lingen, Nov. 26. Kat River, Rev. J. Read, sen., July 23. Rev. J. Read, jun. Nov. 3. Caffreland, Rev. R. Birt, Aug. 20. Rev. J. Brownlee, July 2, Aug. 6, Oct. 5. Rev. F. G. Kayser, Oct. 7. Rev. H. Calderwood, Aug. 28. Griqua Town, Rev. H. Helmore, July 17. Messrs. Wright and Hughes, Sept. 20, Oct. 7. Rev. J. Hughes, Oct. 15. Rev. P. Wright, Oct. 16, Sept. 25. Lattakoo, Mr. Edwards, Sept. 1.

AFRICAN ISLANDS, 1840-41.—Mauritius, Port Louis, Rev. D. Jones, Oct. 29. Messrs. Jones and Baker, Oct. 17.

WEST INDIES, 1840-41.—Demerara, Rev. J. Scott, Oct. 8, Oct. 29. Rev. C. Rattray, Oct. 13, Nov. 13, Jan. 20, Jan. 21. Rev. Messrs. Watt and Rattray, Nov. 21, Jan. 9, Jan. 15. Rev. T. Henderson, Jan. 20. Berbice, Rev. E. Davies, Oct. 20. Rev. J. Roome, Nov. 17. Rev. S. Haywood, Dec. 11, Jan. 5. Rev. J. Waddington, Nov. 26, Jan. 5. Rev. E. Davies, Dec. 5. Rev. D. Kenyon, Jan. 14. Jamaica, Rev. W. G. Barrett, Oct. 19, Oct. 28, Nov. 10, Nov. 21, Dec. 21. Rev. B. Franklin, Oct. 30. Mr. W. Hillyer, Dec. 18. Rev. W. Alloway, Dec. 28. Rev. R. Jones, Nov. 12, Dec. 9, Dec. 23, Jan. 18. Kingston, Rev. G. Wilkinson, Oct. 29, Nov. 26, Jan. 19. Messrs. Dickson, Clark, Holland, and Hodges, Dec. 31. Rev. J. H. Clark, Jan. 19.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of January, 1841, inclusive.

	£	s.	d.
Rev. A. Brandram	2	2	0
A Friend, by S. C.	5	0	0
A thank-offering, though but a trifle	0	3	0
Mrs. Herne, fourpenny pieces saved	1	10	0
A Friend	0	5	0
A Widow's Mite, for the Protestant Mission in France	1	5	0
Mr. W. Brookman	0	10	0
Rev. Dr. Steinkopff	5	0	0
B. Smith, Esq	15	0	0
Mr. G. Russell	3	0	0
Mr. T. Martin	13	0	0
A little Girl, saved in farthings	0	3	2
Mrs. Joseph Carter	11	1	0
W. Struthers, Esq	10	10	0
T.M. Coombs, Esq., for the rescue of the Malagash	10	0	0
Albion Chapel, J. Brand, Esq.	20	0	0
Stoke Newington Auxiliary, on account	20	0	0
Surrey Chapel, on account	157	3	6
Berkshire.			
Maidenhead (D.)	20	0	0
Cambridgeshire.			
Aux. Soc., per R. Haylock, Esq.			
Bassingbourn	46	11	10
For Williams's Family	2	15	0
Eversden	4	10	0
Barrington	2	11	4
Cambridge	59	6	11
For Chinese Mission	5	3	6
Melborn	58	10	6
For Native School	10	0	0
For Widows' and Orphans' Fund	4	9	6
Royston Old Meeting	58	17	3
For Infant Schools in the South Seas	5	0	0
Royston New Meeting	28	5	1
For Infant Schools in the South Seas	5	0	0
Royston British School	0	7	4
Chishill	13	2	2
Public Meeting of the Royston District	24	4	2
Duxford	25	5	4
Foulmire and Triploe	12	0	0
Linton	25	0	0
Little Shelford	25	17	3
Less exps. 18*l.* 11*s.* 8*d.*	398	5	6
Cheshire.			
Anonymous, for Female Education in China	10	0	0
Middlewich, Queen-street Chapel	63	3	0
"New Year's Offering"	24	0	0
87*l.* 3*s.* 0*d.*			
Northwich, a Lady, per Rev. W. Lamb, for the Malagash Refugees	5	0	0
Legacy of W. Colley, Esq. late of Churton Heath,			

	£	s.	d.
per Mr. S. Ralphs, less duty	90	0	0
Woodside, per Miss Ellis, for the native girl "Annie," at Neyoor ...	2	5	0
Aux. Soc. per J. Baynard, Esq.—			
Bodmin	8	1	6
Falmouth	53	9	3
For Schools in India	10	3	6
For West India Schs.	2	15	0
For Sch. at Nagercoil	5	0	0
For Mr. Hillier's Sch. Jamaica	3	14	0
Grampound	5	10	0
Helford	2	6	0
Launceston	36	12	4
For Madagascar	5	0	0
Mevagissey	7	13	0
For Chinese Mission	1	4	6
For the Malagash Refugees	0	11	0
Penzance	60	0	11
For Chinese Mission	1	1	0
For Native Schools	1	11	0
For Nat. Tea. John Foxell	10	0	0
Penryn	28	3	6
St. Agnes	6	2	0
St. Columbe	15	5	5
St. Ives	8	1	6
Truro	60	13	2
Leskard	1	8	6
Looe	2	6	9
Redruth	1	1	0
St. Austel	4	0	0
Less exps. 12*l.* 2*s.* 10*d.**	332	15	0

* Including 318*l.* 8*s.* 6*d.* acknowledged in Feb.

	£	s.	d.
Cumberland.			
Alston, T. Dickinson, Esq.	5	0	0
Derbyshire.			
Aux. Soc. per Mr. A. N. Harrison—			
Ashborne	20	0	0
Alfreton	4	6	6
Rev. J. Bincliff	400	0	0
Barrow and Repton	21	18	9
For Wid. & Or. Fund	1	17	1
Bakewell	10	6	0
For Chinese Type	1	4	0
Belper and Heage	97	10	6
For Williams's Fam.	8	2	6
For Nat. Girl Mercy Hunt	2	0	0
Chesterfield	30	8	3
Derby	139	15	11
For Building Chapels	20	0	0
Ilkeston	7	0	0
Matlock, Bath	20	3	4
Melbourne	7	1	10
Middleton	11	6	10
Marlpool	3	5	6
Riddings	8	9	9
Wirksworth	12	5	8
Less exps. 20*l.* 16*s.* 3*d.**	806	5	8

* 721*l.* 13*s.* 3*d.* of this sum previously acknowledged.

	£	s.	d.
Devonshire.			
Uffculm	14	10	9
Dartmouth	32	7	6
For Malagash	1	0	0
33*l.* 7*s.*			
Ilfracombe. Mr. Blythe	5	0	0
Newton Abbot	13	9	13
Exeter, per Rev. J. Bristow, on account	95	0	0
Essex.			
Loughton, Miss Wright, per Rev. S. Brawn	0	10	0
Hampshire.			
Southampton	160	2	0
For Schools at Surat	10	0	0
For Berhampore Orph. Asylum	12	0	0
For Mr. and Mrs. Barrett's Schs. Jamaica	5	0	0
Less exps. 3*l.* 5*s.*	183	17	0
Huntingdonshire.			
St. Neots	27	5	0
For Nat. Girls, S. Morell and E. Muscutt	5	0	0
For Nat. Tea. E. Muscutt	10	0	0
42*l.* 5*s.*			
Kent.			
Herne Bay, Rev. W. C. Loveless (A.)	3	3	0
A Friend, by ditto	5	0	0
Lancashire.			
Liverpool, S. and M. R. per Rev. J. Arundel	5	0	0
Leicestershire.			
Castle Donnington, Rev. J. Buckpitt	2	2	0
Bardon Park, Mrs. J. Hood, for the Nat. Girl, M. Randolph	3	0	0
Lincolnshire.			
Sleaford	12	17	3
Monmouthshire.			
Blaenafon, Cong. Ch.	4	2	9
Monmouth, Mrs. Hales	5	0	0
Norfolk.			
Lynn	40	0	0
Northamptonshire.			
Association of Indept. Ministers—			
Ashley and Wilbarston	9	0	6
Creaton	12	5	8
Crick	7	13	9
For Nat. Boy at Berhampore, J. Clement	3	0	0
Daventry	12	13	4
Kettering	27	10	10
Kilsby	6	6	0
Long Buckby	[illegible]	5	11
For N. Tea. D. Griffiths	12	0	0
Market Harborough	41	17	1
Northampton—			
Castle-hill	7	14	6
King's-street	13	0	0
Commercial-street	30	0	0
Old	12	17	5
Rothwell	27	7	5
For Nat. Girl at Berhampore, S.C. Scott	3	0	0
Weedon and Floore	12	0	0
Welsford	28	0	0
Wellingborough—			
West-end	18	0	0
Cheese lane	20	0	11
Salem	28	7	8
Annual Meeting	10	19	0
For Mrs. Mault's Sch.	5	0	0
Yelvertoft	16	14	7
Swinford	2	12	5
*	388	7	0

*18*l.* of this sum previouly acknowledged.

	£	s.	d.
Northampton, Legacy of late Mrs. Anne Lampson, per Rev. E. Brown, less duty	360	0	0
Peterborough	24	19	11
Oxfordshire.			
Henley-on-Thames, E. F. Maitland, Esq.	5	5	0
Miss Maitland	10	0	0
Oxford, on account	40	0	0
Shropshire.			
Tilstock, A Friend, by Rev. W. Renton	10	0	0
Somersetshire.			
Bristol, S. M. B.	25	0	0
Bridge-street, Rev. H. I. Roper. (*Paid through the Bristol Auxiliary.*)			
Collected by—			
Mrs. Barber	7	0	3
Miss Bartlett	3	0	0
Miss Bittle	1	14	6
Miss Copping	2	3	4
Mrs. Dix	1	1	0
Miss Ellison	5	0	0
Miss Edwards	1	10	8
Miss Frost	1	1	8
Miss Green	1	1	8
Mrs. Glayne	1	19	0
Mrs. Gibson	2	2	3
Miss Harries	1	15	7
Mrs. Lasbury	6	16	2
Mrs. May	8	8	0
Miss Martin	1	2	2
Miss Morgan	4	11	1
Miss Mitton	3	3	4
Miss Newell	7	4	7
Mrs. C. Price	5	6	3
Miss E. Price	6	10	6
Miss A. Price	6	11	1
Miss C. R. Price	6	6	6
Miss R. Price	4	15	0
Miss Parker	3	2	10
Miss Prosser	1	16	7
Mrs. Roper	6	13	6
Miss Russell	5	8	0
Miss S. Roe	2	1	2
Miss Sanders	4	5	0
Miss Stevens	3	5	0
Miss Turner	8	4	0
Miss Trite	3	1	0
Mrs. Thomas	3	7	5
Miss Thomas	1	11	8
Miss S. Thomas	1	5	0
Mrs. Virgent	1	0	1
Miss Williams	4	12	1
Miss Weaver	10	11	2
Mrs. Weaver	40	0	0
Annual Meeting	5	8	6
Sunday School	2	0	11
Missionary Boxes of—			
Mrs. Lee	1	3	6
Mrs Ingram	1	3	5
Mrs. Brittain	1	0	0
Miss Smith	1	11	0
Miss Parker	0	15	6
Mrs. Floyd	0	14	4
Master Garraway	0	12	0
Sums under 10*s.*	2	1	1
Collected after Sermon by Rev. James Stratten	269	12	6
Less exps. 6*l.* 15*s.* 6*d.*	410	0	6
Yeovil	50	0	7
South Cheriton	3	0	0
Bradford	1	0	8
Less exps. 2*l.* 19*s.* 6*d.*	51	1	9
South Petherton	24	16	0
Wellington	38	16	4
For Wid. and Or. Fund	1	0	0
For Africa	1	0	0
40*l.* 16*s.* 4*d.*			
Staffordshire.			
Leek	30	2	7
For Nat. Teach. James Ashton	10	0	0

£ s. d.

For Native Girl, Ann Ashton ... 3 0 0
For Wid. and Or. Fund ... 0 10 0
43*l.* 12*s.* 7*d.*

Suffolk.

Stowmarket ... 4 5 6

Warwickshire.

Birmingham, B. ... 1 1 0
For Nat. Tea. H. Philips ... 10 0 0
South Staffordshire Branch—
Brewood and Wheaton Aston ... 23 18 0
Armitage ... 21 1 0
Burton on Trent ... 40 7 11
Gornall ... 13 3 6
Handsworth ... 23 0 0
For Orphan School, Bellary ... 10 0 0
For Native Teacher, J. Austin ... 10 0 0
For William's Family ... 2 0 0
Cannock ... 5 0 0
Uttoxeter ... 40 17 6
189*l.* 7*s.* 11*d.*

Walsall, A Friend ... 15 0 0
For a Boy in the Berhampore Or. School ... 5 0 0
20*l.*

Wiltshire.

Melksham, Mrs. Finch ... 10 0 0
Per Rev. G. Forward—
Maiden Bradley ... 1 1 0
Horningsham ... 1 2 0

Yorkshire.

West Riding Auxiliary, per W. Stancliffe, Esq.—
Airedale College ... 12 11 0
Ditto Chapel ... 16 2 0
Idle, (1839) ... 7 15 0
Ditto, (1840) ... 5 5 0
41*l.* 13*s.*

Wakefield, Zion Chapel —A New-Year's Offering ... 67 0 0
Miss Morris's School For Children at Cradock ... 1 0 0
For Female School, Pinang ... 1 0 0
71*l.*

Bridlington, L. for a Native Girl, Lætitia Potter ... 2 10 0

Middlesborough ... 6 13 0
Huddersfield. W. O. ... 5 0 0
Hull, Mr. J. G. Kidd ... 10 0 0

WALES.

Wrexham Auxiliary—
Pen-y-bryn ... 29 19 10
Chester Street ... 15 6 2
Welsh Calvinistic Methodists ... 7 9 1
Missionary Breakfast ... 2 10 0
Public Meeting ... 7 17 2
Less exps. 3*l.* 5*s.* 59 17 3

Swansea—
Countess's Chapel ... 42 0 0
Castle Street ditto ... 32 0 0
St. John's Church, after Sermon by Rev. H. W. Jones ... 4 10 6
J. H. Vivian, Esq. ... 2 2 0
Public Meeting, Trinity Chapel ... 9 0 0
Rev. Mr. Philips ... 1 0 0
Public Breakfast ... 11 0 0
Less exps. 1*l.* 15*s.* 9*d.* 99 16 9

Pembroke, Mr. J. B. E. Soden, R.N., & Family ... 2 12 0
Anglesea, Calvinistic Methodists ... 110 0 0
Legacy under the will of Mrs. Margaret Jones, late of Menai Bridge ... 5 0 0
Welchpool, per Mr. G. Jones ... 17 11 0
Cardigan, Hope Chapel ... 33 11 1

SCOTLAND.

Per Rev. A. Lind—
Whitehill Y. M. Society ... 1 10 0
For Fem. Education ... 6 0 0
For the Malagash ... 2 0 0
For the Tahiti Case ... 2 0 0
11*l.* 10*s.*

Strichen, Legacy of late Mr. A. Scott ... 41 17 8
Glasgow, Anonymous, a Bank note ... 100 0 0
Montrose, Indept. Chapel ... 8 0 0
Musselburgh, Miss Gillies ... 10 0 0
Per Rev. J. Watson—
For Williams's Family ... 3 0 0
Collections by Rev. W.

P. Lyon—
Gatehouse Seces. Ch. ... 1 0 0
Collec. by Miss Purdie ... 1 17 7
Creetown Seces. Ch. ... 4 4 4
Garlieston Indep. Ch. ... 3 5 0
Wigton Seces. Church ... 7 8 0
Half penny a week Society ... 2 12 0
Newton Stewart Relief Church ... 1 0 0
Whithorn Reformed Pres. Church ... 1 14 6
Port William, Rev. Mr. Dunlop's ... 0 6 9
Glenluce Seces. Ch. ... 2 1 0
Stranraer First Sec. Ch. ... 4 11 9
Sabbath Sch. for Erromanga ... 1 8 3
Second Seces. Ch. ... 4 0 0
Ditto Miss. Society ... 3 0 0
Relief Church ... 4 0 0
Missionary Society ... 3 10 0
Pub. Meeting, Relief Church ... 4 2 0
Less exps. 1*l.* 3*s.* 6*d.* 48 17 8

Dumfries—
Rev. R. Machray's ... 30 3 9
For Native Boy, John Samson ... 3 0 0
For Schls. at Benares ... 1 0 0
Rev. W. Dunlop's ... 8 0 0
Rev. Messrs. Clyde and Scott's Chapel, Public Meeting ... 1 12 4
Donations ... 1 6 6
Glenae, Collection ... 4 3 0
For Williams's Family ... 7 17 6
Less exps. 1*l.* 1*s.* 51 2 1

IRELAND.

Cook's Town, For Native Teacher, W. Weir ... 10 0 0
Kildorrery, for the Malagasy Refugees—
Mrs. Bowen, sen. ... 1 0 0
Mr. & Mrs. H. Bowen ... 3 0 0
Master B. Bowen ... 0 3 0
G. Bulmer ... 0 2 6
4*l* 5*s.* 6*d.*

For the Widow and Family of the late Rev. John Williams.

J. Dalton, Esq. ... 2 2 0
Miss Covell ... 1 1 0
T. M. Coombs, Esq. ... 25 0 0
Messrs. Fletcher & Paine ... 5 5 0
Rev. Messrs. Hyatt and Friends, Shadwell ... 6 7 6
Rev. Wm. Spencer and Friends, Holloway ... 14 2 6
Bassingbourn, Sac. Col. ... 2 15 0
Stowmarket ... 12 5 11
Finborough ... 0 19 0
Handsworth, Sac. Coll. ... 2 0 0
Friends at Musselburgh, per Rev. J. Watson ... 3 0 0
Per Major Dalzell, Glenae House, Dumfries—
The Dowager Marchioness of Queensberry ... 1 0 0
Lady Christian Douglas ... 0 10 0
R. J. Douglas, Esq. ... 0 10 0
Mrs. Crichton, Friar's Carse ... 1 0 0
His Grace the Duke of Buccleugh & Queensberry ... 2 0 0
Hope Johnston, Esq., M. P. ... 1 0 0
Sir A. Johnston ... 1 0 0
A Friend ... 1 0 0
A. Murray, Esq., M. P. ... 1 0 0
Lieut.-Gen. Sharpe, M.P. ... 1 0 0
Sundries ... 4 7 6
11*l.* 7*s.* 6*d.*

Mr. G. Baxter, on account of the profits of his oil colour prints ... 55 0 0
Mrs. Wild, Guernsey ... 1 0 0
Friends at Bath, per Rev. J. Owen, additional ... 8 12 6

From the 1*st to the* 28*th of February* 1841 *inclusive.*

Anonymous, one week's pension from the East India Company ... 0 8 0
A Debtor to the Lord Jesus Christ ... 1 0 0
Mrs. Thackwell ... 10 0 0
G. Scrivens, Esq. ... 5 0 0
Anonymous, per W. Bateman, Esq. ... 10 0 0
G. Wigg, Esq. per ditto ... 10 10 0
Mrs. Broadley Wilson ... 5 0 0
Mr. T. Martin ... 10 0 0
G. B. Hart, Esq. ... 20 0 0
Ditto ... (A.) 5 5 0
Miss Bartlett ... 10 0 0
T. S. Cabell, Esq. ... 2 2 0
Ditto ... (A.) 1 1 0
D. C. Gardiner, Esq. ... 1 1 0
J. W. per Rev. Dr. Leifchild ... 100 0 0
Mr. G. Killett ... 0 10 0

	£	s.	d.
Peter O'B.	1	0	0
1 Chronicles xxix. 14	1	0	0
J. T. P.	10	0	0
D.	20	0	0
Fand, E. F. per Rev. G. Wright	5	0	0
Per Rev. Messrs. Johns and Freeman, on account of the fund for the rescue of the Malagasy	100	0	0
Ditto, on account of profit from the sale of the "Narratives"	150	0	0
Mrs. Moore, for the Malagasy	1	0	0
T. Challis, Esq. for do.	10	10	0
A Friend, for the Tahiti Case and Mrs. Williams	0	10	0
Albion Chapel, on account, J. Brand, Esq	20	0	0
Clapham Meeting Sunday-school, for Sch. in India	10	0	0
Clapton—			
J. Burnell, Esq.	10	0	0
G. Marten, Esq.	10	0	0
Holywell Mount—			
Rev. E. Mannering and Friends	100	0	0
Paddington Chapel—			
Sunday-school	10	0	0
Poultry Chapel—			
On account	205	15	0
Spa Fields, on account, T. Challis, Esq.	100	0	0
Stockwell Chapel—			
Special Collection	38	10	6
J. G. Stapelton, Esq.	10	0	0
Mrs. Stapelton	5	0	0
Rev. T. Jackson	10	0	0
Mr. Pledge	10	0	0
Mr. Hill	5	0	0
Mr. and Misses George	10	0	0
J. Pilcher, Esq.	5	0	0
A Friend, per do.	5	0	0
T. Gribble, Esq.	5	0	0
103*l.* 10*s.* 6*d.*			
Stoke Newington—			
On account	50	10	0
Tabernacle—			
Aux. Soc. on account	68	2	1
W. Bateman, Esq.	50	0	0
A Lady, by Rev. J. Campbell, D.D.	5	0	0
123*l.* 2*s.* 1*d.*			
Sion Chapel—			
Special Collection	29	1	10
From the inmates of the Asylum for the protection of Young Females, Lady Lake's Grove	1	0	0
Weigh House, on account—			
E. Burkitt, Esq.	5	5	0
J. Dawson, Esq.	10	10	0
E. Smith, Esq.	21	0	0
A Friend, per Rev. T. Binney	20	0	0
A. Curling, Esq.	30	0	0
86*l.* 15*s.*			
Islington—			
Union Chapel, per J. Trueman, Esq, on ac.	400	0	0
Joshua Wilson, Esq.	20	0	0
Rev. J. Yockney	10	0	0
R. Cunliffe, Esq.	50	0	0

	£	s.	d.
E. Goldsmith, Esq.	10	0	0
Mrs. Goldsmith	10	0	0
J. N. Warner, Esq.	10	0	0
Mr. and Mrs. Davidson	2	2	0
Miss Jennings	1	0	0
513*l.* 2*s.*			
Western Metropolitan District— Special Collections at the following places, viz. Chapel-st. Craven, Crown-street, Fetter-lane, Kensington, New-ct., Orange-street, Shepherd's Market, Tonbridge Chapel, Tottenham-court-rd. and Wells-street.	493	11	11
Paddington Chapel	261	0	0
Mrs. Heather's Missionary-box	0	6	5
Bedfordshire.			
Leighton Buzzard, X. Y. Z.	20	0	0
Roxton	42	19	7
For Mrs. Mault's School	2	5	0
For N. Tea. H. Winzar	10	0	0
For Wid. and Or. Fund	2	5	9
57*l.* 10*s.* 4*d.*			
Berkshire.			
Farringdon	21	12	9
Maidenhead, D.	20	0	0
Buckinghamshire.			
Wingrave and Aston Abbotts	19	0	0
Cambridgeshire.			
Royston, Children in the British School	1	3	0
Devonshire.			
Plymouth, &c. Aux. Soc.—			
Plymouth, Norley Chapel	106	4	5
For Wid. & Or. Fund	5	18	2
For the Malagash	0	10	0
For Williams's Family	0	18	6
Rehoboth Chapel	8	14	0
Batter-street Chapel	11	0	1
Devonport, Princes-street	46	8	11
Mount-street Chapel	21	11	10
Salem Chapel	4	7	0
Public Breakfast	41	8	1
Stonehouse Pub. Meet.	3	19	6
Cawsand Chapel	7	3	6
Torpoint do.	7	0	0
Less exps. 7*l.* 6*s.* 7*d.*	*260	17	5
* Including 180*l.* acknowledged in Dec.			
Ottery St. Mary—			
Extra Subscriptions towards the deficiency	19	17	10
Children in the Sunday-School, in reply to Mr. Thompson's appeal	1	2	2
21*l.*			
Exmouth, Anonymous	20	0	0
Topsham	4	1	0
Barnstaple, Mr. R. P. Clarke, for Neyoor	0	6	0
Heavitree, T. Jacomb, Esq.	20	0	0
Dorsetshire.			
Poole, Collected by Miss F. Green	6	0	0
Durham.			
Barnard Castle, Misses			

	£	s.	d.
Prattman	2	13	6
For the Malagash	2	0	0
4*l.* 13*s.* 6*d.*			
Durham, Mrs. Roberts	2	2	0
Essex.			
Aux. Soc. per W. Ridley, Esq.	512	17	5
Upton, Mr. Jabez Legg	5	0	0
Gloucestershire.			
Cheltenham, Rev. S. Martin, an offering of thanksgiving and dedication on the birth of his first-born child	5	0	0
Hampshire.			
Fordingbridge, extra collection towards the deficiency	12	8	6
Hertfordshire.			
Bushey	19	10	9
For Wid. and Or. Fund	2	0	10
21*l.* 11*s.* 7*d.*			
Isle of Wight.			
Brading, Rev. S. Burrows	1	4	0
Lancashire.			
East Aux. Soc. on ac.	500	0	0
Manchester—			
Isaac Crewdson, Esq.	50	0	0
Joseph Crewdson, Esq.	25	0	0
Anonymous, per ditto	5	0	0
80*l.*			
Liverpool, Great George-street Juv. Soc. for the Girls' School at Madras, under the superintendence of Mrs. Turnbull	55	4	6
Lincolnshire.			
Brigg	81	10	0
For Africa	1	10	0
86*l.*			
Kirton	20	2	0
Boston, Legacy of late Mr. J. Hobson	45	0	0
Spalding	10	12	6
Middlesex.			
Uxbridge, Congregational Church, Rev. W. Walford	22	0	0
Twickenham, Lady Shaw	10	0	0
Monmouthshire.			
Sirhowy	8	4	2
Northamptonshire.			
Eye, near Peterborough, a Friend, per Rev. T. Harrison	10	0	0
Oxfordshire.			
Henley-on-Thames, Produce of a lecture on Geography at the Town Hall, by the Rev. J. Bird	5	13	6
For Williams's Family	9	3	0
11*l.* 16*s.* 6*d.*			
Somersetshire.			
Aux. Soc. per J. Bunter, Esq. Treasurer—			
Taunton	100	8	1
Norton	8	11	0
Milverton	5	11	4
Bishop's Hull	5	0	0
Somerton	6	11	9
Broadway	5	10	1
Ilminster	19	8	2
Oakhill	6	5	0
Bruton	11	16	3
169*l.* 1*s.* 8*d.*			
Wells	15	10	0
Taunton, Mr. S. Pollard, per Rev. R. Knill	20	0	0

(*Further Contributions postponed till next Month.*)

W. Tyler, Printer, 5, Bolt court, London.

Rev.d James Scott,

Missionary, Demerara

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1841.

MEMOIR

THE LATE REV. JAMES HOWE,

OF HANOVER CHAPEL, BERBICE, BRITISH GUIANA.

> "O lost too soon—O lov'd too well
> Too dear for death—farewell! farewell
> One soothing solace yet is given,
> Thou'rt lost to earth, to live in heaven!
> Fond faith forbids us to deplore,
> For thou'rt not dead, but gone before."

The subject of the following memoir was born in Sheffield, on the 10th of February, 1803. His father, Mr. Geo. Howe, was engaged in the manufacturing of silver plate, to which business he brought up his son. At the age of seventeen his mind was impressed with a sense of sin and his need of a Saviour. He thus relates his early life and experience:—

It was not my privilege to enjoy the advantages of a religious education. My parents were regular in their attendance at the Established Church, to which place of worship they always conducted their children. I fear, however, that their anxiety for their children, in the early part of life, did not extend beyond the inculcation of moral principles and virtues. I can call to mind early convictions of the exceeding wickedness of filial disobedience, but fear these arose rather from a dread of parental displeasure, than from a work of grace on my mind. When about the age of seventeen, I was induced to attend a course of lectures on the Prodigal Son, delivered by the Rev. James Mather, of Sheffield. The Lord was graciously pleased to bles, the truths then delivered to the salvation of my immortal soul. I became the subject of the same remorse of conscience, desires, and resolutions, as was the Prodigal, when in the agony of his spirit he exclaimed, "I will arise and go to my Father," &c. From this moment, new thoughts, principles, and affections entered my soul. I now viewed sin in its proper light, as the transgression of a holy and righteous law; as an offence committed against an infinite and most benevolent Being, and as exposing me to his righteous displeasure. My convictions were of the most distressing character. In vain did I seek peace, until I was led to see that Christ was able and willing to save to the uttermost all that come unto God by him. In the midst of my sorrow for sin, I was suddenly deprived of my beloved father by death, he was my only surviving parent, and particularly endeared to me, as I had been the means of leading him to the Saviour. This dispensation of Providence, although deeply afflictive and mysterious, had a happy effect on my mind, inasmuch as I was

brought into a closer union with, and an entire dependence on the Lord Jesus Christ for salvation."

Having obtained joy and peace in believing, Mr. Howe afterwards joined the Christian church assembling in Howard-street Chapel, under the pastoral care of the Rev. James Mather. No sooner did he experience the power of vital religion, than he cherished a deep solicitude for the salvation of others. He not only entered with zeal on the labours of a Sabbath-school teacher, but took an active part in its superintendence, and subsequently was employed in preaching the gospel in the villages, and in doing good to the souls of men.

To honour Christ, (he writes,) is the supreme desire of my soul. . . . I long to proclaim to others that glorious gospel, the power and sweetness of which I have experienced on my own soul.

His heart, even at this time, was devoted to the work of a missionary.

His engagements in business prevented his entering college as early as he wished; however, in 1829, he was admitted into Hackney Academy,—

With a view, (he remarks,) to home labours, but cherishing a secret hope, that the Lord would grant me the desire of my soul, and accept of me as a messenger to the heathen.

While pursuing his studies, he writes:—

The openings of Divine Providence for home labours, have been frequent and important, but they have only caused my first desires to assume the form of a settled conviction. I feel a desire for missionary work, which nothing can quench. O my Father, do thou direct me; I am thine, make use of me in a way which shall be most for thy honour and glory. What a thought! that six hundred millions of my fellow immortals are living and dying without a knowledge of the Saviour of sinners; and can I be content to remain in this land of gospel light? Oh no! here am I, Lord, if thou hast any thing for me to do; here am I, send me—but unless thy presence go with me, suffer me not to go up hence.

With these feelings, Mr. Howe determined to make an offer of his services to the London Missionary Society; he did so, and was accepted. In the month of August, 1833, he was ordained and set apart to the work of a missionary to the colony of Berbice. He quitted the shores of his native land in a few weeks after, bidding adieu (and it was a final adieu) to all he loved on earth—but the love of Christ constrained him.

After a pleasant passage, he landed in Berbice, on the 11th of October, and was welcomed by the aged father of the mission, Mr. Wray. But his feelings will be best described by an extract from his journal.

October 13th. What shall I render to the Lord for all his benefits? I am constrained to bless and praise his holy name for his wonderful love vouchsafed to me. This day I have enjoyed the long-wished-for privilege of proclaiming to the Gentiles the unsearchable riches of the gospel of Christ. The congregation was large and attentive.* I cannot but regard the engagements of this hallowed day, as direct answers to the prayers and anxieties of at least six years. My first desires, O my God, thou knowest were for missionary work; but, for a time, my way was hid. God does, indeed, move in a mysterious way. Just at the time when I was about to relinquish all idea of it, the Lord graciously interposed and brought me to this far distant land, and directed me to a people, prepared of himself, for the reception of his glorious gospel. Bless the Lord, O my soul, &c. O my Father, thou hast hitherto guided me by thy counsel, leave me not, I beseech thee, lest I should dishonour thy name. Hold thou me up, and I shall be safe, preserve me, and I shall not fall. Make me a faithful steward—may I be wise to win souls to Christ. I desire to spend and be spent in thy cause.

In October, according to the instruction of the Directors, Mr. Howe visited Demerara. He notices, in his journal, the pleasure he experienced in attending a Wesleyan missionary

To see at least a thousand persons, (he adds,) congregated together for such a purpose, near to the tomb of the martyred Smith, was a sight sufficient to gladden an angel's heart. O my missionary brother, methinks such a scene must add power and sweetness to thy immortal song!

Oct. 23rd. Preached in Providence Chapel, George Town. What an interesting spectacle! A thousand thoughts crossed my mind. When a Sabbath-school teacher in Sheffield, the Rev. Mr. Davies preached at Howard-street Chapel, little did I then think that I should one day witness the scenes he then described, much less

* New Amsterdam, Mr. Wray's station.

occupy his pulpit as a messenger of mercy to his congregation.

On Mr. Howe's return to Berbice, Hanover Chapel was opened for divine worship, in the month of November. The limits of this memoir prevent a recital of the pleasures of that day.* He entered on his work with a heart burning with love to the souls of men, and with a zeal and a devotion which continued as long as life. His meat and his drink were to do the will of his heavenly Father. In December, a church was formed in this solitary spot by the Rev. Mr. Wray. Mr. H. was then introduced to the people as their future pastor. Referring to this event, he thus writes:

"Never can I forget the feelings of this day, my soul was drawn out towards the people. I felt deeply humbled, altogether unworthy of such an honour. Mr. Wray requested me to speak to the people, but I was quite unable. O my God, how shall I conduct myself before this people? Help me, O my Saviour, to live near to thee. Pour out thy Spirit on thy servant, and enable him to walk humbly with his God. Divine Providence has provided me with a field of labour precisely adapted to my mind. O to be found faithful!"

During the year 1834, the work of the Lord prospered abundantly in the hands of his devoted servant, insomuch that the place became too strait, and an enlargement of the chapel necessary.

On the 6th of May he was united in marriage to Rebecca, second daughter of the Rev. J. Wray. On this occasion he remarks,—

I am satisfied I have been divinely directed in this important transaction, and can with safety leave the future with him, who has promised to do all things well. . . . . .

I feel myself indeed favoured of the Lord, and laid under the most powerful obligation to seek his honour in all the works of my hands, and exercises of my mind.

He was the friend of the injured and the oppressed, and with feelings of delight, only known to those who have sighed and wept over the horrors of slavery, he hailed the First of August—the Negroes' Jubilee.* During the years 1835 and 1836, Mr. Howe, in connexion with his brethren, endured much persecution from the enemies of the gospel, yet the cause of the Redeemer flourished and prospered beyond his most sanguine expectations. He did not court, but patiently endured persecution, rejoicing that he was counted worthy to suffer for Christ. His ministry was singularly blessed to the conversion of sinners.

Again the place became too strait for the multitudes who flocked to it, and again it was enlarged. At the commencement of the year 1836, we find the following paragraph in his journal:—

Divine Providence has indeed smiled on us during the past year.

> O for a heart to praise my God,
> A heart from sin set free, &c.

This has been a day of great excitement, and a day for which I desire to be thankful to Almighty God. I spoke to the people from Exod. xl. 6, "On the first day of the first month." As this is the first Sabbath in this year, I endeavoured to give my dear people that which I felt necessary for myself. Their attention was fixed, they could scarcely refrain from answering me aloud. I am astonished how much they remember of my sermons. I also directed their attention to the heathen world, as I wish them to cultivate a missionary spirit.

After public service we surrounded the table of our Lord, and sweet and refreshing was this season to our souls. For my own part, I felt quite overpowered; so many mercies to be thankful for, and then to see myself surrounded by such a goodly number, all gathered in from among the heathen, fulfilling the dying command of the blessed Jesus! Feeling my own unworthiness and insufficiency for so solemn an office, I was led to exclaim—

> Why was I made to hear his voice
> And enter while there's room;
> When thousands make a wretched choice,
> And rather starve than come?

O to be more active in my work! blessed Jesus, I am thine; as a guilty sinner I approach thee,

> Nothing in my hand I bring,
> Simply to thy cross I cling.

I consecrate my powers afresh to thee; accept, I beseech thee, the offering of a grateful heart, and, with me, bless the beloved partner of my days, and the dear infant thou hast given us.

* See an account in the Evangelical Magazine for February, 1834.

* See an account in January Magazine, 1835.

May we, like Elizabeth and Zacharias of old, walk in all thy ordinances and commandments blameless.

His labours on a Sabbath were beyond his strength, being engaged from eight in the morning until five in the afternoon without any intermission; and when entreated to spare himself, he would reply, "I would if I could, but how is it possible: while sinners flock, and I have breath, I must tell them of a Saviour's love." Not satisfied with his success at Hanover Chapel, like a true missionary, he sought and obtained an opening up the river, about six miles from thence.* This station he supplied every Sabbath afternoon. During the week, he exerted himself in establishing schools, in visiting the sick, attending funerals, &c. This was most laborious, as the estates were very distant from each other. His whole heart was engaged in his Master's work. His motto was, "Work while it is day." From his journals the most striking displays of the power of Divine grace, in the conversion of the negroes, could be given, but it would extend this memoir to an unwarrantable length. While witnessing the success with which it pleased the great Head of the church to crown his humble efforts, he often exclaims,—

It is the Lord's doing, and wonderful in our eyes. To God be all the glory. I am but an unprofitable servant. May the Lord preserve the energies of my mind in full exercise as long as it shall be for the glory of God. I am not my own. I have solemnly given myself to him, who is the splendour of the Father's glory, and the representation of his essence. To him I am accountable for every talent he has entrusted to my care. May he, by his Spirit, enable me more perseveringly to seek his honour, in the conversion of the negroes around me.

Mr. Howe's health was very delicate, and he often laboured under severe indisposition. He thus writes,—

After the services at Hanover, I rode to Yorg-en-Hoop. I found an immense congregation waiting for me; although very poorly, I felt my spirit moved at the sight which presented itself, and, with a deep sense of my own insufficiency, I was led to exclaim, Who is sufficient for these things? I began in much weakness, but as I advanced my strength increased. I forgot my own indisposition, or rather I should say, I received strength for the hour of need. I felt reluctant to close so delightful a service. But my health sensibly declines. Well, it is a glorious cause to spend and be spent in. I expect not a long life, whatsoever, therefore, my hand findeth to do, let me do it with all my might, for the night cometh in which no man can work. O Father, I thank thee for all thy favours, I am altogether unworthy of the least of them. Give me wisdom and strength, if it please thee, to gather in so abundant a harvest.

The entreaties of the negroes down the coast for instruction, induced Mr. Howe to take a journey thither, to seek out a piece of land on which to erect a temporary building. The following is an account descriptive of his reception:—

As we passed Plantation 17, the negroes were just going to work. As soon as they perceived us, they ran towards the gig, and gave us a hearty salute, many continued to follow us, at length one said, he had agreed with his matties to do his share of work, and that he would accompany us to point out a piece of land, "what good for build chapel on."

After examining the land, &c., Mr. H. returned and called at Plantation 17, to visit some sick members, and also to baptize a few aged and infirm persons.

After obtaining leave from the manager, I proceeded towards the negro huts. No sooner was it known that I was on the estate, than the people began to come in every direction. "How you do, Massa?" "We too glad to see Massa on we plantation:" were salutations I found it impossible to answer. I inquired for the persons who desired baptism. "Follow we, Massa," was the exclamation of many voices. We had now become a large company of men, women, and children. Inquiry was now made for Ned, (the teacher.) Some said he could not be at home; the truth of the matter, however, was, he having heard of my being on the estate, had run to open their little meeting-house, and thither I was conducted, the people following. On entering the negro chapel I was astonished, and still more delighted, to see so neat and respectable a building put up for the honour of God, and their mutual instruction. The posts of the chapel were planted in the ground, and neatly covered with Savannah grass, the thatch was beautifully plaited, and the wattles of which

* Union Chapel.

the walls were made, neatly plastered. The interior of the house was tastefully laid out, being fitted up with benches, many having backs to them. In the centre was a standing desk, for the use of the teacher; the walls were decorated with the Ten Commandments, and other sheet tracts and scripture lessons, which I had received from the Tract Society, and had given to them; in the centre of the roof hung a large glass suspension lamp, surrounded by four smaller ones of the same description. The erection of this house had brought on them much persecution, but they persevered, and here they now meet on a Sabbath evening, after coming from Hanover Chapel, and twice during the week. In a few moments after I had entered, the place was crowded. The teacher then presented four candidates for baptism. After administering the ordinance, I addressed a few words of encouragement to the people, and then commended them and their little chapel to the care of Heaven. On leaving the meeting-house, I proceeded to visit some sick members, the whole congregation following. The inmates of the different cottages were overjoyed at the sight of "minister" in their house. I soon after left the estate, amidst the good wishes of my dear people, many of them accompanying us a short way. O that we could always have free access to our people, and they to us. The time, I trust, is not far distant when this will be the case, and then, O how delightful, to visit them as free men!

Alas! he did not live to enjoy this privilege. In a few months after this visit, however, he had the pleasure of dedicating a little chapel to the service of Jehovah among this interesting people. It was built entirely by the negroes; men, women, and children assisted in this good work. Here, also, a daily school was established, and a young man engaged to assist. Respecting this station, which he called "Perseverance," he observes,—

It prospers beyond my expectation, and though in much weakness, I am enabled to supply it as well as the station up the River. "As thy days, so shall thy strength be," is a passage daily fulfilled in my experience; yet, after a Sabbath-day's labour I am so thoroughly exhausted, as to be quite unable to sleep at night. But my trust is in the mighty God of Jacob, he doeth whatsoever pleaseth him; and were it not for frequent sickness, perhaps I should be too elated—happy in my family—happy in my work, I might forget the source from whence these blessings spring."

During the year 1836, the rains were exceedingly heavy, insomuch as to take possession of the roads in some places. In going to Perseverance, he writes,—

The water reached up to the horse's knees, and had it not been for the lofty cocoa-nut trees on either side, I should have had some difficulty in finding the exact line of the road. However, when I got to Perseverance I had not to preach to empty pews. The place was crowded. "Ah, Massa, we been too fraid Massa not able to come." "We too glad to see Massa," were exclamations to be heard from all sides. The little one is, indeed, becoming a great company. I delight to meet in this thatched building, for not to one narrow spot confined is the great Head of the Church—no—not to chosen Israel. Here he meets, and here he blesses his followers.

To Mr. Howe, the negroes were warmly attached, they knew and acknowledged his worth, and though by the enemies of religion he was held up to the scorn and derision of the arrogant in the public papers, yet he heeded them not, but silently and perseveringly pursued the work allotted him to do. His health, however, was so impaired by repeated attacks of fever, that a change of air was absolutely necessary, and, accompanied by Mrs. H., he left Berbice, on a visit to some of the islands. In October, 1836, the change proved beneficial, and after an absence of about ten weeks, he returned to his beloved flock. This improvement, however, was not lasting; but he still continued his work of faith and labour of love.

In the beginning of 1837, he laid the foundation of another chapel, which he named "Union," but the completion of the building he did not live to witness. In the month of May, business in connexion with the mission, required that a deputation from the brethren in Berbice, should visit those in Demerara. Messrs. Wray and Howe, being the seniors, were appointed.

The yellow fever was then raging in Demerara, a circumstance not known to the brethren before their departure. Mr. Howe, in a letter to his wife, alluding to this circumstance, remarks, "but be not too anxious respecting us, we are in the hands of God; all shall be well." Having accomplished their

object, Messrs. Wray and Howe returned home, May 31st, in apparent good health. On the evening of the next day, Mr. Howe was seized with violent fever, medicines were promptly administered, and medical aid obtained, but, alas! all was in vain. With composure and calmness (for which he was remarkable, in life) he now lay down to die. No impatient word escaped his lips, he lay passive in his Father's hand, desiring to know no will but his.

During Saturday and Sunday, the fever raged violently. A second medical gentleman was called in, a blister applied, and every means used which skill could suggest to break the violence of the fever; but in vain. On sabbath afternoon his spirits were low, his beloved wife endeavoured to cheer him with hopes of recovery. "No, dear," he replied, "I feel a gradual sinking of nature, but I desire to be still, to have no will of my own." On being reminded that God did not willingly afflict or grieve the children of men, he sweetly answered—"True, dear, it is a great consolation to know that it is the hand of a Brother, one in all points tempted like as we are, yet without sin; one touched with a feeling of our infirmities." That passage was repeated to him, "Whom the Lord loveth he chasteneth," &c. "If ye be without chastisement," &c. "Precious passage," he exclaimed, "get the Bible, dear, and read the chapter, it is Hebrews xii." Those and those only, who have been placed in similar circumstances can imagine the deep anguish of spirit which near and dear friends experience, when for the first time the truth flashes on the mind that the hour of separation is fast approaching; that soon the nearest and the dearest must be laid in the cold grave, and every tie be dissolved; such was now the case; the pallid cheeks and the quivering lip, too plainly told what was at hand. Quite unable to speak words of comfort to the dear sufferer, the mourning family sent to request the presence of Mr. Parish.* He came, and sweet and consoling was the conversation that passed. Among other things, Mr. Howe said, "Ah, Mr. Parish, I feel I am a sinner—but what a mercy—not a sinner out of Christ—I have no merits of my own to plead—I cling to Christ alone—I have built my hopes on the rock of ages, and the rock of ages never moves." He then requested Mr. P. to read to him, he named as a favourite, hymn 5, b. 2, Dr. Watts. The two last verses he repeated with much feeling.

Sabbath night was a season of great suffering to both these servants of the Redeemer. Distracted with headache, tossed from side to side by the violence of the fever, parched with excessive thirst, exhausted by continual vomiting, and obtaining no sleep, what but the religion of the Bible could have kept them from complaining?

On Monday morning, however, he seemed rather to revive, and spoke pleasantly to those around him: at about eleven o'clock he dropped asleep. This was considered favourable by his beloved relatives, but at twelve, he suddenly awoke with an evident terror on his spirits. The medical attendant entering the room at the moment, inquired what had disturbed him, he was assured nothing. He then proceeded to feel the pulse. While doing so, Mr. H. looked up in his face, and with perfect calmness, said, "Well, doctor, what do you think?" The doctor replied, "Oh, cheer up, don't be alarmed." Sweetly smiling, he answered, "Oh, doctor, nothing you can tell me will alarm me, but I should like to know."

From that moment he began to set his house in order, for he knew he must die, and not live. He affectionately endeavoured to comfort his weeping wife, by directing her mind to those passages of Scripture respecting the widow and fatherless. Referring to his labours, he said, "Well, dear, we laid down many plans which we intended to

* Master of the British School, and who, four weeks after, also, bade adieu to all the joys and sorrows of this life, and entered into rest.

execute for the good of our poor people, and I had it in my heart to labour long and hard in the vineyard of my heavenly Master; but if it is his will that I should receive an early crown, can I be otherwise than thankful to receive it?" At another time he said, "I have sometimes feared lest, after having preached the gospel to others, I should myself become a castaway, but thank God, I have no such fear now." Addressing his now bereaved widow, he said, "For me to depart and be with Christ is far better, though for your sake and that of our dear children, and the beloved people of my charge, it might seem necessary for me to abide in the flesh, but fear not." He sent his dying charge to his people by Thomas Lewis, entreating them to be strong in faith, to hold on together. "Tell them," said he, "that though their earthly shepherd is taken away, the heavenly Shepherd never dies: tell them I pray for them, that my death may be the life of many." He desired too see his children; he took his infant in his arms, imprinted a fervent kiss on her unconscious cheek, and then said to Mrs. Wray, "Grandma, I have a charge for you; take my little Rebecca, put her in your bosom, and let her comfort you." His little John Wray, he affectionately commended to the care of his aunt; then turning to his weeping wife, with a sweet expression on his countenance, said, "Well, dear, I have disposed of our children, but to whom shall I give you?" After a moment spent in silent prayer, he added, "I give you to Christ, dear; yes, he is the best friend, he will be a husband to you, and a father to my fatherless babes." He then fervently prayed for all; but particularly for his children, "that the God of the generations of his people would bless his children—that the fruit of his body might become useful members of the church of Christ.

He earnestly desired to see Mr. Wray, then suffering from a similar attack of the fever in a neighbouring room, but on being told this was impossible, he meekly clasped his hands and said, "The will of the Lord be done! we shall soon meet in heaven." During Monday night he gradually got weaker. To the frequent inquiry, "Are you happy?" he would reply, "Perfectly so." He wished to know the hour, when told, he replied, "I thought I should this night have supped in paradise, but I shall soon see the King in his beauty; I shall soon walk the golden streets of paradise." "Ah!" he continued, "before I was taken sick, I was meditating on that passage, and intended it for my next discourse. 'Eye hath not seen,' &c., but my eye shall soon see and soon shall I meet my dear people who have gone before me. Yes, the sons of Africa! those for whom I left my country, will soon welcome me to glory, and I shall unite with them in singing the praises of him who hath loved us and washed us in his own blood." But words are too feeble to paint the glories that surrounded the dying-bed of this servant of Christ; suffice it to say, he died as he had lived—strong in faith, giving glory to God. His end was peace. His beloved father-in-law, Mr. Wray, did not survive him many days. "They were lovely in their lives, and in their death were not divided."

> The pains of death are past,
> Labour and sorrow cease,
> And life's long warfare clos'd at last
> Their souls were found in peace.
>
> Soldiers of Christ! well done;
> Praise be your new employ;
> And while eternal ages run,
> Rest in your Saviour's joy.

Mr. Howe died June 6th, 1837. The next day his remains were borne to the grave by the members of his church, there to rest till the resurrection morn; and, after the crowd had dispersed, these faithful negroes remained behind, and bitter were the tears they shed over their pastor's grave; but, in the midst of their grief, their thoughts recurred to the great salvation he had so often preached to them: and, in broken accents, they sung,—

Salvation! O the joyful sound,
'Tis pleasure to our ears;
A sov'reign balm for ev'ry wound,
A cordial for our fears;

ending it with the chorus, Glory, honour, praise and power, &c.

To some this might seem rather inappropriate, but their simple minds thought only of that great salvation, through the acceptance of which they hoped one day to be admitted into the paradise above, there to be reunited to their beloved pastor, whose loss they now lamented; and surely, it was this same hope which sustained the minds of the bereaved relatives in that dark and dismal day.

EXTRACTS

FROM THE LIFE OF THE REV. R. HOUSMAN.

Reviewed in the March Magazine.

BROTHERLY LOVE.

If it be true that one of the best proofs of love to God is brotherly love, it is no less true that one of the best proofs of brotherly love is love to God. The former position applies the test of philanthropy to Christian profession; the latter, the test of Christian principle to philanthropy. I wish I could be persuaded, on sufficient evidence, that love to man, as a co-equally indispensable duty with love to God, is not grievously neglected even by those who aspire to a cordial performance of the other. The history of sects, the history of parties, unhappily forbids the persuasion. Good old Henry Venn felt this when he said, "The great depravity of man is indifference to his fellow-creatures; yet how seldom do books, or sermons, or serious people, urge the point with earnestness! How many thousand prayers have I put up that I might love God, and be delivered from the curse and from the power of sin! How few that I might love my fellow-sinners!" "I would as willingly," said Baxter, "be a martyr for charity as for faith." Is this the prevalent feeling now? Can we say as much? I fear not. We should be called latitudinarians if we did. In overt acts of toleration we shame our predecessors; in the divine science of brotherly love (with which, rightly understood and rightly developed, toleration is scarcely less incompatible than intolerance, being, in fact, precisely the same thing modified) how inconsiderable our advances! It is notorious, that "love of the brethren," whether within or without the household of faith, is not even professed as it ought to be. It is professed timidly, and subordinately, and without heart. Wanting the certainty of a principle, it wants the efficacy of a principle. We insist too rigidly upon opinionative unity, to be united in spirit. In the exercise of a proud and petrifying egotism, we make conformity to ourselves the ground and condition of brotherhood. We require men to think as we think, before we love them. For that which is impossible, a unity of intellectual conviction, we are ready to contend, even unto death; whilst in respect of that which is attainable, a unity of charity, (a unity incumbent upon us, for it is moral,) we display the most lamentable and culpable indifference. Yet love—love to God as God, and love to man for God's sake—is the sum and substance, the life and essence, of pure religion, as well as the divinest testimony to its unearthly origin. The deadliest of heresies is the want of love. It is the unloving who are anathema maran-atha. Love is the sweetest and grandest power in the universe. God is love; and to be filled with all his fulness, what is it but to be filled with love? Theories are nothing, if they do not lead to love. Love, consistently with the whole tenour of God's dealings with us, and particularly so with the character of Jesus, is superior both to faith

and hope. Charity is the greatest, because she embodies in herself the attributes of the other two cardinal graces. She believeth all things; she hopeth all things. She loves God, and is loved of him; and, eager to imitate his benevolence and beneficence, her love is diffused, with ungrudging liberality, over all his creatures.

CHRISTIAN LOVE.

Mr. Housman regarded sectarian bitterness, whenever it appeared, whether in Churchmen or Dissenters, with feelings of the keenest regret. "Where is the mind which was in Christ?" he would sorrowfully ask, when instances of theological invective came before him. "If Michael durst not bring a railing accusation against Satan," (these words he used only a few months before his death,) "how dare we against our brethren? We have enough to do to make men love one another." And in an unpublished manuscript, the neglected cause of Christian brotherhood is thus beautifully pleaded.

"Wherever Christ is truly loved, there will be a love to his people; to all those who, in the judgment of charity, are Christians in spirit and in truth. Real believers are children of one and the same heavenly Father—born of the same Holy Spirit—redeemed by the same precious blood—struggling against the same enemies and snares—and travelling, with the same encouragements and hopes, to the same country of everlasting rest. Thus united in sentiment, plan, and pursuit, they ought to be united in affection. And their Saviour has made this union in affection the badge of their sincerity, the mark of their belonging to him. 'By this,' says he, 'shall all men know that ye are my disciples, if ye have love one to another.' It has been the work and the artifice of the devil, in every age, to disturb, if not entirely to destroy, this harmony and love. St. Paul tells some professors at Galatia, that they were ready 'to bite and to devour one another;' and he complains, in his second epistle to Timothy, of the evil treatment which he himself had received where he might certainly have expected both support and kindness. Thus it ever has been, and thus it will be, until that blessed period arrives, when Satan shall be bound by the everlasting arm of the Son of God. A disposition to judge with rashness, to condemn without proof, and to revile without mercy, will, in many a melancholy instance, mark those who call themselves the disciples of the meek and merciful Jesus. And many a believer, who is in the habit of bearing his fellow-Christians upon his heart at a throne of grace, may have frequent occasion to renew this complaint, 'I was wounded in the house of my friends.' What we should inquire is this—do we love, and love sincerely, the people of Christ? Have we that love which hopeth all things; which subdues all bitterness and inclination to reproach; which leads us to pray with affection for every individual of the Church of God? Let us judge ourselves, that we be not judged of the Lord."

Such was the habitual spirit of this favoured servant of the Prince of Peace. The exclusive tendencies of the high-Churchman were controlled and superseded by the benevolent catholicity of the high Christian. "His heart was of no sect." He remembered, in practice as well as in theory, that the English Church, profoundly as he venerated both her discipline and doctrines, is but a section of the church universal: and he knew that in the church triumphant, of which all who love the Lord Jesus Christ in sincerity will assuredly form a part, sectional distinctions have no existence. The Lord God Almighty and the Lamb are the Temple, and the nations of them which are saved shall walk in the light of it. What a lesson to sectarian bigotry!

PEACE IN BELIEVING.

"The Lord has prevented even a single murmur from arising!" (a sentence occurring in one of his letters

written whilst under great affliction.) What a beautiful illustration of exceeding great and precious promises! "The Lord forsaketh not his saints; he preserveth them for ever." "They are graven upon the palms of his hands, and are continually before him." "He healeth the broken in heart, and bindeth up their wounds." "None that trust in him shall be desolate." "Thou wilt keep him in perfect peace whose mind is stayed on thee." "I will not leave you comfortless; I will come to you." The blessedness of these most blessed declarations, Mr. Housman now abundantly experienced. He was not left comfortless; the Lord did come to him. Appetite might fail; but the Lord nourished him with the bread of life and the water of life. Sleep might depart; but in the night-watches, the left hand of the Lord was under his head, and his right hand embraced him. "Oh! that I could tell you," he says, "the ten thousandth part of the exceeding peace and gladness of my soul, as I lay awake in the stillness and darkness of the past night. Of a truth the Lord was with me. I think I never before had such a lively sense of the greatness, and purity, and loveliness, and glory of God in Christ. My heart was enlarged in a very uncommon degree, and, if I mistake not, in a very uncommon way. Jesus was felt to be 'Immanuel' with peculiar power. Let us, my dear friend, be 'praying alway' for a fuller knowledge, a more confiding belief, a more perfect love of the great God, and for a closer nearness to his presence." A few weeks later, he refers to similar manifestations in the following emphatic passage. "Within the last three or four days I have had such views of the excellence and glory of Jesus! I have seemed to see more into it than ever. There is no true happiness in this world, but in the nearness of the soul to Christ: there is no happiness in the eternal state, but in seeing the Lord as he is, and in being like him for ever. The beatific vision is Christ. We shall see him as he is—in the perfection and glory of his character. We shall be like him in the perfection and glory of our own."

Who, after reading these remarkable extracts, will not take up the language of holy Leighton, and exclaim, "All outward distress to a mind thus at peace, is but as the rattling of the hail upon the tiles, to him that sits within the house at a sumptuous feast." Truly, to use the words of a greater one than Leighton, such peace "passeth all understanding." Philosophy may support, but it is only the religion of Jesus that can console and comfort.

MR. HOUSMAN'S LETTERS.

The value of letters, in a biographical connexion, is exactly in proportion to the insight which they give us into the character and views of the writer. They should supply us with such advantages as an intimate personal acquaintance would have furnished: for the absence of these, no merits of thought or style, however attractive, can compensate. Mr. Housman's letters, if I do not greatly mistake, accomplish this apparently easy but in reality most difficult and rare object. Produced generally by domestic incidents, and usually by incidents not calculated to excite any degree of interest beyond the particular circles in which his correspondents respectively moved, they are essentially individual; and being written without the slightest prospect of publicity, they are free from the formality and cautious reserve by which all compositions designed for extensive perusal, cannot fail to be more or less distinguished. They reveal the man, as his pulpit preparations never could reveal him. They show us what he was at home. They open to us the very inmost chambers of his heart; and, in doing this, whilst they discover the large and precious amount of human sympathy that lay treasured there, they abundantly attest the subordination of all his feelings, affections, and principles,

to the quickening spirit of religious love. They justify, by a chain of evidence tne most beautiful, the remark of one who knew him well and loved him dearly:—"His religion," says Mr. Satter, "was not an act, but a habit; not an effort, but a nature." "Holiness to the Lord" is inscribed upon all he wrote. The smallest scrap bears this, if it bears nothing more.

Surely it is no light matter to be let into the secrets of the inward life of such a Christian as Mr. Housman; to be admitted to the "sweetnesses and privileges" of those holy recesses in which the glory of the grace of God delighted to abide. Great is the blessing, and proportionately great the responsibility. God grant that the outpourings of the heart and mind of one so near and dear to me, may prove to others—what I know they have proved to those for whose use they were originally intended—the means of sustaining and deepening the principles of spiritual prosperity and health. They are the manifestations of a soul which lived with God in the enjoyment of the closest communion, and for him in the exercise of completest dedication; and I have good hope that a virtue will go out of them, to strengthen the weak, to encourage and warn the strong, to cheer the sorrowful, to bind up the broken-hearted, and to bring glory and honour and praise to Him who is "all and in all."

THE REVIVAL OF RELIGION IN ROXBURGHSHIRE.

No. I.

To the Editor of the Evangelical Magazine.

Sir,—My attention was first led to the subject of revivals by reading Dr. Sprague's Lectures. I began to read the letters in the Appendix, to the members of the church in Denholm, at a meeting held once a fortnight for the purpose. They soon felt interested, and we unanimously and cordially agreed to hold a meeting once a quarter for the special purpose of pleading with God, that he would revive his work in our midst. This was about a twelvemonth before we held our protracted meeting. God heard and answered our prayers; and these meetings proved so refreshing to our own souls, that we still continue to hold them. We spent the whole day in religious exercises. Addresses are delivered by some of the brethren and myself, but the greater part of the time is occupied in the exercises of prayer and praise.

In January, 1839, the interest was much increased, when we heard of the revival meetings held in Surrey Chapel, London. I delivered three discourses on the nature, the necessity, and the means of promoting a revival of religion. These discourses were blessed in awakening the members of the church, and the spirit of prayer was soon manifest. A deep and growing anxiety for the conversion of sinners took fast hold of their minds, and there were earnest wrestlings for the outpouring of the Spirit of God. About this time I began to address the careless in a more pointed manner than I had hitherto done, and the appearance of many in the congregation told that God was giving testimony to the word of his grace. A few belonging to my Bible Class waited on me in a state of anxiety about their souls, and these were speedily followed by others.

Seeing matters assuming so cheering an aspect, I consulted with one of the deacons, and after prayer and conversation, we both agreed that a protracted meeting should be held. I immediately invited Mr. Wight, of Edinburgh;

Mr. Cameron, of Portobello; and Mr. Cornwall, of Severn, to come to our assistance. They kindly complied with my request, and came south on the last week of March, 1839.

As I must now be more minute in my details, I shall narrate the events as they occurred.

Our three brethren came to us full of faith and lively expectation. Mr. Wight said, on the night of his arrival, "Brethren, our motto must be, 'Faith

> 'Laughs at impossibilities,
> And says, It shall be done.'"

Before leaving home, they had engaged the churches, over which they preside, to plead earnestly for an abundant outpouring of the Holy Spirit on our meetings, both for the revival of the church in Denholm, and for the conversion of a great many souls; and, knowing the faithfulness of the Lord to his promise, they had no hesitation in looking for very great blessings during the appointed week. They were much encouraged, on coming south, to find that almost all the members, who live at a distance, had come to Denholm, to the meetings; that several had resolved to remain through the week, and for that purpose had taken lodgings in the village.

The first meeting was held on Tuesday morning at nine o'clock. The large room was well filled. Many of the people had come early in the morning, distances of four, five, and six miles. It was previously resolved, that many of the members of the church, as well as the ministers, should take part in the devotional exercises, and they were specially requested to be brief and concentrated in their prayers, so as to allow six or eight prayers during each meeting. And no sooner did the services commence than they realized they were in the presence of God, who had come to bless them, saying, "Open thy mouth wide, and I will fill it." Six brethren engaged in prayer. At the close of the meeting, Mr. Wight said to me, "Depend upon it, God will bless you this week with an abundant blessing." He was much struck with the importunity of the brethren who led our devotions.

The next meeting was held at eleven, noon. We had to adjourn to the chapel, where, from one hundred and eighty to two hundred assembled (a large number, considering that the village only contains a population of six hundred souls.) Eight brethren engaged in prayer for the downpouring of the Spirit, at the same time humbling their souls for past unfaithfulness. Mr. Wight addressed the meeting on the privilege and duty regarding the fulness of the Holy Spirit. He showed, from John xvi., that the Spirit of God first comes to the people of God, ere he proceeds to convert the people of the world. "I will send the Comforter to you; and he shall convince the world of sin, of righteousness, and of judgment." And hence the double responsibility of the people of God to seek to be filled with the Holy Spirit. After two brethren had prayed, Mr. Munro, of Hawick, followed, and spoke of the solemn purposes for which we were congregated together. Mr. Cameron next addressed the meeting on the binding necessity of the people of God receiving the Holy Spirit. He showed the guilt which ministers and members of churches contract by not being filled with the Holy Ghost. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit to them that ask him." He called on the unconverted to know their true state—just sinking into hell; that unless they submitted themselves to God, they would become the everlasting companions of devils. I then addressed the members of the church, warning them to beware of leaning on an arm of flesh; and to plead earnestly for the ministers in private, that God, through them, might work mightily amongst us.

The first principal meeting was then announced for the evening at seven o'clock. We separated at two o'clock; and we heard afterwards that the people spontaneously held other prayer meetings in different houses, and that a deep spirit of supplication rested on their souls. They felt these meetings to be indeed a time of refreshing from God's presence.

Before the ministers went to the evening meeting, we spent some time in prayer by ourselves, for faith, purity of motive, and the Holy Ghost. On going to the chapel, we found it filled. Besides the many prayers which were offered throughout the evening, Messrs. Wight and Cornwall addressed the meeting. Mr. Wight insisted that it was the duty and privilege of the people of God, to receive the blessing of the Spirit in the largest measure. He illustrated this by the experience of Brainard Taylor, a young minister who died after a short but bright career in America. And he showed forcibly the awful danger of people wishing merely as much religion as would keep them out of hell.

After Mr. Wight had finished, and several brethren had prayed with great fervour, Mr. Cornwall addressed the meeting.—1st. On the fact that privilege and responsibility go hand in hand together; that if it be our privilege to receive the Spirit, we are bound, at the peril of displeasing God, to embrace that privilege. He next showed the door by which the Spirit of God enters the soul, viz., faith in the love of God and in the gift of Christ to us; that we are emboldened to ask and receive the Holy Spirit. "If thou knewest the gift of God," said Christ to the woman of Samaria, "thou wouldst have asked, and he would have given," &c. The whole hinges on knowing the gift to ourselves. He endeavoured to show the reason why one believer had more of the Spirit of God than another: that it did not arise from any native vigour or intrinsic excellence, but from a clear, bright faith in the good news that God had given to us eternal life, and this life in his Son." After prayers, I announced that we had resolved to visit every family in the village, and speak to each one closely about their souls.

Wednesday.—The morning meeting was still larger, and the interest in the proceedings evidently grew deeper and more intense at every succeeding meeting. The presence of God appeared to be felt by all. There were no dull, prolix, formal prayers. On the contrary, every member who prayed, appeared to be under the blessed guidance of the Spirit. There was an unction on every one of these private members who prayed, which both delighted and astonished us. They wrestled for the salvation of souls, and would not let God go till he blessed them, and till he would convert many souls. The faith in God was both simple and strong; and they particularly confessed their guilt in not having been living full of the Spirit of God. All present appeared to be carried onwards with the speakers. Mr. Cornwall addressed us on the importance of expecting great things from God, and expecting them now. That it was just in this way that the one hundred and twenty waited for the Spirit ten days. He mentioned a variety of cases which had come under his own observation, of believers asking and receiving from God. Mr. Wight addressed us on God being an operative God; that he was ever active; and that we were not to stand still, but to co-operate with him. He referred to the expression, that Christ could do no mighty works in a certain place, because of unbelief, save that he laid his hands on a few sick folks; and he urged us to believe that God would grant us what we asked. Mr. Cameron spoke to the same effect, of the great necessity for enlarged expectations. As I was about to pronounce the blessing, one of the deacons rose up and said, he found it his duty and privilege

to propose that other two prayer meetings should be held before the evening meeting, at the time when the ministers were engaged in speaking to the people from house to house. This was cordially responded to, and the hours of twelve and two were named. As the meeting was dismissing, one Christian female came, and bursting into tears, begged us to pray for the conversion of her beloved child.

After this, we went to our work of visiting the village, striving to bring every soul to the great point of immediately submitting to God. It was, indeed, encouraging to us, in the midst of this arduous work, to see the people assembling to pray for our success. We felt this was the way; the gospel was to be spread over the world. No Christian idle, but each one having some department in the great work, whether public or private.

Before the evening meeting, a report had been carried to a neighbouring town, that God was in Denholm, and in consequence a number of Christians and others flocked to us from places five miles distant. It was refreshing to see them arriving in carts, and returning home that distance after ten o'clock.

We repaired to the evening meeting. Our hearts were enlarged with expectation. The chapel was crowded: every stair and passage full of people. After devotional exercises, Mr. Cornwall addressed the undecided and careless. He pressed on their attention, that bodily service would, of itself, be of no avail; that we must give up our hearts to God. He pointed out how this was done, and what would be the consequences; showed the awful danger of delay. He spoke of a young man who said one evening, (when he was urged to come to Christ at once,) that he would think of it when he had leisure, and was next morning hurried into eternity. Mr. Cameron addressed the audience from these words, "Why will ye die?" He showed that unrenewed souls are perishing, and that God would have them to be saved; that he is standing in the breach, and imploring sinners to be reconciled; that he exhibits his love to every sinner by asking this question, and by providing eternal life for them in Jesus Christ.

We had previously determined to close this evening's service by inviting as many as were really anxious to be saved from the wrath to come, to proceed to my dwelling-house after the meeting was over, and receive an address suited to their circumstances. Accordingly, Mr. Wight made the announcement, and showed it was worse than folly to refuse to speak to a fellow-creature about their souls, when they should have to confess before an assembled world, at the day of judgment. We dismissed as usual about half-past nine. About twenty persons, professedly in an anxious state, came to my house. Mr. Wight addressed them from these words, "Be ye reconciled to God," &c. He showed, very clearly, that God was beseeching them to be reconciled, on the ground that Christ had died for their sins; and that the reconciliation was effected when they believed this, and, therefore, had peace with God. We then begged them to come now to the throne of grace, believing that God, for Christ's sake, would hear and answer. We all knelt down, and I trust realized God's presence of a truth. "Surely God was in the place," was said by one to another at the close of the meeting.

R. W.

Denholm,
near Hawick.

VISITS TO THE SEA SIDE.

To the Editor of the Evangelical Magazine.

Dear Sir,—As that season of the year is again returning, when "the singing of birds," and "the voice of the turtle" invite the inhabitants of our larger towns to rusticate, will you allow me, through the medium of your valuable pages, to offer one or two suggestions to such professing Christians as may be visiting the sea side.

In directing my remarks more particularly to them, my object is not to charge upon them, either exclusively or chiefly, those sad concomitants of the season, which every pious resident of a watering place both deprecates and deplores; much less is it unkindly to censure those defects in their Christian character which, could perfection be claimed by ourselves, might call for a "stone" to be cast, but simply to improve that moral hold, which Christianity gives us upon their morals, for the spiritual benefit of our maritime population, and for the removal of evils which periodically exist. To attempt, in order to this, an animadversion upon the hilarity of our friends, who come amongst us for the very purpose of escaping the pressure of restraint and of securing a mental effervescence, would be alike ungrateful, unkind, and needless. It is this generous flow of the mind, induced partly by the loveliness of nature, and partly by a change of circumstance, which gives life to our towns, beauty to our shores, business to our tradesmen, and support to the cause of our Master.

Still, is it not possible to throw off restraint too far? May not the Christian be forgotten in the absorbing attractions of a party of pleasure? Is there not a tendency, in the unbending of the mind, to approach too near to that which, at least, has the "appearance of evil?" Will a wish to relax be a sufficient excuse in the hour of sober reflection, for the gratification of listless curiosity in scenes of idle dissipation? Does the momentary pleasure found in connexion with "the raffle," "the wheel," "the evening promenade" furnish a sufficient counterbalance to the injury inflicted upon the members of our churches, and our resident "anxious inquirers," by the view then afforded of practical religion? The reply, surely, must be, No. Yet are not these inquiries warranted by the facts of the season?

One great evil connected with sea-side residence is the desecration of the Sabbath, and awful, indeed, is the scene, in localities visited by the Sunday excursion boat. That the guilty, in this respect, are not Christians, we willingly grant, but are Christians quite, and at all times, innocent in this matter? Can the world distinguish (or if they can, will they?) between the stroll after worship or the walk on the Sabbath afternoon, and that more open violation of the day, from which we shrink? And, if not directly, is there not such a thing as indirect transgression, a kind of sinning by proxy? Could we rightly hold the "balances of the sanctuary," should we perceive much difference in the weight of guilt between that act by which we violate a command ourselves, and that by which we procure others to do it for us? or, if either preponderated, would not the latter? Is it so? Then what must we say of those Christians who, to please the friend who came down the day before, or to gratify the squeamishness of their own palates, can destroy the Sabbath rest of a whole family, and engender bad habits for each Sabbath in the year, while they go snugly to Zion, and in all the unwilling hypocrisy of apparent devotion respond to the fourth commandment, "Lord have mercy upon us, and incline our hearts to keep this law?" It is true, "the Sabbath was

made for man, and not man for the Sabbath ;" but it is true, likewise, that our Master will have "mercy and not sacrifice," and delights in "obedience" more than in "all burnt offering."

Very often are remarks made upon the strange elasticity of principle which some of our friends seem to possess in reference to church discipline. "We thought they were Dissenters," said one friend to another. "So they are at home," was the reply ; "but here they always attend church." Now, far be it from us to deny to others, in this matter, that right of private judgment, which, in every matter, we claim for ourselves. Our friends have a right to do as they please, and go where they please, and, undoubtedly, there may be circumstances which, in different localities, may warrant the pursuance of altered lines of conduct, and even an apparent compromise of principle. At the same time, we ask any candid and Christian friend, whether the systematic attendance upon the established worship, on the part of our dissenting brethren, is not very much calculated to weaken the cause they espouse, as well as to wound the feelings of those who, perhaps, beneath much obloquy, are standing, as a feeble phalanx, against high Church principles, haughty and domineering in their character. But is there not a cause? Unquestionably there is ; but we speak now of facts. With motives we have nothing to do, though, were we allowed a glance at them, their character could hardly be doubted. Has the superior respectability of the consecrated temple no attractive influence? Is the eminent piety or even the respectable talent, gathered within the conventicle, of equal weight upon the mind with its lack of grandeur and contractedness of size. Oh, Christians! if so, "these things ought not to be." But, after all, it may be said that these are but minor points, and so, in comparison with "the weightier matters of the law" they must be viewed. Nevertheless, in this day of moral combat ; in this season of struggle for great principles ; in these spirit-stirring times, in which might and right are maintaining that conflict, upon the issue of which depend the purity of the church and the conversion of the world ; and, especially, too, in this period of revivifying Popery, in which Dissent and Protestantism are made almost synonymous terms,—is it not the duty of every one to be decided in the cause espoused? and, instead of occasional desertion, to determine, on Christian principle, and with Christian feeling, to stand or fall with the banner beneath which they are ranged? "I speak as to wise men ; judge ye what I say."

But I fear, Sir, I am trespassing on your pages, and yet there is one other topic to which, with your permission, I will, for one moment, advert. It has reference to the efforts of our Christian visitors. Unwilling as I could not but feel to impose labour where relaxation is the professed object in view, I yet cannot but imagine that a change of action is sometimes more truly beneficial, even physically, than its complete, its entire cessation. If such be the case, how compatible would be usefulness with recreation ; a regard to the souls of others with a respect to personal improvement? And surely, to a Christian mind, were the walk amid the exuberance of creation to be made a walk of benevolence ; were the rustic immortals, reaping the golden harvest beneath the smile of heaven's sunshine, to be spoken to as such, instead of being viewed merely as objects of picturesque beauty ; were the inquiries, which result in ascertaining the destitution of the village, made the prelude of a tract distribution ; were the drive through the beauties of nature's best scenery, embraced as an opportunity of blessing with portions of the word of life the gaping peasantry, wondering at the sight of London gentlefolk ; in short, were pleasure blended with Christian effort,—how great the additional zest which the former would secure, whilst the moral consequences of the latter who can at all compute? And here, just one

word respecting Christian benevolence. As it is well known, life, at the watering-place for half the year, is purchased by existence for the other. What is thus true of trade is (partially so, at least) of our voluntary Christian associations. Support ourselves in this respect we cannot, nor, while our beloved visitors enjoy half the benefit, is it quite right we should. Our societies, the support of our ministry, the progress of our education, do, as we think they ought, look to them for partial assistance. Nor have we any cause to complain, in most cases, that that assistance is withheld. Still, facts are stubborn things; and, in many instances that we could mention, they indicate too clearly that, both abroad and at home, mammon has yet to exult over "the selfishness of the purse."

But I am forgetting that to the wise a word is sufficient, and will, therefore, forbear to advert to other points which yet seem to demand a remark. Only let our beloved friends whose visits we once again anticipate, act out amongst us the great principles of gospel truth, which, in their favoured localities, are constantly being urged upon their minds; only let them allow their personal Christianity to have its proper practical influence; only let them imitate the example of the faithful patriarch who, wherever he went, builded an altar to the Lord, or the yet brighter example of Him, who, while "walking by the sea of Galilee," laid upon fishing boats, and nets, and watery elements, a tax of spiritual benefit; in a word, only let them act as Scripture and conscience demand that they should, and we may safely leave all the minutiæ of conduct to the direction of an enlightened judgment, satisfied that each action will tell upon our best interests, and vibrate to the glory of the Redeemer, even long after their departure.

Hoping you will excuse the length of these remarks, and praying they may serve the cause which I trust we all love,

Believe me, dear Sir,

Yours most respectfully,

A LOVER OF CONSISTENCY.

POETRY.

LINES
ON THE DEATH OF THE REV. JOHN WILLIAMS,
Written April, 1840.

WHERE is the spot? go mark it well
On Erromanga's shore;
See, where the faithful martyr fell,
And fell to rise no more.

He knew they were a heathen race,
And plied the waves to reach their isle:
He offer'd gifts, the signs of peace,
Which they return'd with hate the while.

The war-cry rent the air in twain,
When the first victim fell;
And Williams fled the skiff to gain,
But was pursu'd with savage yell.

By murderous hands the club was rais'd,
And gave the fatal blow;
His spirit fled before the spear
Had caus'd the blood to flow.

And, oh! what cruel hate was that,
Which when the soul had fled,
Would not e'en let the corse repose,
Though number'd with the dead!

'Twas not confined to sex or age,
Children were mingled with the throng,
Whose little hands the missiles raised,
Taught from their birth revenge and wrong.

Although the martyr's bleeding corse
Lay on the rocky strand;
His ransom'd soul knew no remorse,
But quickly reached the heavenly land.

And—now his sufferings are o'er,
He *has* obtain'd the martyr's crown;
He's clothed in raiment white and pure,
Singing the praises of the Lamb.

H.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANCIENT CHRISTIANITY, *and the Doctrines of the Oxford Tracts for the Times.* By the Author of "Spiritual Despotism." Vol. I. Parts V. and VI. Jackson and Walford.

While all sound-hearted Protestants, whether Churchmen or Dissenters, have taken the alarm at Puseyism as a jesuitical scheme to re-establish Popery, by superseding the doctrines and institutions of the Reformation, it is singular that Dr. Pusey and his coadjutors, and especially their Coryphæus, Mr. Newman, while they protest against any such design, yet declare their intention to be, to retain within the bosom of the Church of England, those who are at present dissatisfied with her communion, and who, unless a *Via media* be provided for them, are in danger of going over to the Church of Rome. To accomplish this object is the avowed design of the writer of No. 90 of the Tracts for the Times. That the hankerers after Romanism may be conciliated, and induced to continue members of what they can hardly be persuaded from denouncing as an apostate church, the Articles of that church must be so explained, as to show that they neither convey nor imply any censure, or condemnation of the following Popish doctrines, namely, the doctrines

1. Of Purgatory.
2. Of Pardon.
3. Of the Worshipping or Adoration of Images and Relics.
4. Of the Invocation of Saints.
5. Of the Mass.

But are these doctrines to be introduced into the creed of a Protestant church, and added to its Articles?

The Oxford Tract writers do not shrink from the avowal, that though they repudiate them as Roman, they cordially embrace them as they existed and were taught in the Church of the third and fourth centuries; and that as the distinguishing doctrines of ancient Christianity, the Church of England may adopt them in perfect consistency with her character as a church, which for 300 years has thrown off the yoke, and protested against the assumptions of the Papacy. Now, however ingenious and successful this may be as an expedient to preserve the Church of England from the domination of the Roman Antichrist, it throws her at once into the jaws of another, possessing all its essential characters of evil, with scarcely any of its humanizing adaptations to the wants of society, and with none of its systematic power to direct and control its energies.

But why is the Church of England to be blotted out from the map of the Protestant world? why, instead of being carried forward in her salutary course of reformation, to which her early fathers were pledged, is she to be forced back, and that by the gravest and most specious of her sons, into a state of ancient corruption so universal and so subversive of civil order and social happiness, that the establishment of Popery was hailed as a reforming spirit, and as the only power that could save Christendom from being rebarbarised by the successful invaders, whom her vices and weaknesses had encouraged to overturn her governments and lay waste her fairest provinces?

There must surely be something in the constitution of the Anglican church, or in the imperfect working of her principles as a religious establishment, proceeding from whatever cause, (and into this we do not now stay to inquire,) which has ever retarded her progress, as compared with other human institutions, and which, at every crisis in her history, has threatened her Protestantism, and endangered her existence.

Thus, the Clergy that brought destruction upon the State as well as the Church, and closed the reign of the unhappy Charles on the scaffold, are described by Lord Falkland: "It seems to have been their wish, to try how much of a Papist might be brought in without Popery; and to destroy as much as they could of the gospel, without bringing themselves into danger of being destroyed by the law. To go yet farther; some of them have laboured so industriously to deduce themselves from Rome, that they have given great suspicion, that in gratitude they desire to return thither, or at least to meet it half way. Some have evidently laboured to bring in an English, not a Roman Popery; I mean not the outside and dress only, but equally absolute; a blind obedience of the people upon the clergy, and of the clergy upon themselves; and have opposed Popery beyond the sea, that they might settle one beyond the water at Lambeth; nay, common fame is more than ordinarily false, if none of them have found a way to reconcile the opinions of Rome to the preferments of England; and to be so absolutely, directly and cordially Papists, that it is all 1500*l.* per annum can do to keep them from confessing it." The Church in those days lacked consistency, and the clergy sighed for the

infallibility and the supremacy of Rome. "The great Archbishop" as he is styled in a recent number of the British Magazine, was at their head; he that told the men of Oxford that "the discipline of the University was discomposed and troubled by the injunctions of Edward the Sixth, and the flattering novelty of the age;" and "that the discipline of the Church revived and flourished in the reign of his sister Mary, under Cardinal Pole; when, by the much desired felicity of those times, an inbred candour supplied the defect of statutes."

With the Church, such as Laud would have made it, had not the attempt brought himself and his master to the block, the modern Puseyites would be well satisfied. But as the reigning sovereign, and the civil government, and the spirit of the times, present insuperable obstacles to the revival of Popery, Nicene Christianity must be brought to supply its place, under the specious pretext that the errors and evils of the practical system of the Church of Rome, and the lamentable and notorious inefficiency of the Church of England, are mainly to be attributed to the deviations of both from the pure Catholicity of the Nicene age. What that Catholicity embraces of doctrines and practices adopted by Popery, and unknown to Protestantism, the Oxford Tract writers have taken special care not to explain. Of late, indeed, circumstances have occurred both of a controversial and ecclesiastical nature, which have compelled them to make disclosures, which, however they may gratify the adherents of Rome, cannot be looked upon without suspicion and alarm by all true Protestants; we refer particularly to No. 90 of the Oxford Tracts for the Times, and to Mr. Newman's recent letter to Dr. Jelf, explaining and defending it.

In the following extract from the latter, Mr. Newman cannot be accused of any *esoteric* mystification of the views entertained by himself and his party; here at least he speaks out, "There is at this moment a *great progress* of the religious mind of our Church to something deeper and truer than *satisfied the last century*. The age is moving towards something, and most unhappily the one religious communion among us, which has of late years been *practically in possession of this something, is the Church of Rome. She alone*, amid all the errors and evils of her practical system, *has given free scope to the feelings of awe, mystery, tenderness, devotedness*, and other feelings, which may be especially called Catholic. The question then is, whether we shall give them up to the Roman Church, or *claim them for ourselves*, as well we may, by reverting to that older system which *has of late years indeed been superseded*, but which has been, and is, quite congenial, to say the least, I should rather say proper and natural to our church. But if we do give them up, then *we must give up the men who cherish them;* we must consent either to give up the men, or the principles."

Here is a plain intimation, that if the Church of England do not immediately seek to obtain that "something" which belongs essentially to an older system now obsolete, but of which the Church of Rome is alone practically in possession, that she will be deserted by all the "religious mind" that yet belongs to her; that she will at once become a body without a soul; that if she will not adopt the principles, and conform to the practices, of the elder Antichrist, which survive nowhere except in the Church of Rome, she must consent to retain only the name of a Church, and to be in reality the mere creature of the State; for in that case Rome will absorb all "the feelings of awe, mystery, tenderness, devotedness, and other feelings, which may be especially called Catholic." That the Nicene Church, as the "older system" which preceded the establishment of Popery, was polluted with many of its worst abominations, its history fully proves. The materials were all ready, and many of them had received form and consistency; it was only necessary, for the policy of Rome, to bind them together in one comprehensive, yet elastic system, which should accommodate itself to every new phase of superstition, delusion, and absurdity, for the purpose of concentrating its power, and extending its influence.

Mr. Taylor justly remarks, in confirmation of this statement, "Our ears have been so much and so long used to the sound (repeated by Protestant writers, one after the other, and without any distinct reference to facts, and probably without any direct knowledge of them) of the *progressive corruption* of Christianity, and of the slow and steady advances of superstition and spiritual tyranny, that we are little prepared to admit a contrary statement better sustained by evidence, as well as more significant in itself, namely, that although councils, or the papal authority, from age to age, followed up, embodied, and legalised, certain opinions, usages, and practices, which had already been long prevalent in an undefined form, it very rarely pushed on far in advance of the feeling and customs of the times; but that on the contrary, it rather followed in the wake of ancient superstitions, expressing in bulls, decretals, and canons, (which were not seldom of a corrective kind,) the inherited principles of the ecclesiastical body; or to state the same general fact, as it is seen from another point of view, it will be found true, that if the opinion and sentiment of the Church at different eras, be regarded apart

from the authorised expressions of the same, there will appear to have been far less of *progression* than we have been taught to suppose; and that, on the contrary, the notions and usages of a later, differ extremely little from those of an earlier age; or that, so far as they do differ, the advantage in respect of morality and piety is quite as often on the side of the later, as of the earlier ages. If particular points be had in view, it may be affirmed that popery is a practicable form, and a corrected expression of the Christianity of the Nicene age." Mr. Taylor goes on to say, in the next paragraph, what any competent person can at any time establish, "Nor do I hesitate to affirm, that pages and pages again may be adduced, from writers of the second and third century, which, suppressing names and incidental allusions, an intelligent reader might easily suppose to have been taken from those of the twelfth or thirteenth century. What, then," he further adds, "I am peculiarly desirous to place in a conspicuous position, is the fact, that instead of a regular and slow development of error, there was a very early expansion of false and pernicious notions, in their mature proportions, and these attended by some of their worst fruits. This fact is the foundation of our argument; and in making good the weighty allegation, I shall use not only all requisite diligence of research, but I hope a strict and concientious impartiality."

Notwithstanding the censures passed upon him by the party to which he has thus nobly set himself in opposition, Mr. Taylor has well performed his task; as far as his learning has been impeached, and his competency questioned, he has avowed his intention of vindicating himself, and we doubt not of his obtaining an easy victory. But his work, as far as he has yet gone, bears internal evidence of the truth and integrity of the writer. Through the first four parts, as it appears to us, he treats his opponents with a deference to which, all things considered, they are scarcely entitled. In this particular, we perceive, in parts five and six, he has discovered his error. As the whole system of modern church principles, as propounded by the Oxford Tractarians, is based not on apostolic authority, but on what they call Catholic testimony, or the belief, usages, and practices of the universal Church, during the four centuries immediately subsequent to the apostolic age, Mr. Taylor has shown that of all the periods of the Christian era, they are the least to be depended upon; and that no ancient Christianity ought to be regarded as free from corruption that is of a later date than the New Testament. Even before the death of the last of the apostles, practices were growing up in the Church, which if Scripture had not condemned, might have been considered in the nineteenth century, as the operation of church principles held sacred in the first.

Pertinent to this point, Mr. Taylor observes, "If it were allowed, which I think it must be, that some periods have very far excelled others in piety and wisdom, I should still demur to the allegation that the era immediately following the death of the apostles, can claim any such pre-eminence. Nay, I am compelled to say, that the general impression, made by the actual evidence, is altogether of a contrary kind." This, the careful and attentive reader of the New Testament is prepared to expect. He is taught to look, not for an isolated corruption here and there, springing up at distant intervals through a long course of ages, but for multitudes pressing closely upon each other, so as to overrun the whole sacred enclosure of Christendom, and that in the shortest space of time.

As if foreseeing that reverence for a high antiquity which yet stops short of apostolic times, would ever and anon perplex the church and arrest her progress in the path of reformation, the Divine Author of Christianity seems to have favoured its early centuries with less of his care and vigilance than almost any other. We speak in the spirit of the parable of the tares and the wheat, and having its principal object directly in our view. "Nothing," says Mr. Taylor, "seemed to be so urgently needed by the first Christian churches, inexperienced as they were and heterogeneous in their composition, and exposed to the most extraordinary trials — nothing so much as soundness of judgment—a wisdom which, as is proved by their writings, the apostles did actually possess. But how was it with their immediate successors? No Christian literature of any age is more sadly deficient in vigorous good sense and *apostolic wisdom* than the writings of the *apostolic fathers*." And again, "unless we are resolved to go all lengths of credulity, and have already subscribed ourselves among the most submissive adherents of church principles, we must allow that proofs of the want of apostolic wisdom, the want of humble sobriety and godly simplicity, thicken upon us as we advance in the course of time; and especially must it be acknowledged that the subsequent accession to the service of the church of men of eminent ability and extensive learning and knowledge of the world, was not attended with any proportionate increase of that good sense and sobriety of understanding which then appeared to be especially needed. From the early part of the third century onward, to the end of the fourth, Christianity drew to itself the best and most accomplished minds of the times;" yet "*every* eminent man of that critical era

bent his utmost endeavours to the work of urging forward what should have been checked and repressed; and while struggling to correct certain palpable abuses, yet every one fomented the very principles and cherished the institutions whence manifestly those abuses had sprung."

Mr. Taylor traces those principles and institutions as they successively produced each other, fixes upon those which impressed their own character upon the Christianity of the period, and then shows that they are substantially the very same which constitute the leading features of the Roman apostasy of the present day. He begins with the celibate, which sprung out of the ascetic philosophy, or gnosticism.

After assigning his reasons for selecting this particular topic for discussion, as illustrating the moral and religious condition of the ancient church; one of which is, that it will "serve to dissipate the illusions that are apt to surround the objects of a remote antiquity," Mr. Taylor proceeds to adduce evidence in proof or illustration of the following five propositions:—

"I. That the lapse of eight hundred or a thousand years, exhibits very little if any progression in the quality or extravagance of those notions which gave support to the practices of religious celibacy; and that the attendant abuses of this system were nearly or quite as flagrant at the earlier as at the later date.

"II. That at the very earliest time, when we find these notions and practices to have been generally prevalent and accredited, they were no novelties, but had come down from a still earlier era.

"III. That as these notions and practices are of immemorial antiquity, so did they affect the church universal—Eastern, Western, and African; and thus they come fully within the terms of the rule—*quod semper, quod ubique, quod ab omnibus*.

"IV. That these opinions and practices, in their most extreme form, including the wild fanaticism of the Egyptian solitaries, and the celibacy of the clergy, received an ample and explicit sanction from ALL the great writers and doctors of the church, during the most prosperous and enlightened age, preceding the Reformation; and that on this head popery has no peculiar culpability.

"V. That the notions and practices connected with the doctrine of the superlative merit of religious celibacy, were, at once, the causes and the effects of errors in theology, of perverted moral sentiments, of superstitious usages, of hierarchical usurpations; and that they furnish us with a criterion for estimating the GENERAL VALUE OF ANCIENT CHRISTIANITY; and in a word, afford reason enough for regarding, if not with jealousy, at least with extreme caution, any attempt to induce the modern church to imitate the ancient church."

In establishing these five propositions, Mr. Taylor has adduced from the patristic writings, a vast body of conclusive and appalling evidence, which, if it did not prove the truth of prophecy, would unsettle the faith of many a sincere inquirer, in the truth and divine origin of Christianity, and which fully justifies the strong language he employs in the following passages.

"At a time not more remote from the apostolic age, than we of this generation are from the times of Barrow, Tillotson, Taylor, Baxter, we find every *element* of the abuses of the twelfth century; and, not the elements only, but most of those abuses in a ripened, nay, in a putrescent condition."

"In truth, if we are thinking of the preservation of morality at large, or of the purity of the church in particular, I could not for my own part hesitate to prefer the tremendous irreversible vows, and the dungeon monasteries of later times, to the loose fanatical profligacy of the times of Cyprian."

"So much then for the zealous and upright Cyprian, and his *delinquent stew* of ecclesiastical virginity at Carthage, and so much for the venerable sanctity of the pristine age!"

"Our ears are stunned with the outcry against the corruptions of popery! I boldly say, that popery, foul as it has ever been in the mass, might yet fairly represent itself as a *reform upon early Christianity*."

Mr. Taylor speaks with becoming severity of the absurd notions of the patristic church, in maintaining the "perpetual virginity of the blessed Mary,"—"St. Mary," as she is styled by Mr. Newman. But "why, it may be asked, was there all this anxiety on a point apparently so remote from any practical bearing? Why?—because the blessed virgin,—"ALWAYS VIRGIN," as the Oxford writers are now telling us with a solemn and significant emphasis,—was wanted as the patroness of celibacy, and the bright example of immaculate chastity.

"Do not imagine this point to be an insignificant one; it will be found to touch the intimate springs of the system; and I venture to predict that, unless these good men take the alarm in time, and hold back a little, until they feel their success to be better assured, we shall hear more than we have yet heard about the 'always virgin.' Listen for one moment to the zealous advocate of Mary's honours, and there is the more reason for doing so, because, as we shall find, he only echoes the voice of all antiquity, keeping to the "*quod semper, quod ubique, quod ab omnibus*, concerning so fundamental a principle of religion." We should be glad to make further extracts, and we had marked several for quotation, but

we must, for want of space, refer to the work itself, and especially to the threat of enormous disclosures, if the parties should dare to provoke them, contained in pages 100 and 101, in the first volume. But we must pass on to that portion of the work, where the author says, "I have to adduce under five heads, and shall consider the ancient religious celibacy, and the ascetic practices therewith connected, as affecting,

"I. The notions entertained of the divine nature, or the moral attributes of God.

"II. The scheme of salvation; its means and ends.

"III. The system of morals, in its principles and operations on the church and on society at large.

"IV. The visible institutions of Christianity, and especially the sacraments, and

"V. The ecclesiastical polity; and particularly the position, influence, and temper of the clergy." On reading the elucidation of each of these divisions of the work, who can forbear exclaiming, Is this Christianity? No, it is a vile and scandalous libel on the very name of Christianity. It is not the gospel, but a shameless perversion of its doctrines and precepts and moral influence. It changes its entire character, it retains scarcely a fragment of the original system, but converts God into a demon, and man into a degraded and miserable victim of his cruelty. And this is the Christianity, which we are told the religious mind of the church of England is longing to have restored—the "something," possessed exclusively by the Church of Rome, which exalts piety and gives free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic!"

Better leave the "many persons" for whom Mr. Newman expresses so much tenderness, and for whose sake he would introduce into the Church of England this most pernicious and antichristian institute of celibacy, with monkery and all its train of abominations: better leave them to "the temptation of joining the Church of Rome," than for their sake to bring into the English church a worse than Roman celibate, to destroy our Protestantism, and to demoralize our people. In the Church of Rome, this and its kindred institutions are already established in perfect harmony and consistency, and fitted in to the whole fabric of society, so that these many persons may find there every thing to satisfy the cravings of their minds for unmarried priests, angelic nuns, and the patronage and intercessions of the blessed Mary, always virgin; nor would their secession from the Church of England, though their number should amount to thousands, be seriously felt; while to transform that church, or rather to deform it by the establishment of a system altogether alien to its nature, which popery can scarcely control; and which was the rampant and destructive vice of the Nicene Church, merely to retain those of its members who would otherwise be found "straggling in the direction of Rome," would inflict a deep, a universal wrong, and throw the nation back a thousand years as to its civilization and social happiness. The sooner the Church of England rids herself of such members, the better.

Mr. Taylor, on the supposition that this grand characteristic of the early antichrist is about to be revived by the Oxford Cœlibes, has devoted three considerable divisions of his book to an inquiry into the moral quality of the ascetic institute, as it affected the monks themselves;—the necessary operation of an ascetic institute upon the mass of Christians;—the indirect influence of the monastic institute upon the position of the clergy;—the direct influence of the celibate upon the clergy. Though the passage is long which describes the working of the principle through the clergy upon the families of England, it is so important that we must quote it.

"To exclude women from the domestic and social circle, is the same thing as to expel all virtue thence. A truism such as this, one would not have ventured to repeat, now-a-days, did it not appear that there are those who are wishing to make a new experiment, with the view of hitching Christian morals up to a higher level, by again separating the sexes. This separation, if not the end immediately aimed at, yet follows as an inevitable consequence from the institute of celibacy; it is a measure of discretion, quickly found to be indispensable, when once the oriental doctrine of the *sanctity* of virginity has come to be preached among young people, and when once a quire of virgins, male and female, has been set off from the community. If these unfledged 'seraphs' are not to be actually incarcerated after the Romish fashion, which incarceration is, in truth, nothing but mercy and wisdom; then it will be found, notwithstanding the lofty style which the *senior* promoters of the scheme may think fit to use, an utterly impracticable thought to allow of their freely conversing, either with each other or with their former associates in promiscuous society. The Nicene Church tried this method, and the consequence was, just what any man in his senses would have predicted, the prevalence of abuses ineffably revolting.

"A middle course must then be followed; that is to say, if the temper of the times forbids the immuring of the 'professed,' it must be silently understood that they are to be seen in society only as spectres, or only

as a spectacle in 'procession;' or only as the mute personages of a church pomp; or, be it as angels of mercy, flitting hither and thither, commendably indeed, among the wretched. But what has become of the once happy circles whence these victims have been snatched? not only will the domestic and general circle have lost their bright ornaments--their 'first-born' of nature, purity and piety—that is to say, the very individuals, who by elevation of sentiment, and by a high tone of feeling, were the salt of the mass; but those who are left behind, thus orphaned, as we may say, are henceforward condemned to look upon themselves, and upon one another, as a degraded class, or as the reprobates of purity; nor can they feel, speak, or act, otherwise than under the extreme disadvantage of being robbed of the finer feelings of self-restraint, and mutual respect. What remains for them, is to seek indemnifications, and these are to be sought, and may always be found near at hand, in licentious or perilous freedoms of behaviour.

"The Christian father of a numerous and well-trained family, finds (many such may soon find to their amazement) that his 'Angelica,' or his 'Priscilla,' or his 'Agnes,' having listened to the whispers and sighs of some apostle of church principles, (whether stern and demure, or blithe and seraphic) has actually dedicated herself,* in a word, has 'professed;' and if she has not taken an irreversible vow, has so pledged her conscience and honour, as, that to draw back would be infamy. Let it be so; the victim has bled; but can we believe that the 'Marthas,' and the 'Annes,' and the 'Elizabeths,' of this despoiled family, continue to occupy precisely the same moral level they did before? nay, they have been cruelly robbed, and without their fault, of the bloom and beauty, the grace and transparency, of their feminine honour? Thenceforward they are to think themselves somewhat less than chaste and pure; for it is their seraphic sister only, who, as they are taught, merits to be called so in any proper sense; but for a woman to be brought to think of herself, and for her to know that she is thought of by others, as having in any way stepped down from the high place of womanly reverence which she once occupied, is in fact for her to be thrust down to a level where delicacy does not breathe at ease. The Marthas, and the Annes, and the Elizabeths of this family, whose common sense has stood in the way of their promotion, and who number themselves among such as may marry, find that the new code of morals which has got admittance among them has drawn a broad line through the once united band, and that on the one side of it stands chastity, and virginity, and angelic purity, and on the other side, where themselves are ranged, there is marriage not forbidden, but just tolerated; and a little lower down, according to the Nicene scale—concubinage; and lower still, the several grosser forms of licentiousness; and these fair victims are then offered the alternative, either of 'professing' with their sister; or, of standing associated with the impure. Horrid mischief this!

"The practical meaning of religious celibacy, as an institute, is the degradation of woman: † her expulsion from general society—the lowering of manners and sentiments among young people universally—the setting married life off from the circle of the highest and best motives, and a general licentiousness diffused through the community."

* To take this step against the will and advice of parents, or without their knowledge, has an additional merit with the Nicene doctors.

And is this an object seriously contemplated by the Puseyites, in their zeal to establish ancient Christianity? We have ominous intimations that it is; and we know that, according to their avowed principles, it must be so; "they earnestly desire to evangelize our large towns;" but what are to be the instruments of their zeal? Pushed, as it would seem, for a specious motive, which might avail to justify the re-establishment of monastic orders, and the revival of clerical celibacy, it is declared, that the Christianizing of our large towns will never be effected until monastic orders have been revived. "Choose you must, between monks and methodists." A seasonable and most important hint to Churchmen. They may find find out from this what the "deeper and truer something," which the Church of England wants, really is.

(*To be continued in our next.*)

INSTITUTES *of* ECCLESIASTICAL HISTORY, ANCIENT *and* MODERN. *By* JOHN LAWRENCE VON MOSHEIM, D.D., Chancellor of the University of Gottingen. *A new and literal Translation from the Original Latin, with copious additional Notes, Original and Selected; by* JAMES MURDOCK, D.D. *Edited, with Additions, by* HENRY SOAMES, M.A., Rector of Stapleford Tawney, with Thoydon Mount, Essex. In four vols., 8vo.

Longman and Co.; T. Cadell; Hatchard and Son.

There has long been an impression upon the minds of scholars, that Dr. Maclaine's translation of Mosheim's "Institutes of Ecclesiastical History," &c., is, in many

† I say nothing of the consequences of the celibate as affecting the male sex, directly and indirectly. Those who know something of monkish history, well know why this branch of the subject must be passed in silence.

respects, a defective performance. In not a few instances, it is far more a paraphrase than an exact rendering; and contains additions to the text, of which the translator makes no mention, except by general reference in his preface. Nor are there wanting parts in which the outline of the author's history has been altered, obscured, and mutilated. It was high time that such glaring defects should be remedied, and that the English reader should be put in possession of an edition of this great work, upon the integrity of which he may fully depend. It is somewhat humbling to the literary pride or enterprise of this country, that this task should have been left to be performed by an American divine; but it is creditable to the New World, that sufficient encouragement has been afforded to Dr. Murdock in the accomplishment of his very acceptable undertaking. So far as we have been able to examine the merits of the translation, we have found it to be, what the translator aimed to make it,—"a close, literal version, containing neither more nor less than the original, and presenting the exact thoughts of the author in the same direct, artless, and lucid manner, with as much similarity in the phraseology and modes of expression as the idioms of the two languages would admit."

Dr. Murdock's notes, too, are of very great value, and contain a vast body of historical evidence upon many points of considerable ecclesiastical importance. We think so highly of his labours, that we could earnestly wish to see from his pen a translation of Mosheim's two important works entitled "*De Rebus Christianis ante Constantinum Magnum*," and "Dissertationum ad Historiam Ecclesiasticam pertinentium Volumen." The first especially we long to see in a good English translation.

Nor are we less indebted to our English editor, Mr. Soames, for the manner in which he has performed the task undertaken by him. To say nothing of his very able and instructive preface, in which there occur some admirable and highly philosophical remarks upon the phenomena of Popery, we cannot but make honourable mention of his laborious notes, his new and admirable index, and his laborious additions to Mosheim's text, by which the history has not only been carried down to the present times, but also supplies an ample account of the ecclesiastical affairs of our own country, a feature in which Mosheim's work was very defective. At times we have felt the incongruity attaching to the circumstance of the editor belonging to a communion differing from that of the author, though we have no serious complaint of unfairness or want of candour to urge against Mr. Soames. Generally speaking, however, we think it rather a doubtful literary policy for any one to attempt the continuation of a history upon principles not strictly in accordance with those avowed in the original work. Our editor, without merging his own views, has managed his delicate task with commendable skill.

Of the whole work, as it now appears, Mr. Soames speaks in the following terms:—

"As these volumes, though all passing under the venerable name of Mosheim, and chiefly filled by his invaluable labours, really contain a great mass of matter from other pens, the reader will necessarily find in them considerable diversities of all kinds. The peculiarity is rendered more conspicuous by the difference of sentiment entertained by the several authors. They have, indeed, little in common beyond a desire to give all the information allowed by their several limits, and a Protestant anxiety to speak the truth fully upon questions relating to the Church of Rome. Adherents of that Church may complain of them all upon that score. But such complaints are of no value, unless it can be shown that positive injustice has been done to the Romish party. This, however, it is hoped and believed, cannot be shown. Circumstances, indeed, are freely detailed, and inferences drawn, unfavourable to the Papal Church; but extenuating facts have also their due place and importance. To omit any of the details or views which Romanists may dislike, would have been treachery, therefore, it is conceived, to the souls of men. Well-informed holders of reformed opinions, consider Popery as no other than a branch of that grand apostasy which anciently depraved the patriarchal faith, and now the Christian. They consider the Old and New Testament as both levelled especially against this very corruption of the truth, and it is perfectly undeniable that this view rests upon a deep and scholarly foundation. Any student may, therefore, be at least excusable in taking the Protestant side in this momentous controversy; but any one who has taken that side will not be so easy to excuse, if he write ecclesiastical history in such a manner as to withhold any thing of his own convictions in this matter from the minds of his readers. The question between the Church of Rome and those who have left her communion, does not involve mere questions of discipline, or ceremonies, or of opinion substantially identical. It embraces points bearing vitally upon religious belief. The necessity, too, for treating such questions fully, though candidly, has been increased by the progress of events. Romanists have been, for several years, courting prominence, and the whole controversy between them and their opponents is likely again, by these means, to be forced upon

mankind, however desirous the majority may be to bury it in oblivion. Thus, a knowledge of ecclesiastical history is indispensable, as a preparation for discussions which no inquirer into religious truth may long be able to decline. Nor need any complaint be made of unfavourable lights thrown upon the Romish controversy, unless they can be convicted of a deficiency of candour and information. Political changes, and the reaction flowing from the irreligious temper of the last generation, have given Romanism opportunities for a favourable appearance, and for a favourable reception too, which have been skilfully improved, and which demand an unshrinking, though temperate and scholarly exposure from the adverse party."

In Mr. Soames's continuation of Mosheim, we can discover occasional traces of his ecclesiastical bias; but his candour in general outstrips his party feeling; and his good sense, intelligence, and sound scholarship in most cases prevail. We wish our author had spoken with a little more decision on the Oxford controversy. What he has said would rather help than hinder the antiquity-loving doctors of a certain school. The following paragraph is a real blot in his pages:—

"Latterly, Churchmen have been led into discussions by several talented and excellent men in the University of Oxford, upon the expediency of a closer attention than has been usual for many years, to some points of principle and practice which England, in common with Rome, has inherited from catholic antiquity. Protestant refusal to recognise tradition as an authority for articles of faith, has occasionally led into a neglect or disparagement of it, as an authority for other things. A dislike of the will-worship and sacerdotal pretensions, distinguishing Romanism, has often been betrayed into the opposite extremes offered by puritanism. It is to the evils incurred by such want of caution, that popular attention has been latterly called in England. Nor is the call likely to be unattended with considerable national advantage. But it has not always been made with due discretion. There have, even, been mingled with it, ungrateful and injudicious reflections upon the Reformers. To ritual ministrations, also, a degree of importance has been sometimes given, that England's inveterate habits appear unlikely to concede. But, upon the whole, man's appetite for religious discussion has rarely taken a direction from which even opponents can argue less evil. Every support of the Catholic faith is rigidly respected, and, if possible, strengthened; while in minor, but still more important matters, men are taught to see the value of an unbroken connexion with the unsuspected periods of catholic antiquity." (Vol. IV. p. 507.)

This is a very suspicious passage; more lenient to Puseyism than even the rebuke of the Bishops. It has certainly this advantage attaching to it, that, like Mr. Newman's view of the thirty-nine Articles, it may mean anything or nothing.

The typography of the work before us is extremely beautiful, and will bear comparison, in this respect, with any production of the modern press.

COMMENTARIES *on the* EPISTLES *of* PAUL *to the* GALATIANS *and* EPHESIANS. *By* JOHN CALVIN. *Translated from the Original, by the Rev.* WILLIAM PRINGLE, Archdeacon. No. 30, of "the Biblical Cabinet; or, Hermeneutical, Exegetical, and Philological Library." 12mo. pp. 356.

T. Clark, Edinburgh; Rivington, London.

The Commentaries of Calvin have long been held in the highest repute by all competent judges. His insight into the meaning of God's word, was equally penetrating and profound. Though he flourished at a period when Hermeneutical science was but little cultivated, and when the jargon of the schools held sovereign sway, such was his prophetic sagacity, that he well nigh anticipated the best results of modern criticism, while he eschewed most of its errors and mistakes. Mr. Pringle's translation of his Commentaries on the Epistles to the Galatians and Ephesians, is the first rendering of them in our language that has seen the light. We have met with two or three individuals who have called this in question; but they have mistaken his Sermons on these two Epistles for his Commentaries. We have long had those in our possession, and have consulted them with advantage; but, though more elaborate, they are not, by any means, so precise and clear. The translator has done himself great honour by his forcible and scholarly rendering of a work which must live while sound theology is appreciated in our country. Those who wish thoroughly to understand the general drift of Paul's reasoning with the Galatians, as well as to grasp the meaning of its minute parts, cannot find a safer human guide, than the cheap volume now placed within the reach of persons in almost every walk in life.

IMPORTANT TRUTHS *in* SIMPLE VERSE; *being a Collection of Original Poems on Religious and Miscellaneous Subjects, for the Use of Young Persons.* pp. 152.

Souter, School Library, 131, Fleet-street.

This is a neat little volume, beautifully got up, and well adapted to interest and improve

the young. It contains between eighty and ninety little poems, conveying, in a very simple and lively manner, important religious and moral lessons. The subjects of the pieces are very various, as are the kinds of measure employed. There is a great deal of pious feeling in the book, and religious principle, and pleasing poetry. We can very cordially recommend it as worthy of a place in our nurseries and schools, by the side of the "Original Poems" and similar productions, though, here and there, and by a very slight change, the smoothness and vivacity of a verse might be increased. We can only here give a verse or two as a specimen, and in giving it suggest, as the author will see, the alteration of one word:—

"GOD IS LOVE.

"God is love, the Bible says.
Mercy governs all his ways:
Great and awful though he be,
Greater is his clemency.
Every page his goodness shows;
Every line with kindness glows;
Every law and promise prove,—
Glorious knowledge,—God is love.

"God is love, all Nature cries;
Loud the echo wakes the skies.
Hill and valley, rock and plain,
Raise the gladsome song again.
God is love, the ocean roars,
Thundering on a thousand shores.
All around, beneath, above,
Swell the chorus, 'God is love.'"

NOTES, CRITICAL *and* PRACTICAL, *on the* BOOK *of* GENESIS; *designed as a general Help to Biblical Reading and Instruction. By* GEORGE BUSH, Professor of Hebrew and Oriental Literature, New York City University. *Reprinted from the American Edition*—1838. No. 28 of "Ward's Library of Standard Divinity," without abridgment. Imperial 8vo, pp. 496.

Thomas Ward and Co.

Mr. Bush has been advantageously known to the Christian public, for some time past, as the author of several enlightened works on biblical subjects. He has won for himself an honourable reputation in his own country, and will soon be regarded with equal respect in Great Britain. The American theological press is becoming every day more energetic; the scholars of the United States are rapidly increasing, though we by no means accede to the opinions recently put forth, by some conceited writer in the Theological Repository, respecting the inferiority of England in the knowledge of biblical science. To talk of the Dissenters having no men of learning among them but Dr. Smith and Dr. Henderson would be truly ridiculous, if it were not insufferably insolent. Mr. Bush is not one of the vaunting school. He is a sober-minded humble man, who would be the last in the world to talk of America outstripping England. The thing is too absurd to admit of grave refutation. But we must lay aside this digression, and remind our readers, that they will find in Mr. Bush's Notes on Genesis, one of the ablest assistances to the study of that important part of inspired truth, that has seen the light in modern times. Those who have Fuller and Bush, with a prayerful mind, have every aid they can desire in the study of this book.

The PARABLES *of* JESUS, EXPLAINED *and* ILLUSTRATED. *By* FREDERICK GUSTAV LISCO, Minister of St. Gertraud Church, Berlin. *Translated from the German: by the Rev.* P. FAIRBAIRN. Minister of Salton. No. 29, of "the Biblical Cabinet; or, Hermeneutical, Exegetical, and Philological Library." 12mo. pp. 414.

T. Clark, Edinburgh; Rivington, London.

The orthodoxy of this interesting volume is fully attested by the frequent use made in its pages of the written opinions of Luther and Calvin. It is one of the best Commentaries on the Parables we have had the opportunity of consulting. Fanciful interpretations are carefully avoided, and the general scope of the parable is shown to be the only genuine clew of its sober exposition. There is much ingenuity of illustration pervading the work, and deep and chastened piety is every where prominent. We are greatly indebted to Mr. Fairbairn for this valuable translation from the German. It is one of the many proofs we are daily receiving, that the theology of that country is recovering from the paralysing influence of neological infidelity.

AGRIPPA; *or, the Nominal Christian invited to Consideration and Decision. By* JOHN JEFFERSON, Abney Chapel, Stoke Newington. 18mo. pp. 150.

J. Snow.

The author of this little volume is one of the most judicious divines in the Congregational denomination, laboriously employed in doing good to the souls of men. "Agrippa" is a very powerful appeal to the consciences of those who are convinced of the truth of Christianity, but who still linger in a state of indecision. We have been strikingly reminded of Baxter's "Call to the Unconverted" in the perusal of this admirable treatise, and augur much good from its extensive circulation.

WORKS RECENTLY PUBLISHED.

1. *Memoirs and Sermons of the late Rev. Dr. Ferrier, Paisley.* Compiled by the Rev. ANDREW FERRIER. 12mo, pp. 382. Robertson, Glasgow; Hamilton, Adams, and Co., London.

2. *Mammon;* or, Covetousness the Sin of the Christian Church. By the Rev. JOHN HARRIS, D D., author of "The Great Teacher," &c. &c. Thirty-first Thousand. Imperial 8vo, pp. 60. 1*s*. 6*d*. Ward and Co.

3. *The Present Position and Urgent Claims of the London Missionary Society.* A discourse, delivered in Ward Chapel, Dundee, on Lord's-day, February 14, 1841. By DAVID RUSSELL, D.D. 12mo, pp. 48, 6*d*. Hamilton, Adams, and Co.

4. *Part II. Fox's Book of Martyrs.* Edited by the Rev. JOHN CUMMING, M.A. Imperial 8vo, 2*s*. G. Virtue.

5. *Parts I. II. and III. A Dictionary of Science, Literature, and Art.* Comprising the history, description, and scientific principles of every branch of human knowledge; with the derivation and definition of all the terms in general use. Illustrated by engravings on wood. General Editor, W. T. BRANDE, F.R.S.L. and E., &c. Being the Twelfth of the Series of "Encyclopædias and Dictionaries." 8vo. Longman and Co.

6. *Patrick Welwood.* A tale of the times of the Kirk and the Convent, for the Young. By a Minister of the Church of Scotland. Second edition, 12mo, pp. 318. Hamilton, Adams, and Co.

7. *Agrippa;* or, the Nominal Christian invited to consideration and decision. By JOHN JEFFERSON, Abney Chapel, Stoke Newington. 18mo, pp. 146. J. Snow.

8. *Letters to Young Ladies.* By Mrs. L. H. SIGOURNEY. A new edition, with Two additional Letters, never before published. 12mo, pp. 280. Jackson and Walford.

9. *Conversations between a Roman Catholic and a Protestant, on the Doctrines of the Church of Rome, supported by History and Scripture.* By E. LEON, formerly a Roman Catholic. 12mo, pp. 48. E. Hartnell, Ryde.

10. *Infant Salvation.* Thoughts on the future state of children who die in infancy. In a Letter to a Friend. By THOMAS OWEN, Minister of the Baptist Chapel, Holt, author of "Female Communion, and Infant Baptism," &c. J. M. Burton, Ipswich.

11. *Ashantee, and the Gold Coast.* Being a sketch of the history, social state, and superstitions of the inhabitants of these countries. With a notice of the state and prospects of Christianity among them. By JOHN BEECHAN. 12mo, pp. 396. Mason, City-road.

12. *Truth and Love.* A sermon, preached before the University of Oxford, on Sunday, February 21, 1841. By the Rev. J. E. RIDDLE, M.A., of St. Edmund Hall, Author of "Ecclesiastical Chronology," "Christian Antiquities," "Sermons," "Latin-English Dictionary," &c. 8vo. Hatchard and Son.

13. *Memoirs of British Female Missionaries.* With a Survey of the Condition of Women in Heathen Countries. And also, a Preliminary Essay on the Importance of Female Agency in Evangelizing Pagan Nations. By JEMIMA THOMPSON. Dedicated, by permission, to the Right Hon. Lady Barham. Post 8vo.

This work comprises sixteen memoirs of the most distinguished missionary females of different denominations.

PREPARING FOR PUBLICATION.

1. Shortly will be published, by subscription, *A Supplement to Schmidius's Concordance of the Greek New Testament.* By ORLANDO T. DOBBIN, B.A., Trinity College, Dublin. In one volume.

To be followed by an entirely *New Greek Concordance of the New Testament,* in which some thousands of errors in the most recent editions of Schmidius will be corrected, and the readings altered, according to the best critical editions of the sacred text. In one volume.

2. *The Bible Student's Concordance.* By which the English reader may be enabled readily to ascertain the literal meaning of any word in the sacred original. In one volume imperial 8vo.

3. DR. MORISON's work entitled, *Homilies for the Times; or, Rome and her New Allies,* will be ready for delivery to the trade, on the 15th of May.

OBITUARY.

MRS. M. GIFFORD.

On the 17th of October, 1840, died, at Beaminster, Dorset, Mrs. M. Gifford, a highly valued and beloved member of the church in that town, under the pastoral care of the Rev. Alfred Bishop. She was the daughter of respectable parents, who had long been connected with the Established Church. Her aged mother, however, who survives her, has been, for some years past, a member of an Independent church, in Beaminster. She was a person naturally gifted with a mind of no ordinary strength and vigour, and with a temper of uncommon sweetness. These endowments, as they recommended and endeared her to the whole circle of her acquaintance, so were they of great use in carrying her, with dignity and ease, through a life of varied and severe trials. All who knew her, admired and loved her while living, and now that she is removed, feel sensibly their loss. To the amiable qualities which were conferred on her character by the God of nature, the superior beauties of humble piety were superadded by the God of grace. It is not now easy to specify with exactness at what period, or by what steps, the religious principle was first formed in her heart. It is believed, however, that her first decided conviction in favour of true religion took place under the preaching of the Rev. J. B. Simper, at Beaminster, as it was at that time she began more regularly to associate

with serious Christians, and to attend a gospel ministry, but those convictions were, according to her own statement, developed and matured under that of his successor, the present pastor, by whom she was joyfully received into the church in February, 1830. From that period till her peaceful, triumphant death, she "walked in all good conscience before God," and in the most lovely, attractive course of usefulness to all around her. While her energetic and cultivated intellect caused her, under the influence of divine grace, to be firm and consistent in the principles she had adopted; her natural gentleness led her to hold them in tolerance and charity towards all. Her benignant countenance was a true index to the kindness and benevolence of her soul. To her husband she was of great religious benefit. She had the happiness of seeing him, a few months after, follow her to the table of the Lord; and she has now followed him to the heavenly kingdom. He died, almost suddenly, but happy in the Lord, at Hackney, in 1837.

During her former residence in Beaminster, she was engaged in the instruction of youth, having the charge of a school. To all her young friends in this relation, she was greatly endeared; to some of them, it is believed, she was made truly useful. It was only a few days before her death, she received a letter from a young lady, who had resided under her roof at Hackney, sweetly expressing a deep sense of obligation, and the vast benefit experienced from her maternal counsels and influence.

On removing to Hackney, in 1831, a new scene of duties, and a new circle of Christian connexion, opened to her. Here, for several years, in communion with the church under the care of the Rev. Dr. Burder, she enjoyed and reciprocated the benefits of pious affection and fellowship.

But here, an insidious and terrible disease, cancer, which had, no doubt, for years been unobserved, fixing its fangs in her frame, began to discover itself more extensively, and obliged her, widowed as she then was, to relinquish her happy and important situation, and return to her native town, to die. Under the slow but certain, and, at length, torturing advances of her complaint, she was the same calm, dignified, and habitually cheerful character as before. She continued to attend the house of God frequently, whenever, indeed, the intermissions of severe pain rendered it possible. As these intermissions became less numerous, and as pain and debility at length rapidly increased, the prospect of release grew more welcome, heaven more attractive. At times, she was favoured with delight and joy almost ecstatic. On one occasion, a few weeks before her end, a sudden sinking and faintness which came over her, led her, and those around her, to suppose that she was just departing. At this moment, her bliss was literally indescribable. To her pastor, and to other friends who afterwards visited her, she said, referring to her feelings at that crisis, "Oh, it is impossible to tell you what I saw and felt then, when I thought I was just going: it was joy unspeakable; and oh, how disappointed I felt, when I found the time was not really come." And in the same state of mind, or in an unruffled tranquillity and patient waiting akin to it, she continued for a few weeks longer, till the happy moment of dismissal came. To her venerable parent, and her other affectionate relatives and friends around, she held the same language, so long as reason was undisturbed. The last expressions which her pastor heard from her were, in a kind of broken whisper, "I am very weak, but free from pain now; and He is very precious to me; I am waiting for Him to come to me. Pray, pray, pray that it may be soon." She breathed her last almost unperceived by the bystanders, so easy and gentle was the separation, at one o'clock in the afternoon. Her death was improved by her minister, on the 25th of October, to a numerous congregation, from 2 Sam. iii. 24.

> "Happy soul! thy days are ended;
> All thy mourning days below.
> Go, by angel guards attended,
> To the sight of Jesus, go.
> For the joy he sets before thee,
> Bear a momentary pain;
> Die, to live a life of glory;
> Suffer, with thy Lord to reign."

MRS. J. HARTLEY.

Mrs. Jane Hartley, the late wife of Mr. John Hartley, one of the deacons of the Congregational church, Skipton, died on the 12th December, 1840. "The memory of the just is blessed."

Mrs. Hartley was a woman of eminent piety, and highly esteemed by all who had the privilege of her acquaintance. Accustomed to a regular attendance on the ministry of the gospel, and being naturally of a thoughtful mind, her attention to divine things was gradually quickened. Aroused to a sense of her state as a sinner before God, she bowed with humility at the footstool of mercy, and there fervently implored pardon. The favour she solicited at the hand of God was graciously bestowed; and from that time she was prepared to identify herself with the people of God.

Having experienced the power of divine truth upon her mind, she hesitated not to express her wish for union with the Christian church; seeking the enjoyment of this high privilege, it was not under the conviction of any superiority of character which she possessed. Deeply did she feel the depravity

of her nature, and extensively deplore the power of evil in her heart. She sought fellowship with the saints as one of the chief of sinners. Her application was received with pleasure, and she was admitted to the church in August, 1830. From that time to the period of her death, she adorned her Christian profession, by humility and holiness.

At the beginning of the year, 1840, she felt the incipient workings of that disease which terminated her life. On the first attack, her mind was greatly anxious for health, for the sake of her beloved children, whose education and progress into the busy scenes of life, she was desirous of superintending. The Almighty was pleased to hear the prayers which she and others offered, that her mind might be relieved from the undue anxiety which she felt. She was brought to a sweet submission to the will of her Heavenly Father, and was able to resign her children, with every earthly object, to the disposal of Him "who worketh all things after the counsel of his own pleasure."

Experiencing, at an early stage of her disease, a mind acquiescing in the will of God, she applied herself, with increasing diligence, to set her house in order, feeling the time of her departure might not be far distant. The result of this application was evident to all who visited her. She improved in spirituality of mind. Her communion with God was habitual and fervent; beneath which she often expressed the pleasure she felt in the prospect of departure to be with the Lord Jesus Christ. Her progress, however, was not uninterrupted by doubt and fear. Two or three times she expressed anxiety for her safety, supposing that if she belonged to Christ, she should experience a higher state of excitement. At this time, her mind dwelt on the closing scenes of some who endured holy raptures in the prospect of departure from the world. The conversation of her pastor on these occasions was blessed to her soul. She felt the preciousness of Christ: on him her soul was stayed. Referring to her experience, she said, "You know how I have been for the last day or two; but now I have no fears. Christ is precious to me. I am happy in the prospect of death."

In the reading of the Scriptures, she experienced much pleasure. No book did she take into her hand which did not bear on the important truths of Christianity. Her pastor put into her hands Dr. Russell's Letters, the reading of which she said afforded to her more practical good than any book she ever read, except the Bible. When her pastor has read and expounded any portion of the word of God, she has repeatedly expressed the delight she experienced, saying, she never felt so much sweetness in the Scriptures before. During her waking hours, she was accustomed to meditate on some text of Scripture, which she found a source of spiritual profit. But if, through the influence of disease, she was prevented this exercise, it would be an occasion of deep regret, saying, "I have not had much communion with my Saviour this night."

On the last morning of her life, she was eminently favoured with the presence of her Lord. Her heart overflowed with love. She said to her dearest friends who stood by her bed, "Oh, I love you all, but I love Christ more. Speak to me only of Christ." Being asked if her pastor should be sent for, she replied, "Yes." When he reached her room, he read a portion of Scripture, and then engaged in prayer. Standing by her, she said to him, "Talk to me of Christ: Christ is precious to my soul." She was reminded that she could adopt another clause, and say, "He is altogether lovely." "Yes," was her reply, "Lovely to my soul; lovely in himself." Then, turning to her pastor, with eyes beaming brightness in death, she said, "I love my children." She was reminded that they would be left under suitable protection and authority. "Yes," she said, "I leave them with an affectionate husband and a kind father, under the influence of a beloved sister; but, oh, if you ever see any thing wrong in them, do not fail to tell them of it." She was assured that her children would always be looked on with interest. She said little after this. The hour of her departure arrived. She was ready to meet her Lord.

She was a woman of a superior mind. Never had her husband reason for regret in adopting any course which was the result of her enlightened counsel. In her family, there was order and government. Her children and house showed the power of her influence and the vigour of her activity.

As a member of the church, she was regular and faithful in the discharge of her duties. Never was she absent from public worship on Sabbath or week days, unless providentially prevented. She heard for herself, and that under the influence of prayer. She retired from the house of God to the more secret exercises of reading, meditation, and prayer; and the effect was, the bringing out, in living forms, the piety of her heart. Her last attendance in the sanctuary was on the anniversary of the opening of the chapel, when she wished to afford the last public testimony of her interest in the newly erected place of worship by her liberal donation.

She was always anxious for the purity, peace, and prosperity of the church. When within a short time of her death, she said, "I wish every member felt what I feel,

and saw what I now see, then would they live near to God, and highly value the privileges which they enjoy. Many things appear sinful which I did not before consider such. If they had my'experience, how would they attend to the instructions of the pulpit. I think if I were to be restored to health, I should go to the house of God and hear in a way I never did before."

She was a humble Christian, and mean were the views which she had of her piety, though her friends saw the rapid and lovely growth of religion in her soul.

Holy in her character, and deeply concerned for the honour of Christ, she lamented any defect in Christian character and profession which might come under her observation. Aware that the ministry of the gospel could not be sustained without liberality, she set the example; and then was grieved if there was not a corresponding exertion. She never expected or wished any contribution which would injure the parties in bestowing it. Her maxim, however, was, if religion prospered in the soul, there would be corresponding cheerful liberality.

On the first day of January, 1840, the following was written by her, which was prophetic of her experience. "Time is short," 1 Cor. vii. 19.

> "A year, alas! how soon 'tis past.
> Who knows but this may be my last?
> A few short years, how soon they're fled!
> And we are numbered with the dead!"

Her death was improved to a large congregation from Psalm xxv. 14; a passage of Scripture which had been much blessed to her.

MISS STEAD.

On the 4th of March, at her residence, South-place, Kennington Common, Miss Stead, aged 76, much and deservedly respected for her Christian virtues, and many acts of private and public benevolence.

She was favoured with much peace and consolation during her last illness, reposing all her hope and confidence in the free and full salvation of our Lord Jesus Christ, whose name was inexpressibly precious to her in life, and proved, indeed, to her "the antidote of death."

Her decease was improved on Lord's day, the 14th inst., by her pastor, the Rev. G. Clayton, of Walworth, in a discourse founded on Rev. xiv. 13.

She professed to look for salvation by faith alone in the all-sufficient merits of the Divine Redeemer, yet was she rich in good works, and having, as a steward, liberally distributed of her worldly substance in her life time, gave, by testamentary bequest, the following legacies:—

British and Foreign Bible Society	£100
London Missionary Society	100
Religious Tract Society	100
Congregational Fund Board for the Education of Students, and the Relief of Poor Ministers	100
York-street Chapel Charity School	100
——— Sunday-School	100

Home Chronicle.

NOTICE TO THE TRUSTEES

OF THE EVANGELICAL MAGAZINE.

The Annual Meeting of the Trustees will be held at Baker's Coffee House, Change Alley, Cornhill, on Monday, the 17th of May, at Two o'clock precisely, when the attendance of the Country Trustees is earnestly requested.

NOTICE TO WIDOWS.

The Widows who received no grant at the January distribution of profits, arising from the sale of the Magazine, are requested to make their applications personally, by letter, or by some Minister deputed to act for them, on or before the 20th of June. No grant can be made without application.

APPEAL

ON BEHALF OF THE WIDOWS OF EVANGELICAL MINISTERS.

The number of faithful and devoted pastors whose limited incomes preclude the possibility of their making any adequate provision for their widows, should

death remove them from their spheres of labour, is much greater than could be imagined by individuals unacquainted with the real state of the churches. It is believed that nearly one-fourth of the ministers of Congregational and other churches are thus painfully circumstanced.

May it not be presumed, then, that there are very few, indeed, belonging to the congregations of evangelical dissenters, who would not be ready, "to their power, yea, and beyond their power," to provide against such a contingency, if some method could be suggested, at once easy, practical, and efficient.

Without attempting in the least to disparage any other existing provision for the widows of their deceased brethren, the Trustees of the Evangelical Magazine would take leave to suggest that every one who furnishes himself with a monthly copy of that cheap and useful periodical, contributes essentially to the accumulation of a fund for the widows of ministers, which admits of indefinite increase.

From their present large circulation of more than FIFTEEN THOUSAND copies per month, the Trustees are enabled to distribute an annual amount of profits, arising from the sale of the work, of not less than ELEVEN HUNDRED POUNDS; but if the circulation could be increased to THIRTY THOUSAND, the sum of TWO THOUSAND POUNDS per annum might forthwith be devoted to the same benevolent object, while grants to the widows might be enlarged, and the number admitted on the Fund might be greatly multiplied.

In the present hopeful and advancing state of evangelical religion in this country, when every passing month adds to the number of our churches, the Trustees of the Evangelical Magazine feel the deep responsibility attaching to their position. Remembering that God has so eminently blessed their labours for the space of nearly half a century, and that he has given them a considerable measure of influence with the churches, they regard it as a paramount duty to put forth a vigorous effort throughout the kingdom, to realize, for the widows of their devoted brethren, a fund which may answer in some happy degree to the necessities of the case.

They would appeal, then, with all earnestness and affection, to the friends of ministers in general, and would entreat that so many of them as can afford the slender sacrifice, would forthwith not only become purchasers of the Magazine, but would use their influence, in their respective circles, to promote its more general circulation. The object proposed to be accomplished is so grateful to the best feelings of the heart, and the means of effecting it are so comparatively easy, that the trustees cannot, from past experience of the kindness of their friends, both in town and country, entertain any misgiving as to the result of their appeal. Their last circular increased the sale of the work upwards of TWO THOUSAND; and, should the real importance of the Magazine Fund come to be fully appreciated by the Congregational and other churches of Great Britain, the most sanguine wishes and hopes of the Trustees will be more than realized.

It may be proper to state that the Trustees, in consequence of the liberal suggestion of some of their country friends, are now prepared to receive donations, of any amount, to be added to the general Fund. They have pleasure, also, in announcing that several generously disposed persons have adopted this method of testifying their sympathy for a class of sufferers possessing the strongest claims upon the benevolent consideration of those churches amongst whom their deceased husbands lived, and laboured, and died.

The Trustees would only add, that if new subscribers to the Magazine would commence taking in the work from the 1st of June, they would thereby augment the sum at their disposal at the ensuing distribution of profits in the month of July.

To those who are disposed to consider the Magazine Fund in the ultimate

disposal of their property, the following legal form of a bequest is submitted to their notice :—

"I give and bequeath to the Treasurer for the time being of a certain periodical publication, called the 'Evangelical Magazine and Missionary Chronicle,' published in London (the profits of which work are by certain Trustees therein named, devoted to the benefit of Widows of Evangelical Ministers of different denominations, and to other charitable purposes,) the sum of £ , to be raised and paid out of such part only of my personal estate, as shall not consist of chattels real or money secured on mortgage of lands, or tenements, or in any other manner affecting lands or tenements, to be applied by the Trustees of the said periodical in like manner as the profits of the said work are applied: for which Legacy the receipt of the Treasurer for the time being shall be a sufficient discharge to my Executors."

HENRY FORSTER BURDER, *Treasurer.*
JOHN MORISON, *Editor.*

THE VILLAGE MISSIONARY SERVICE.

"We love to see dear brethren
Thus convened from ev'ry place.
Joyful in the kindling thought,
They view each other face to face."

It was a lovely morning in Easter week, about seven years ago, when the writer, after missionary services in connexion with his own place of worship, arranged to convey a distinguished missionary from the East Indies to an interesting village station, situated fifteen miles distant, where a meeting to aid in the diffusion of the gospel was to be held in the evening. The missionary was a man of superior mind, of considerable learning, and of the most amiable and fraternal spirit. He was full of life himself, and he was quite enlivened by the services in which he engaged, and by all the scenes which he was permitted to witness. Any person who is acquainted with the southern counties of England, knows that they abound in the richest beauties. Prospects the most extensive—ranges of hills of the boldest and finest character—and valleys of the softest, the most cultivated, and the most delicious kind, mark, enrich, and diversify these parts of the British empire.

Though the missionary had long been familiar with all the gorgeous scenery of the East, he was peculiarly struck and interested with the rich and varied scenes of his native land, and on the occasion to which this communication refers, he was charmed with the beauteous and sunny spots by which he was surrounded. As we travelled along, sometimes ascending the loveliest hills, and then descending into the finest and most peaceful valleys, he would point to one interesting object and another, and exclaim,—"How beautiful all this is: what can be lovelier than the world which God has formed for his guilty and rebellious creature man!"

We reached the village where the meeting was to be held, by noon, and a more quiet and delightful abode the lover of nature could not desire. The habitations were numerous, though scattered, and there was scarcely one which had not its cultivated spot of garden-ground, where, at this early period, the flowers of spring were unfolding their attractions. The village was situated in the lap of several romantic hills, which were clothed with wood, even to their summits, and from which the most extensive and fascinating views could be commanded.

We found the village all alive, anticipating, with the utmost eagerness and joy, the visit of

"The man of God,
Who left his home and country dear, to dwell
With savage men abroad, and tell them how
The Saviour died, and lives again for them."

The arrival of a missionary from China, from Africa, or from India, is no ordinary occurrence in the annals of village life. It is quite an event in the history of the place. The most powerful excitement is produced: numbers flock to hear him, who would not assemble to hear an ordinary minister, and the circumstances connected with his visit are not soon or easily forgotten. So it was on the occasion to which we now refer.

We were welcomed most cordially by the minister, and family, in whose house we were, for a season, to remain, and the missionary was informed that the young people in the congregation had prepared tea for him, and as many as could be accommodated, in a large room engaged for the occasion, at an early period of the afternoon. The missionary received the invitation of the dear young friends to take tea with them, and many others, prior to the public meeting; and it was stated, how much they would be gratified and honoured by his accepting the invitation. Who could resist such an overture under such circumstances? and accordingly we prepared to accompany our young friends. The scene beheld was most interesting. The missionary was shown into a large room, capable of seating one hundred and fifty persons, the walls of which were decorated in the most tasteful manner, and the tables were adorned with numbers of flowers, which could be procured

at this somewhat early season. Every individual rose as the missionary entered, and, when it is considered that half the assembly was composed of young people, who were arrayed in their neatest attire, the scene was peculiarly attractive and imposing. The countenances of all were animated, and they deemed it quite a privilege and honour to have a missionary coming among them. The missionary was so touched with his unexpected reception, that he was seen to wipe a tear which came involuntarily from his eye, and which he could not keep back.

How delightful all this is, and what benefits are imparted both to missionaries and our congregations! Our missionary brethren see that the people love and honour them, and, by their visiting our churches, the young are animated, their best energies are enkindled, and all receive a blessing. The missionary spent a most happy hour with the young persons who had invited him to meet them, and who had expressed their love in so pleasing a manner; and, after he had returned them his affectionate acknowledgments, and stated his earnest hope that they would receive every missionary in the same delightful form; he presented fervent prayer for them, and left to prepare for the evening meeting.

As soon as he had retired, he was surprised to see the numbers collected in the village, from all the hamlets within six miles. No sight, to the heart of a missionary, could be more gladdening. It was, therefore, with no ordinary emotions of gratitude and joy that he made arrangements for the evening meeting. He saw that his arrival had produced impression, and that a fine opportunity of doing good presented itself. Several worthy ministerial brethren had also arrived to aid him in the business of the evening.

When the missionary reached the chapel, he was delighted to find that it was full in every part, and even the aisles were thronged at an early hour. Nothing so much animates a missionary as to see a crowded place of worship on such an occasion. It gives a tone to his address, and imparts energy to his spirit.

The respected pastor of the village occupied the chair, and, after the presentation of solemn and fervent prayer, for a blessing on the proceedings of the evening, he gave out the old missionary hymn,

"O'er the gloomy hills of darkness," &c.

which was sung to the standard tune of Calcutta, and which put life into every heart. He then expressed his own sentiments on the great missionary cause, in a very impressive manner, and stated to the meeting how much pleasure they all felt in seeing their dear and honoured missionary brother among them, and earnestly hoped that his visit would awaken their best energies, and induce them to labour in the good cause more vigorously than ever. He subsequently called on two ministerial friends from the neighbourhood, to move and support the first resolution. Their speeches were neat and appropriate, and calculated to be useful. Another hymn was sung, when the name of the missionary was announced. If the most distinguished man that ever lived had risen to address them, greater interest could not have been manifested, than when our missionary brother rose to advocate the cause of human evangelization, in every part of the world. Even the children had their eyes fixed on him with intense interest, as though he were something more than mortal, and every word that he uttered was listened to with the deepest attention. He spoke for an hour, and the people could have heard him for an hour longer; so excited had they been by the information he conveyed, and by the mass of facts which he had accumulated. We shall not forget the interest which was awakened, when he exhibited two of the ugly heathen deities adored in that region of the globe, where, for many years, he had been labouring, and how anxiously and narrowly they were examined by many who were permitted to inspect them. The impression of all was, that no cause could be more necessary than the missionary undertaking, and that they must do more for it, than they had hitherto accomplished. Several speakers followed the missionary, and the animation of the meeting was kept up till a late hour, when the service was closed, by the assembly singing that striking hymn,

"Captain of thine enlisted host,
Display thy glorious banner high;
The summons send from coast to coast,
And call a numerous army nigh."

The missionary presented a short and fervid prayer; entreated that the richest blessings might be poured out on the people, and the congregation dispersed, acknowledging that they had rarely spent a happier or a more profitable day, and, as they returned home, the incidents which the honoured missionary had been narrating dwelt on every memory, and filled every tongue.

It is glorious to witness the scene presented by a missionary meeting at Exeter Hall, but we have often been as much refreshed and stimulated by a missionary service in some beautiful and sequestered village.

'The presence of the Lord was felt,
And Christ receiv'd the crown."

T. W.

THE JEWS.

To the Editor of the Evangelical Magazine.

Sir,—However conscientiously we may dissent from the principles of the Church of England, as it regards her departure from primitive simplicity in her form of government,—or, however warrantably we may oppose the erroneous doctrines which many ministers in her communion at this day promulgate, we are, nevertheless, compelled to award her the palm—and a glorious one it is, in that she so far outshines the whole collective body of dissenters in her unwavering zeal, and in her untiring "work of faith and labour of love," on behalf of poor outcast Israel; yet "beloved for the fathers' sakes."

And may not, I would unhesitatingly ask, her preservation, amidst the attacks of designing spoliators on the one hand, and of uncharitable aspersions on the other: may not her preservation be instrumentally attributable to her warm and unflinching advocacy of the Jewish cause?—for the Lord hath said, "Blessed is he that blesseth thee." In further confirmation of which, I beg leave to refer you to those heart-stirring notices contained in the "Jewish Intelligence," for this month, and of which I feel much pleasure in transmitting you a copy; and would venture to suggest their insertion in your valuable periodical, in the humble hope of exciting, through the rich blessing of God, that interest for the spiritual and temporal welfare of the Jews which, I apprehend, a very great number of Christians have never yet entertained as they ought, and which I feel scripturally persuaded the descendants of Abraham have a right to claim at our hands.

In conclusion, I feel it but just to acknowledge that your favourable notice of this subject, both in the magazine for January, and in that of the present month, has in no small degree encouraged me to make this communication;—and although the mind of the Lord may not yet be distinctly understood with respect to a right mode of procedure touching missionary operations amongst the people of Israel, still it is consolatory to know that there can be no mistake in supplicating the throne of grace on their account;—and then, when the exercise of fervent and ceaseless intercession on their behalf shall have become prevalent in our public assemblies, in the domestic circle, and in closet retirement, we may be assured that Jesus the "King of Israel," and "King of glory," will not deny us the promised guidance of the Holy Spirit, nor withhold from his waiting people that peculiar preparedness which so important and interesting a work demands.

I remain, sir,

Yours with Christian esteem,

March 16, 1841. Augustan.

CHISWICK, MIDDLESEX.

The minister and congregation connected with the independent chapel in this village, after waiting more than eighteen months to find a piece of ground, on which to build a larger place of worship, and without success, think it right to inform their Christian friends, that they have (after mature deliberation, and consultation with those persons whom they thought able to give counsel in the matter) come to the resolution to pull down the old chapel without any further delay, and erect another on the same site, capable of holding about three hundred and forty persons, being one hundred and forty more than the present building will accommodate. There are only eighteen years remaining of the lease, which might have been considered a sufficient reason for not rebuilding on the same ground; but the dilapidated, unsafe, unwholesome, and unsightly appearance of the present building, which will hold only about two hundred persons, together with an outlay of about 10*l.* per annum, to keep it in repair, and the vast importance of continuing to make a stand for the gospel in a village containing five thousand souls, have led the minister and congregation to decide on the measure. At the same time, the friends are not without hope, that the lease will be renewed at the end of the present period.

The case may be considered as peculiar, but the necessity for the measure is apparent, to those who are acquainted with the spiritual destitution of the inhabitants; and it is hoped the friends of truth will come forward and assist in such an important undertaking. The amount required will be about 600*l.*, including the expense of two good rooms over the chapel, capable of holding one hundred and fifty Sabbath-school children. —250*l.* have already been promised, and further assistance will be thankfully received by the Rev. E. Miller, Chiswick; Mr. Robert Millar, Hammersmith; and Mr. Hindley, 32, Berners-street, Oxford-street.

The measure has been approved by the Rev. Dr. Morison, of Brompton, and by the ministers in the immediate vicinity.

March 29, 1841.

SURREY MISSION.

The forty-fourth Anniversary of this Society was held at the Rev. J. Burnet's chapel, Camberwell, on Wednesday, April 7th. The Rev. J. Hill, of Clapham, commenced the morning service by reading the Scriptures and prayer. The Rev. John Harris, D.D., Theological Tutor of Cheshunt College, preached a most impressive sermon from Luke xii. 50. The Rev. E. Steane, of Camberwell, concluded with prayer.

The annual meeting was held in the evening, Thomas Piper, Esq. in the Chair; addresses were delivered by the Rev. Messrs. G. Clayton: T. Jackson, S. A. Dubourg, W. Jackson, J. M. Soule, J. Burnet, J. E. Richards, J. Mirams, and W. B. Gurney, Esq.

The report stated, that an amicable arrangement had been made with the Home Missionary Society, for combined efforts in the evangelization of the county, which it is hoped will be productive of much good.

During the past year, in connexion with the London Christian Instruction Society, thirteen open air services were held in the lower districts of the county, which were well attended, and which have issued in the opening of a new station in a village hitherto deemed inaccessible.

The society employs five missionaries, and assists pastors of churches in itinerating services. The agents preach in thirty villages, to about two thousand persons, one hundred and forty-five of whom are in church fellowship; there are nine Sabbath-schools connected with the mission, with three hundred children, and thirty-five teachers. Two thousand five hundred tracts have been distributed during the year.

Numerous villages are yet destitute of the faithful preaching of the gospel, and three new districts might at once be occupied, could the requisite funds be obtained; but for the third year in succession, the treasurer is in advance.

The ministers and churches of Christ are earnestly solicited to unite in prompt and vigorous efforts proportionate to the wants of the benighted villagers of our county, so that no individual in the remotest hamlet may have occasion to say, "No man careth for my soul."

Contributions will be thankfully received by the treasurer, Mr. Hickson, Wandsworth; the secretaries, Rev. J. E. Richards, Wandsworth, Rev. J. M. Soule, Battersea; Rev. R. Connebee, Dorking, or any member of the committee.

RECOGNITIONS.

On Wednesday, March 31st, the Rev. D. Senior, late of Brotherton, was publicly recognised as the pastor of the congregational church in the town of Selby.

The Rev. James Bruce, of Howden, read a suitable portion of Scripture and prayed: the Rev. Henry Earle, of Goole, requested the minister to state the reasons for his removal to Selby, and implored the great Head of the Church to bless the union that had thus been formed: the Rev. John Ely, of Leeds, addressed an appropriate, impressive, moving charge to the recognised pastor: the Rev. James Parsons, of York, urged important and stirring counsels on the attention of the people: the service, which commenced about two o'clock p. m., was prolonged till after five, and was throughout of a solemn and interesting character.

At six o'clock, above four hundred friends of different denominations took tea together in the public room, recently erected in this place; after which, addresses were delivered by the ministers and friends present, expressive of their kind congratulation and benevolent wishes for the progressive and enlarged prosperity of the pastor and people.

The social repast was furnished by the united and generous effort of the ladies in the church and congregation, over which Mr. Senior presides, and according to a purpose previously avowed, after all expenses were paid, the sum of fifteen pounds, the result of their disinterested undertaking, is applied to the funds of the London Missionary Society.

On Tuesday and Wednesday, December the 22nd and 23rd, the recognition of the Rev. Mr. Cook, was held at the Independent Chapel, in the town of Laugharne, when the following Ministers officiated on the occasion: The Rev. Messrs. Davies, Theological Tutor, at the College, Carmarthen; Breeze, of Carmarthen; Rees, of Lanelly; Evans, of Sion's Chapel; Davies, of Rhydwised; Hughes, of Treleach; Williams, of Bethlehem, &c. &c. &c. Thomas and Anthony, Students, at the College, Carmarthen.

ORDINATION.

Rev. W. Slater.

On Thursday, October 22nd, 1840, the Rev. W. Slater, late of Chesham, was publicly ordained to the pastoral office over the congregational church at Odiham, Hants. A preparatory sermon was preached on the preceding evening, by the Rev. J. Rowland, of Henley, from Psalms lxxxv. 6: the Rev. Henry March, of Newbury, and the Rev. Spedding Curwen, of Reading, conducting the devotional parts of the service. The interesting engagements of the day were auspiciously commenced by a special prayer

meeting, at seven o'clock in the morning, at which the Rev. H. March delivered a devout address, and brethren from other churches joined in prayer. The Rev. J. Wills, of Basingstoke, commenced the ordination service by reading the Scripture and prayer; the Rev. S. Curwen delivered the introductory discourse, which was a lucid and forcible exhibition of the character and constitution of the kingdom of Christ. The Rev. H. March proposed the usual questions, with great interest, and received the confession of faith. The Rev. T. Lewis, of Islington, offered the designation prayer, accompanied with the laying on of hands. The Rev. Thomas Adkins, of Southampton, delivered a most solemn and affectionate charge to the newly-ordained minister, from 1 Tim. iv. 16; and the Rev. S. Percy, of Guilford, concluded with prayer. In the evening, the Rev. Thomas Guyer, of Ryde, Isle of Wight, (in the absence of the Rev. W. Jay, of Bath,) preached an excellent sermon to the church and congregation, from Eph. iv. 1: the Rev. C. Howell, of Alton, commenced, and the Rev. T. Hitchin, of Odiham, concluded with prayer. The Revds. G. Silly, T. Wallace, and M. Caston, also took part in the services, which were very fully attended, and felt to be deeply interesting and impressive.

Rev. B. H. Kluht.

On Wednesday, March 10, the Rev. B. H. Kluht, late of Hackney College, was publicly ordained to the pastoral office, over the church and congregation of the Independent Chapel, Twickenham. The Rev. T. Martin, of Richmond, commenced the service, by reading the Scriptures, and prayer; the Rev. S. Ransom, classical and Hebrew tutor of Hackney College, delivered the introductory discourse; the Rev. J. Churchill, of Thames Ditton, proposed the usual questions; the Rev. Dr. Leifchild offered the ordination prayer, with the laying on of hands; and the Rev. J. Sherman gave the charge to the young minister, founded on Col. i. 28, 29; the Rev. Mr. Edwards, of Kingston, concluded with prayer. The Rev. Messrs. Lord, Yonge, and Newbury, and Messrs. Lewis and Gill, of Hackney College, also assisted in the service. The Rev. Charles Hyatt, sen. of Shadwell, introduced the evening service, by reading a portion of Scripture and prayer; after which, the Rev. N. M. Harry preached an impressive sermon to the people from Acts ii. 42; the Rev. Mr. France, of Ham, concluded with prayer. At the close of the morning service, a number of ministers and friends dined at the George Inn. Sir Robert Shaw presided; and his excellent lady was also present. After dinner, Dr. Leifchild called the attention of the company to the importance, at the present juncture, of circulating, as widely as possible, the principles of the congregational body; and, as the excellent introductory discourse of Mr. Ransom, which they had just heard, contained a faithful exposition of those principles, as well as a just exposure of the fallacies put forth by the apostolical successionists, he would move that the rev. gent. be requested to allow it to be printed in a cheap form, for circulation in Twickenham and the surrounding districts. The proposition was cordially received and adopted unanimously. Mr. R. said he had not entertained the slightest idea that such a wish would be expressed, but if the friends present thought the publication of the sermon would be of service in the promotion of truth, he should deem it to be his duty to comply with their request. By a similar resolution, the Rev. J. Sherman was urged to allow his able and impressive charge to be published in connexion with Mr. Ransom's discourse. Although, from the pressure of other duties, Mr. S. could not then engage to prepare it for publication, it is sincerely hoped that he will be enabled to meet the anxious desire of all who were present on that occasion.

NEW ASSOCIATION.

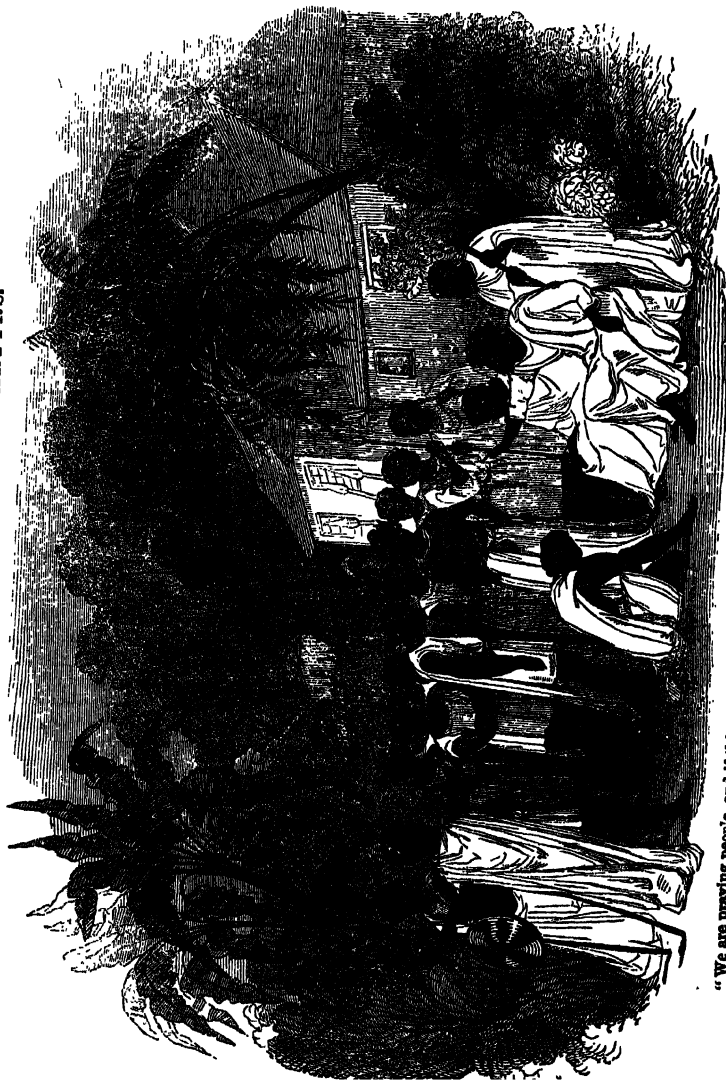
At a meeting of ministers and delegates of churches held at Abingdon, on the 8th of December, 1840, it was resolved, "That an association of Independent Churches, and ministers of Oxfordshire, West Bucks, and their vicinity, be now formed, with an especial view to the extension of the Redeemer's cause in this division of the kingdom; and that the objects of this association be fraternal intercourse between the several ministers and churches, the evangelization of needy places, assisting weaker churches, the extension of religious education, and by every practicable means, the promotion of truth and righteousness throughout their sphere." The association, at present, consists of fourteen churches, and seventeen ministers. On the evening of the day on which it was formed, the Rev. Eliezer Jones, of Oxford, preached "On the nature and advantages of religious association." The first public meeting of the association was held at Oxford, on the 5th and 6th of April. On the evening of Monday the 5th, the Rev. John Blackburn, of London, preached. On the morning of Tuesday the 6th, the business of the association was transacted; and in the evening, the Rev. Henry March, of Newbury, preached "On the connexion between the influence of the Holy Spirit, and Christian efforts."

THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

THE CONFESSION OF THE MARTYRS.

"We are praying people, and if this make us guilty in the kingdom of the Queen, then whatever the Queen does we submit to suffer."—*See page* 254.

MADAGASCAR.—THE CONFESSION OF THE MARTYRS.

In the *Missionary Magazine* for January, an account was given of the apprehension and martyrdom of nine of the native Christians, at Tananarivo, the capital of Madagascar, on the 9th of July. The confession of their faith, which was speedily followed by their condemnation and death, and the affecting circumstances under which that confession was made, are thus recorded by Mr. Baker, in a letter dated Oct. 1, 1840 :—

"On reaching the town of Beforona, after their apprehension, a guard was set upon the Christians, but they were not put in bonds. They were told that their manner of travelling was suspicious, and not like that of other people, having lanterns at night, and striking into unusual paths. Three days successively they underwent examination ; and, on the third, they resolved to witness the good confession, and therefore made the following declaration through Andriamanana, one of their number, whom they had appointed as their spokesman :—'Since you ask us again and again, we will tell you. We are not banditti nor murderers : *we are* (impivavaka) *praying people ; and if this make us guilty in the kingdom of the Queen, then whatever the Queen does, we submit to suffer.*' (p. 253.) 'Is this, then,' said the interrogator, 'your final reply, whether for life or for death ?' '*It is our final reply,*' they said, '*whether for life or death.*' 'Who,' asked the examiner, 'sent you from Tananarivo?' 'No one,' they replied, 'we went forth of our own free will.'

"After the Christians made these declarations, they felt inexpressible peace and joy. They had prayed ; they had confessed Christ ; and now that concealment was at an end, and they could freely open their overburthened hearts, they said to each other, 'Now we are in the situation of Christian and Faithful when they were led to the city of Vanity Fair.' And so it proved, when a majority of them underwent the martyr's death after the example of Faithful."

MALAY CONVERTS AT SINGAPORE.

(Extract of a letter from Rev. B. P. Keasbury, Sept. 16, 1840.)

On last Sabbath, we had the satisfaction and pleasure of admitting into the church two more converts from among the Malays. One is a female, the wife of a country-born man, who has been for a year past receiving religious instruction from me, and who gives good evidence of a change of heart. She has been led more or less to think on religion from the time she first came to me. Her earliest serious impression arose from a severe attack of illness which had brought her almost to the brink of the grave. She imagined then, as many do, who are unacquainted with the true nature of Christianity, that to receive the rite of Christian baptism on a dying bed, was of itself sufficient to introduce her peacefully into the Divine presence. But the Lord in his infinite mercy saw fit to stay the hand of death, and restore her once more to health.

Not long after, her husband, who we trust is a follower of Jesus, brought her to my house to be instructed further in the knowledge of the truth. She has since been very regular in her attendance both on private and public religious instruction. Previous to connecting herself with her present husband, she lived, as she candidly acknowledged, and as all Mohammedans do, in open sin; "But I feel now," she says, "that I am a great sinner, and have been in much trouble on account of my sins, and am satisfied that Jesus alone is able to bear my sins—I love him." "Do you feel," said I, "more and more hatred to sin?" "Yes," replied she, "I feel grieved when I have said or done any thing that is wrong." "What do you do when you feel so?" "I pray." She seems to take much pains to become acquainted with the word of God ; and I have heard her husband say, that she has often asked him to explain the Scripture, and to converse with her on religion, and, at times, she has been grieved at his neglecting to do so.

The other individual who has been baptized, is one of our scholars, a boy of 14 or

15 years of age. The evidence he gives of a change of heart is truly satisfactory and interesting. He is a child of the woods. His mother, a widow with three other children, resides in the country about two or three miles from this, and belongs to a race of Malays who are looked upon with disdain by those who consider themselves enlightened Mohammedans. The lad has been with me now nearly a year. During the first few months he seemed dissatisfied, and had, as I have been told, repeatedly intimated to his school mates that he would be very glad when his time should expire; he would then go back and live in the country to be employed in sowing paddy (rice,) rather than remain here to learn. This fickleness arose from his aversion to study, for he is not naturally destitute of good sense or of amiability of temper. His religious impressions commenced about two or three months ago, in consequence of listening to an explanation of the parable of the rich man and Lazarus. But it would be well, perhaps, that I should relate a few particulars of the conversations I have had with him from time to time.

On one occasion I noticed him intently engaged, conversing with another boy. With a view to ascertain what they were speaking about, I drew my chair near to them, and inquired. The lad who had been listening to him said, "Abdulrahman" (that is the boy's name) "has been telling me that he feels the sinfulness of his heart." On turning to the latter, with mixed feelings of surprise and pleasure, I asked him what had led him to think of his sins. He said, "From hearing the parable of the rich man and Lazarus, and thinking how Jesus took notice of the poor man, who he said was received into heaven, while the rich man was cast into hell." "But why was he," I asked, "received into heaven, and the rich man cast into hell?" "Because," replied he, "he followed Christ, while the rich man loved the riches of this world; and when thinking on these things, I felt the greatness of my sins, and wished, like Lazarus, to follow the way of truth." I then endeavoured to direct his mind to the love of Christ in dying that we might live. After having said this, I arose to obtain a light, as we had been sitting in the dark, and invited him to come into the school-room below stairs.

As soon as we had entered the room, some of the other boys joined us, seating themselves round the table. I then placed before them one of the picture-cards which represented the parable alluded to, and explained to them more fully the design of it. While speaking, I noticed Abdulrahman, and one or two more weeping, seemingly much affected. I resolved not to be hasty in attributing the excitement they were under to a real contrition for sin, but nevertheless I was much animated and encouraged. While witnessing these poor ignorant children of the woods, who had never before received the least instruction, but had been left to run wild and almost naked in the village, exhibiting so much susceptibility of feelings on religious subjects, I could not but weep and pray that our meeting might result to the salvation of many.

Next morning one of the boys told me that soon after I had left them, Abdulrahman went into an adjoining room, accompanied by two others, and closed the door to pray. I called Abdulrahman up-stairs the next evening, to inquire again into the state of his feelings, and was happy to find him still in the same frame of mind, which continued for several days. At times he was seen alone in the school-room in apparent deep reflection, and at other times conversing with one or two of his school-mates, on religion, and even with the servants. On one occasion I noticed him from my study room, conversing with our Ayah (a Malay nurse) for nearly an hour. When she withdrew, I called him and inquired what he had said to her. He replied, "I asked her whether she would not love Jesus." "Well, what did she say?" "She said, 'I will not.'" "What more?" "I then told her how the Lord moved my heart, and led me to feel my sins;—truly Jesus alone is able to bear my sins!" "What did she reply?" "She said 'That is good; if I should remain here much longer, perhaps God may incline my heart also.'"

I have been often struck while observing the sincerity and simplicity of his conversation, and his readiness to receive advice in religion. I will state one more fact respecting his anxiety to do good. One day, on the return of some of the boys from their monthly visit to their parents in the country, after they made their usual salam, and presented us, according to custom, with some cocoa-nuts, sugar-cane, and other things—Abdulrahman, who was among the rest, stood for some time, indicating a wish to speak to me. On perceiving it, I said, "What do you want?" He replied, "I wish to speak with master." "Well, what about?"—"About a conversation I had with my mother on religion." "What did you say to her?" "When I had been sitting for a while, talking with my little brother, I said to her, 'Come, mother, and sit down; I wish to speak to you about the way to heaven. Our sins, and the sins of the rest of mankind, are very great, and are more than the sand on the sea-shore.' She replied, 'Yes.' I told her that there was one who had come down from heaven, and died to save us from our sins—Jesus Christ. She said, 'Ah

he is the prophet of the white men—the infidels. What! have you cast off the religion of the Malays? if so, do you eat pork?' I answered, 'If we eat pork, that does not defile us; but what proceeds from our hearts, that defiles us.' She said, 'Then you have joined the religion of the white men?' 'Yes,' said I. 'Ah, the devil,' replied she, 'has moved your heart.' I wept, and stooped to the ground without saying any more. She said, 'What are you crying for?' I replied, 'Ah, mother! you don't know what you say. I love you, but I hate your sins.' She laughed, and went into her room. My brother, who was with me, then wept also."

It was truly affecting to hear the lad narrating these facts, he did it with so much feeling; and I have ever since been led to ask myself—Can this be all a phantom?—words without meaning? Are they not, indeed, a striking comment on the words of the Psalmist—"The testimony of the Lord is sure, making wise the simple?" I might add more, were it necessary; but suffice it to say, that the lad continues from time to time to give fresh proof of a change having been wrought in him, which it is our daily prayer may continue unto the end.

From the striking fact before us, we are more and more confirmed in our opinion, that a boarding-school for boys from among this class of the people, is one of the most advantageous ways, as far as human instrumentality is concerned, to ensure success in gaining the affection of the children, in giving them a thirst for knowledge, in keeping them from the wicked practices of their countrymen, and, above all, in instilling into their minds religious principles.

SOUTH AFRICA.—MISSION TO THE TAMBOOKIES.

(Extract of a letter from Rev. J. Read, Kat River, dated Oct. 12, 1840.)

Reception by a Tambookie Chief, &c.

On Tuesday, the 4th of August, after a safe journey from Kat River, we arrived at the kraal of the Chief Jumba, whose brother Pala, a very excellent man, cordially received us. The name of the place is Zuponda, and this will be the name of the Station. We found the country extremely populous, and the kraals, though scattered, very numerous. Jumba has thirty-three of his own, and there are many others belonging to Chiefs in the immediate neighbourhood. The country was very dry, the cattle miserably poor; no milk could be procured, and the people, even the Chiefs, were in a state of starvation. Their intreaties for food overcame us; so that our stock was soon diminished by their incessant begging. We gave the Chief Pala and the Chief Pamba a suitable present, and to each of the women a handkerchief to wear round their heads.

Pala regretted that his brother Jumba was not at home; for, until he came, nothing could be done towards building, except cutting the wood, reeds, &c.; this we did during the week, and also made a temporary place of worship, which might properly be called a kraal. It consisted of a circular hedge, wherein we fixed seats; and morning and evening, gathered round a large fire, we held our worship. All the Tambookies attended regularly, and I found great liberty in preaching Jesus to them. The two deacons, the interpreter, Joseph my son, and the Fingo brother, who accompanied me from Kat River, had also occasionally an opportunity of addressing them; and they were heard patiently. The Chief had given three round houses for our use, one of which I, with my two children, occupied by day, and at night we retired to rest in our wagon.

Unnatural cruelty of a heathen son to his parents.

The second evening after we arrived, we heard, late in the evening, that an old man and his wife had been carried away by their friends to the top of a precipice, and there left to die from hunger and cold. Early next morning I went to Pala, to request permission to try and save them. Nothing in the world could surprise him so much: he said, Their friends had nothing to give them, and there was a law that such persons should not die in one of their houses, nor near the kraal; otherwise the whole neighbourhood must break up and leave. He said there was no objection to our sending them food, but he could not allow them to be brought to the kraal. The next day *their son came to expostulate against our conduct*, saying, That he wished to leave home, and could not go *until his father and mother were dead, and that we were preventing them from dying by giving them food.*—How strong a proof that "the dark parts of the earth are full of the habitations of cruelty!"

However, we saved the lives of the old people for the time, by sending them food daily; so that they recovered and came back to their house; and the interpreter, with our Fingo brother, visited them daily, and made known Jesus unto them. The result eternity alone will tell.

Interview with the principal Chief.

When the Chief Jumba returned we had a long conversation with him and his bro-

ther Pala with respect to the Mission. I assured him that our only object was to make known the will of God to his people, and to do them good for time and eternity. They expressed a strong regard for my son Joseph, and hoped that he would be allowed to remain with them. When the place for building was brought under consideration, they seemed to wish that the station should be some distance from the kraal. To this I was opposed, and begged that it might be as near the kraal as possible. They at last pointed out a very suitable spot, so near as to admit of their attendance morning and evening; and after we were fixed, they were much pleased with the situation, and constantly attended, especially Jumba, who never omitted to attend our prayer meeting at daylight, and in the forenoon and evening; besides often joining our family worship. He would sometimes remain, asking questions respecting what he had heard, till a late hour. On one occasion he said, That his heart was so full at times, when listening to the word of God, that he was ready to weep aloud. Speaking of the deluge and the ark he said, He thought it was very good that cattle, sheep, horses, &c. had been preserved; but was it not a pity that serpents and wolves had been spared; it would be better, said he, if they had all perished, as they were destructive to man and beast.

Erection of Mission-buildings.

All being settled as to the spot to build on, we made ready to commence on the Monday. On Saturday, Jumba had it publicly declared that the next day would be the Sabbath. When it came, a number of Tambookies arrived; and at the place, no work whatever was performed; all was quiet, and I had one of the pleasantest sabbaths I ever spent in my life. On the Monday, we commenced the house for my son, and the building for school and worship. We had nothing but willow-wood and reed, so that our buildings are but slight. We found we needed a number of articles, and more provisions. Consequently, on the following day, Joseph left us for Philipton; and we kept hard at work to get a house ready for him before he came back. At the end of the twelfth day we had the dwelling-house finished, and soon after the school-house; but we were all exhausted from the hard toil and labour. I could scarcely use my fingers, from blisters and the cuts made by the sharp reeds used in thatching. We had service in our new place of worship on the Sabbath, and on Monday we opened it in a more formal manner.

Subsequent to this three Bushwomen were brought to the station by the native teachers to be baptized; and I never saw the beauty of the last verse of the 126th psalm so illustrated as on that occasion:—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Poor Boosman, and the other native teachers, wept bitterly, in presenting the women for baptism. We had them for three days in constant conversation, and the more we saw of them and heard them speak, the more we were convinced of the work of God in their hearts.

When Joseph returned, he brought the pleasing information that my son James (who had been ill) was better. Sabbath came on, and our little place was crowded. The three women to be baptized were seated in the front; all eyes were upon them; and during the discourse and the ceremony of baptism, many tears were shed by our people. It was to us all a day of thanksgiving, that in a little more than a year we had got the Bushmen from the mountains, and now saw the fruits of our labours. After the service, we partook of the Lord's Supper. Jumba, the Chief, sat at a distance to witness it, and in the evening made many inquiries as to the object of our taking bread and wine together.

I hope by this new station another step is made towards the universal spread of the Gospel, and the hastening on of that blessed time when it will be announced that "the kingdoms of this world have become the kingdoms of our God and of his Christ."

Parting scene.

We closed the meeting by prayer and singing, and our people prepared our wagons to leave on the morrow. Next day the Chiefs, their wives, children, and many of the people, being present, we assembled in the chapel, or school-house. I gave an address and prayed, as did our interpreter, in their language; and we parted, much to the regret of all. I told them that I left them with strong reluctance—that a great part of my heart remained with them; and if I could divide my body I would leave a part of *that* also; but that I left my son with them, who was indeed a part of myself, and a great part; and as he was but very young, (only nineteen years of age,) it was with a heavy heart I left him behind; but as they themselves had made choice of him, I hoped that while he, and those I left with him, laboured to instruct them and their children in the knowledge of Jesus Christ, the Chiefs and their wives would act as fathers and mothers to him. This they promised to do, and at the same time expressed their strong attachment to him. We then parted, and proceeded on our journey home, where we soon arrived in safety.

ARRIVAL OF REV. W. THOMPSON AT MADRAS.

On the 28th of January, the Rev. William Thompson and Mrs. Thompson arrived in safety at Madras, by the *Thomas Grenville*, Capt. Thornhill. Our friends were preparing for their journey to Bellary when the accounts came away.

ARRIVAL OF THE REV. D. JOHNS AT MAURITIUS.

By a letter from the Rev. David Johns, dated Port Louis, Jan. 13, we are happy to be able to state his safe arrival at this island, with Simeon, one of the Malagasy refugees.

EMBARKATION OF REV. D. G. WATT, FOR INDIA.

On the 27th of January, the Rev. David Gilkison Watt sailed from Gravesend in the *Elizabeth*, Capt. Hamlin, for Calcutta, whence he proceeds to Benares, the station to which he has been appointed. Mr. Watt's father, has kindly provided his equipment, and with similar kindness, the owners of the *Elizabeth* have relieved the Society from the expense of his passage to Calcutta.

EMBARKATION OF MR. GILES FOR BERBICE.

On Saturday, April 17, Mr. James Giles embarked in the ship *Marys*, Capt. Law, for New Amsterdam, Berbice; having been appointed to labour in the educational department of that Mission.

NOTICE FROM THE REV. M. HILL.

Mr. and Mrs. Micaiah Hill, in the prospect of returning to India, respectfully inform those friends who have formed the generous design of making up boxes of articles of dress, &c., in aid of the schools and asylum at Berhampore, that they expect to sail in July next; and will feel obliged if such boxes could be despatched so as to reach London by the 14th of that month, directed to Rev. J. Arundel, Home Secretary. Should other friends be desirous to contribute in a similar way, any articles of the following description will be gratefully received, and the amount realized by their sale in India duly acknowledged, viz.—Remnants of prints or white calico for the use of the orphans and native Christian women. Such would be peculiarly acceptable. The articles most saleable are:—baby's net caps, wool socks and shoes; long frocks of jaconet or thin cambric muslin; white low frocks of cambric muslin, with short sleeves, and neatly worked for children from one to fourteen years of age; ladies' pelerines, net collars, German wools, canvas, rug-needles, and wools for working rugs, &c. A few patterns on canvas; papers of needles, emery bags, ivory knitting needles, thimbles, and scissors; pearl and wire buttons, gentlemen's watch-guards; ladies' gauze and sarcenet handkerchiefs, and scarfs of various colours; sarcenet ribbon of blue, pink, and lilac, for infants' caps.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1839-40. — Tahiti, Rev. J. M. Orsmond, May 6. Mr. Pritchard, Sept. 24. Sydney, Rev. J. Saunders, Sept. 2.

ULTRA GANGES, 1839-40.—Malacca, Rev. J. Legge, Dec. 2. Rev. H. C. Werth, Dec. 1, Dec. 10. Penang, Rev. T. Beighton, Sept. 11. Batavia, W. H. Medhurst, Sept. 28, Oct. 26. Macao, Rev. W. C. Milne, Aug. 15.

EAST INDIES, 1839-40.—Calcutta, Rev. A. F. Lacroix, Oct. 12. Rev. T. Boaz, Nov. 28. Rev. G. Gogerly, Nov. 30. Benares, Rev. J. A. Shurman, Nov. 26.

MEDITERRANEAN, 1841. — Corfu, Rev. I. Lowndes, March 15.

AFRICAN ISLANDS, 1841. — Mauritius, Rev. D. Johns, Jan. 13, and Jan. 22.

SOUTH AFRICA, 1840-41. — Cape Town, Rev. M. Vogelgezang, Dec. 31. Uitenhage, Rev. J. G. Messer, January 12.

WEST INDIES, 1841.—Demerara, Rev. Messrs. Watt and Rattray, Feb. 1, Feb. 4, Feb. 25. Rev. C. Rattray, Feb. 6. West Coast, Rev. J. Scott, Jan. 18. Berbice, Rev. J. Roome, Jan. 18, Jan. 21, Feb. 17. Rev. S. Haywood, Jan. 17, Feb. 2. Rev. J. Waddington, Jan. 12, Jan. 19. Rev. E. Davies, Jan. 19, Jan. 30, Feb. 1, Feb. 20. Jamaica, Rev. W. G. Barrett, Jan. 18. Feb. 26. Rev. T. H. Clark, Feb. 24. Rev. J. Vine, Jan. 25. Rev. W. Alloway, Jan. 5, Feb. 11. Rev. R. Jones, Jan. 1, Jan. 20. Rev. E. Holland, March 1. Rev. G. Wilkinson, Feb. 15, March 4. Rev. B. Franklin, Feb. 11. Rev. R. Dickson, Feb. 10.

Anniversary of the London Missionary Society.

ARRANGEMENT OF THE SERVICES AT THE FORTY-SEVENTH GENERAL MEETING.

TUESDAY, MAY 11th.

A Meeting of the Directors of the Society, both Town and Country, will be held at the Mission House, Blomfield-street, Finsbury, at Three o'clock in the afternoon.

WEDNESDAY, MAY 12th.

Morning, Surrey Chapel.—Rev. ROBERT HALLEY, D.D., Manchester, to preach.

Evening, Tabernacle.—Rev. JOHN KELLY, Liverpool, to preach.

The Morning Service to begin at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 13th.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND.* The Chair to be taken, *precisely at Ten o'clock*, by the Right Hon. Lord VISCOUNT MORPETH.

Evening.—St. Barnabas Church, King's-square, Goswell-st.; the Rev. WM. CARTER, B.A., Incumbent of Malton, Yorkshire, will preach on behalf of the Society.

Service to begin at Half-past Six o'clock.

FRIDAY, MAY 14th.

Evening.—The Sacrament of the Lord's-supper will be administered at the following places of worship to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, viz.:—

SION CHAPEL	Rev. Andrew Reed, D.D. ..	to preside.
CRAVEN CHAPEL	Rev. T. Adkins, Southampton	,,
BISHOPSGATE CHAPEL	Rev. James Hill	,,
YORK-STREET CHAPEL, WALWORTH	Rev. Richard Elliott, Devizes	,,
CLAREMONT CHAPEL	Rev. James Bennett, D.D. ..	,,
WELL-STREET, HACKNEY	Rev. Joseph Fletcher, D.D...	,,
STOCKWELL CHAPEL	Rev. John Reynolds, Romsey	,,
KINGSLAND CHAPEL	Rev. John Clayton, Jun.	,,
TOTTENHAM COURT-ROAD CHAPEL.	Rev. John Ely, Leeds	,,
HANOVER CHAPEL, PECKHAM....	Rev. John Burnet	,,
JAMAICA-ROW, BERMONDSEY	Rev. John Hunt	,,
TREVOR CHAPEL, CHELSEA.......	Rev. John Harris, D.D.	,,

Services to begin at Six o'clock.

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* Admission to the Hall will be by TICKETS, for the *Platform*, the *Central Seats*, the *Raised Seats*, and *Western Gallery*, respectively.

The *Platform* will be appropriated to the Directors of the Society, both town and country; to the Speakers;—to the representatives of kindred Institutions, and to such other Individuals as it may be deemed proper specially to invite; together with all *Ministers who are Members of the Society.*

For the *Central Seats*, Tickets will be furnished:—

To Annual Subscribers of Five Pounds, or to a Family contributing Five Pounds or upwards, either to the Parent Institution or to an Auxiliary Society—One Ticket.

To Presidents, Treasurers, and Secretaries of Auxiliary Societies—One Ticket each.

To Collectors of Five Pounds per annum, and upwards—One Ticket each.

For the *Raised Seats*, and *Western Gallery*, Tickets of admission will be supplied to all other persons, Subscribers or Contributors to the Parent Society, or to its Auxiliaries and Associations, so far as the Hall will admit.

N.B. *No individual can be entitled to a Ticket in more than one capacity.*

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, Saturday, Monday, Tuesday, and Wednesday, the 7th, 8th, 10th, 11th, and 12th days of May.

Ministers, who are Members of the Society, will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

Subscriptions and **Donations** in aid of the Funds of the Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury; and by Messrs. Hankey, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

MISSIONARY CONTRIBUTIONS,

From the 1*st to the* 28*th of February*, 1841, *inclusive—(continued.)*

	£	s.	d.
Suffolk.			
Lavenham, per Miss Poulton, for Kat River	1	3	0
Hadleigh, for Children at Cradock	1	4	0
Woodbridge, Cutting's-lane, a thank-offering from a few friends	7	9	0
Surrey.			
Kingston, W. Ranyard, Esq. per Rev. W. Morton	5	0	0
Sussex.			
Chichester, Mrs. Foden	1	1	0
Warwickshire.			
Aux. Soc. per W. Beaumont, Esq.—			
Birmingham, Ebenezer Chapel	390	10	7
Collection at Town Hall	89	6	6
Bilston	11	11	8
Rugeley	4	1	0
Marston Green	2	9	0
Lichfield	46	15	4
West Bromwich, Eben. Chapel, 2nd contribu.	32	0	0
576l. 14s. 1d.			
West Bromwich, Rev. J. Hudson, extra Collection	12	11	1
Coventry Branch, on account	150	0	0
Wiltshire.			
Avebury	2	10	0
Salisbury, Rev. S. Sleigh	21	6	6
A Friend, in answer to recent appeal	5	0	0
Ditto	1	0	0
Misses Devenish, for children at Benares	6	0	0
33l. 6s. 6d.			
Worcestershire.			
Worcester, per Rev. E. Lake	6	1	0
Yorkshire.			
Hull, Mr. J. G. Kidd	10	0	0
Goole, extra effort	20	0	0

WALES.	£	s.	d.
Gower, Bethesda, Lady Barham's Chapel	8	6	0
Pembrokeshire, per Rev. J. Griffiths—			
Browen	4	2	10
Penygroes, Hebron, and Nebo	58	5	0
College Green	3	13	7
Brynberian	22	11	0
Glandwr and Moriah	22	15	8
Llwynyrhwrdd	14	2	10
Legacy of Mr. J. David, Nantygeifr	5	0	0
Llandilo	4	0	0
Maenclochog	7	15	0
Trewyddel	7	11	6
Bridgend and Zion's-hill	9	17	9
Trefgarn and Penycwm	19	5	6
Rhosycaeraw and Fishguard	12	10	6
Newport	9	5	0
Solva	13	15	10
St. David's	13	2	3
Less exps. *3l. 4s. 3d.*	221	10	0

SCOTLAND.	£	s.	d.
Per Mr. G. King, Aberdeen—			
A friend to Missions in New Deer	1	0	0
Tough Society for propagating the Gospel	2	0	0
Insch Juv. Mis. Soc.	2	0	0
Miss Allardyce	1	0	0
6l.			
Glasgow Aux. Soc. per J. Risk—			
Albion-street Chapel	16	0	0
Mr. A. Brown	1	1	0
Subscriptions	1	10	0
Bellshill Relief Church	3	0	0
Biggar, ditto	4	0	0
J. Breakenridge, Esq.	0	10	6
Bridgeton Cong. Sabbath-school	0	10	7
Dumbarton Relief Ch.	4	0	0
A Friend, J. D.	5	0	0
A Friend	0	5	0
A Lady, per J. Robertson, Esq.	1	0	0
Mr. J. Lyle, Largs	1	0	0
Mr. J. Neil	1	1	0
Mr. Steel's Sab.-school	0	7	1
39l. 5s. 2d.			
Bridgeton, Mis. Box in a Bible Class	0	16	0
Stuartfield Youths' Soc. for religious purposes	1	0	0
Campbleton Relief Cong.	10	0	0
Musselburgh Indept. Secession Church	2	4	8
Dundee, Indept Chapel; Special Collection in consequence of a Sermon by Rev. Dr. Russell	122	0	0
Per Mr. G. Rough, for the Nat. Tea. David Russell & Wm. Baxter	20	0	0
142l.			

IRELAND.	£	s.	d.
Dublin, Collection at Lady Shaw's Infant School, Bushy Park	5	0	0
Cookstown—			
Tyrone Aux. balance	4	14	0
D. A. for Nat. Tea.	2	10	0
Rev. A. Fleming and Friends	2	13	6
Rev. Dr. Barnett, Moneymore	1	0	0
Rev. T. Millar, Pr. Meet. 4 months	2	2	6
13l.			
Limerick, a beloved departed wife's dying bequest, per Rev. C. G. Townley, LL.D.	100	0	0
ST. JOHN'S, NEWFOUNDLAND.			
Mrs. James Caldwell	5	0	0

For the Widow and Family of the late Rev. John Williams.

	£	s.	d.
Miss Bartlett	1	1	0
Mrs. C. Manning	10	0	0
J. Deacon, Esq. per Mr. G. Baxter	6	6	0
Rev. J Orange and Friends, Torquay	13	13	0
Rev. J. Kelsey and Friends, South Shields	2	0	0
Rev. Wm. Byers and Friends, Middleton in Teesdale	1	10	0
Rev. S. Martin, Cheltenham, Sacramental Collection	6	17	4
Mrs. Hargreaves, Burnley	1	0	0
Miss Currer, ditto	2	0	0
A Friend, per Rev. S. A. Davies, Enfield	0	10	0
T. R. Baker, Esq. Henley	3	3	0
Miss F. Maitland, ditto	2	0	0
Miss B. F. Maitland, ditto	1	0	0
Rev. J. Rowland, ditto	1	0	0
P. S. Benwell, Esq. do.	1	0	0
Mrs. Benwell	1	0	0
J. Ware, Esq. Clifton	5	0	0
Miss Walker, Masbro' House, Rotherham	5	0	0
Rev. H. Grey, Edinburgh	1	1	0
F. B. Douglas, Esq. ditto	1	1	0
Rev. W. A. Hurndall, and Friends, Huddersfield	8	14	0

From the 1*st March to* 8*th April*, 1841, *inclusive.*

	£	s.	d.
A Teetotaller, by Rev. J. J. Freeman	10	2	9
A. H.	5	0	0
A. Haldane, Esq	10	10	0
Mrs. A. Tait Duncan	21	0	0
Mrs. Blair	10	10	0
Miss ——, Torrington-sq.	5	0	0
Messrs. Burrup & Blight	5	5	0
Mr. J. Burrup	10	10	0
The produce of an unnecessary ornament	0	7	0
S. Z., per Rev. R. Knill, towards the deficiency	1	0	0
J. S. a trifle towards the extension of Missions	1	0	0
J. Bockett, Esq.	10	0	0
Mr. T. Martin	10	0	0
B. Claypon, Esq.	12	2	0
A thank-offering, by a friend to Missions	17	10	0
Mr. Bellin, Sen.	5	0	0
T. Grove, Esq.	5	5	0
Roger Lee, Esq.	5	0	0
A Friend	10	0	0
Messrs. Ward and Trego	10	10	0
Miss Whalley, Brother, and Friends	1	19	6
Two young men saved by total abstinence, per Rev. J. J. Freeman	1	1	0
H. P. E. produce of Netting	0	10	0
Mrs. Kiel	0	9	0

	£	s.	d.
A Dedication	20	0	0
W. A. Hankey, Esq.	50	0	0
Ditto, for Jamaica Mission	50	0	0
Anonymous, Bank Note, No. 9885	5	0	0
A Friend	2	2	0
A Friend to the cause, by Rev. R. Ferguson	5	0	0
A Friend, per Rev. J. Arundel	15	0	0
Produce of Jewellery from a Lady, by Rev. W. Morton	1	0	0
Mrs. Maxwell	10	10	0
H. B. X.	1	0	0
A Friend, per Rev. W. Ellis	2	0	0
A. B. a friend to Missions, per G. B. Hart, Esq.	100	0	0
H. I.	10	0	0
R. K. per Rev. J. Young	15	0	0
Hon. Mrs. Upcher, for School at Kat River	3	0	0
Hon. Charlotte M. Thompson, towards securing the Society's exertions on behalf of the millions in the Chinese empire	100	0	0
From the Society for Promoting Female Education, for the Orph. Asylum at Chicacole	10	0	0
For the Education of a Native Boy, to be called Charles Williams	10	0	0
Mrs. Davidson, Little Gray's-inn-lane, Box and Fines	1	0	0
Haggerston Sunday-sch.	0	14	0
Messrs. Fletcher and Payne's School, Denmark-hill, a moiety	4	4	0
For the Orph. Schools at Mirzapore, by Misses Messer and Mather	20	0	0
Missionary Boxes of			
Misses Beuthin	1	8	1
A Linen Draper, Camberwell	0	13	0
Mrs. Martin, Hoxton	1	0	0
Miss City	0	13	5
Three Household Servants, part of one year's collection	0	6	0
Mr. Murrell, Globe-fields, family Box	1	1	0
Missionary Museum, Blomfield-street	5	4	7
Auxiliary Societies for 1840, 1841, including sums previously acknowledged:—			
Adelphi	1	6	0
Albion Chapel	124	10	2
D. Allan, Esq.	15	15	0
Miss Shoobert	5	0	0
Miss Sutherland	5	5	0
Mr. W. Tyler	7	7	0
Mr. Smith	7	7	0
Rev. J. Young	5	5	0
Mr. J. Lindsay	6	6	0
176*l*. 15*s*. 2*d*.			
Aldermanbury	56	3	0
Barbican—			
Subscriptions	155	7	8
Collections	68	3	8
Dr. and Mrs. Waller, Special Donation	30	0	0
A thank-offering	5	0	0
For three Nat. Teachers	30	0	0

	£	s.	d.
For Native Schools	6	19	7
Missionary Boxes	7	16	1
For Williams's Family	68	0	0
Less exps. 3*l*. 7*s*.	368	0	0
Bethnal Green	33	10	0
Bishopsgate Chapel	151	10	6
Brixton-hill	118	19	6
A Friend, A. A.	5	0	0
Do. C.	5	5	0
Do. K.	5	0	0
Do. O.	5	0	0
Do. R.	5	0	0
Rev. J. Hunt, (for the Directors' list)	10	0	0
Miss Lee	1	1	0
Mr. T. Austin	1	1	0
For Neyoor Schools	1	11	6
For School at Fearn Chapel, Berbice	4	0	0
For Williams's Family	7	3	0
169*l*. 1*s*.			
New Broad-street	116	9	8
Mr. and Mrs. Arnold	6	0	0
Mr. Barber	20	0	0
Mr. Canning	5	0	0
Rev. N. M. Harry	5	0	0
Mr. Mitchell	5	0	0
Mr. Snelgar	5	0	0
Special Donations under 5*l*.	35	19	0
For the Christian Institution, Calcutta	6	6	6
204*l*. 15*s*. 2*d*.			
Camberwell	140	15	6
Mr. C. Roberts	5	5	0
Mr. Rogers	10	0	0
Special Donations towards the deficiency	204	0	0
360*l*. 6*d*.			
Chapel-street, Soho	27	1	1
Clapham	40	0	0
Clapton	130	9	7
Claremont Chapel	140	5	5
For Fem. Education	3	7	6
143*l*. 12*s*. 11*d*.			
Craven Chapel	205	15	6
A Friend at Missenden, per Rev. Dr. Leifchild	5	0	0
For N. Tea. J. Craven	15	0	0
225*l*. 15*s*. 6*d*.			
Crown Court	2	7	0
Crown-street, Soho	20	0	0
Esher-street, Kennington	20	0	2
Fetter-lane	108	5	4
Finsbury Chapel	106	4	6
For N. Tea. A. Fletcher	10	0	0
Special Meeting of Sunday-school Teachers and Children	18	13	6
134*l*. 18*s*.			
Gate-street Chapel	14	10	0
Guildford-street, Southwark	42	14	9
Hackney—			
Gravel Pit	72	12	1
Rev. Dr. Smith	10	10	0
Mr. Parker	5	0	0
Miss Rutt	10	0	0
Miss E. Rutt	10	0	0
108*l*. 2*s*. 1*d*.			
St. Thomas's-square	272	11	3
Rev. Dr. Burder	20	0	0
A Friend, by do.	10	0	0
Ditto	5	0	0
Mr. Ware	10	0	0
Mr. Loddiges	5	0	0
Mr. Ohrly	10	10	0
Miss Ohrly	5	5	0

	£	s.	d.
Anonymous	10	0	0
B. Davies, Esq.	10	10	0
R. Charles, Esq.	20	0	0
J. Morley, Esq.	50	0	0
Miss Morley	10	0	0
Mr. J. Morley, Jun.	20	0	0
Mr. W. W. Morley	20	0	0
For Kat River	4	17	6
For Nat. Teachers	20	0	0
For Williams's Family	46	12	6
550*l*. 6*s*. 3*d*.			
Well-street	13	17	8
Hare-court	47	1	11
Mr. Spicer	20	0	0
Mr. James Spicer	20	0	0
Mrs. Masters, for Schs. at Quilon	20	0	0
For N. Tea. W. T. J. Clark	10	0	0
117*l*. 1*s*. 11*d*.			
Holywell Mount	190	18	7
Special effort to meet the deficiency	100	0	0
290*l*. 18*s*. 7*d*.			
Hope-street Chapel	11	12	0
Horselydown, Union Cha.	56	0	0
Hoxton Academy	165	0	0
Jamaica-row	109	8	2
Jewin Crescent	59	9	6
Kensington	145	0	0
A Friend, by Rev. Dr. Vaughan	10	0	0
Mr. Thurston	25	0	0
Mr. W. Walker	5	0	0
For the N. Tea. Isaidas, at Benares, to be called Robt. Vaughan	15	0	0
200*l*.			
Kingsland	58	13	0
For N. Tea. in Africa, to be called John Campbell	10	0	0
68*l*. 13*s*.			
Kingsland and Maberly Sunday-school, including 10*l*. from Mr. Grant	13	2	10
Latimer Chapel	20	2	6
Limehouse	10	0	0
Maberly Chapel	102	7	1
Mr. Arnold	5	0	0
Miss Claridge	10	0	0
Mr. Ovenden	5	0	0
Mr. Sykes	10	0	0
For Williams's Family	15	18	0
For Chinese Mission	3	12	6
151*l*. 17*s*. 7*d*.			
Marlborough Chapel	104	0	10
Mile End New Town	8	7	0
Neckinger-road, Ebenezer Chapel	50	0	0
New-court	51	2	4
For Mrs. Mather's Or. Schools, Mirzapore	35	6	0
86*l*. 8*s*. 4*d*.			
Northampton Tabernacle	21	7	0
North London and Islington—			
Barnsbury Chapel	44	18	9
Holloway Chapel	100	7	2
Ditto for Williams's family	14	2	6
114*l*. 9*s*. 8*d*.			
Islington Chapel	49	13	3
H. Langton, Esq.	10	10	0
Mrs. Layland	10	10	0
G. Powell, Esq.	50	0	0
T. Wontner, Esq.	10	10	0

	£	s.	d.
Mrs. Wontner	10	10	0
For Nat. Tea. B. S. Hollis	10	0	0
151*l.* 13*s.* 3*d.*			
Lower-street	147	4	6
Mr. E. Madgwick	5	5	0
Mr. J. Madgwick	10	10	0
Mr. Piffard	5	0	0
Miss Sabine	5	0	0
Mr. Watson	5	0	0
For Sch. at Calcutta	10	0	0
For Wid. & Or. Fund	12	0	0
Acknowledged last month	93	2	0
293*l.* 1*s.* 6*d.*			
Tonbridge Chapel	74	0	0
For Fem. Education	6	0	0
80*l.*			
Union Chapel	294	10	8
J. Blower, Esq.	25	0	0
J. Brown, Esq.	5	0	0
W. Brownlow, Esq.	10	0	0
Mrs. Brownlow	5	0	0
Mr. Bacon	5	0	0
Mr. Coventry	10	0	0
Mr. Eardly	10	0	0
A Friend	5	0	0
Do. by Rev. R. Knill	5	0	0
Mrs. Goodbody	5	0	0
Rev. Dr. Henderson	5	5	0
Mr. Jennings	10	0	0
Mr. J. Jennings	5	0	0
Mrs. Leachman	5	0	0
Rev. T. Lewis	10	0	0
Miss Owen, Bath	5	0	0
Mrs. Procter	5	0	0
Miss Procter	5	0	0
Mr. J. Post	5	0	0
W. Ropes, Esq.	25	0	0
Miss Sebbon	20	0	0
Mrs. Sharpe	10	0	0
Mr. H. Spicer	20	0	0
Mr. W. R. Spicer	20	0	0
J. Trueman, Jun. Esq.	100	0	0
Miss Thomas	5	0	0
Mrs. John Wilson	13	0	0
Thos. Wilson, Esq.	100	0	0
Joshua Wilson, Esq.	20	0	0
D. W. Witton, Esq.	20	0	0
J. Dyer, Esq.	10	0	0
Mr. J Snow	10	10	0
H. Hopkins, Esq.	50	0	0
For Julia Knill	2	10	0
For Paul Lewis	3	0	0
For N. Tea. J. Watson	10	0	0
For Wid. & Or. Fund	12	0	0
For Williams's family	32	0	0
914*l.* 12*s.* 8*d.*			
Kentish Town	42	13	9
For N. Tea. J. Hickes, and J. Moore	20	0	0
For Nat. Girl, Catherine Lovell	3	0	0
65*l.* 13*s.* 9*d.*			
Highbury, per Miss E. H. Ropes	5	8	6
Nun-green	18	8	11
Orange-street, Fem. Br.	9	6	6
Peckham	244	10	1
For N. Tea. W. B. Collyer	16	0	0
For Williams's family	42	12	1
303*l.* 2*s.* 2*d.*			
Pimlico	41	16	9
For Boy at Benares, F. Starkey	3	0	0
For N. Tea. E. A. Dunn	10	0	0
54*l.* 16*s.* 9*d.*			
Poultry Chapel	189	16	4
Mr. A. Caldecott	22	2	0
Mr. Chapman	6	0	0
Rev. J. Clayton	12	0	0
Mr. T. M. Coombs	100	0	0

	£	s.	d.
Mr. Cook	10	0	0
Dr. Conquest	5	0	0
Mr. Dixson	6	1	0
Mr. East	20	0	0
Mr. J. C. Hailes	6	0	0
Mrs. Harryman	5	0	0
Mr. E. Herne	5	5	0
Mr. Houston	5	0	0
Mr. W. Hunter	26	5	0
Mr. W. Hunter, Jun.	5	0	0
Mrs. Ingliss	10	10	0
Mr. Leach	6	1	0
Mr. and Mrs. Lonsdale	5	0	0
Mr. Radley	5	0	0
Mrs. Sewell	15	0	0
Mr. and Mrs. G. Simmons	7	11	4
Mr. and Mrs. Simpson	6	1	0
Mr. and Mrs. E. Smith	10	10	0
Mr. Walton	6	1	0
Mr. Warton	22	1	0
Sunday-schools	3	13	5
Ditto, at the suggestion of T. Thompson, Esq.	1	0	8
Collection at Special Meeting of Central District	55	15	6
577*l.* 14*s.* 3*d.*			
Providence Chapel, Commercial-road	25	15	8
Queen-street, Ratcliffe	12	10	0
Shadwell, Ebenezer Cha.	15	15	0
Silver-street	154	1	2
For N. Tea. J. Bennett	12	0	0
166*l.* 1*s.* 2*d.*			
Sion Chapel	50	0	4
Spa Fields	218	1	1
Stepney	224	0	0
Mrs. Barrett	10	0	0
G. Morris, Esq.	10	10	0
Mr. Patrick	11	0	0
Mrs. Trueman	5	5	0
Mr. Crane	40	0	0
Friend by Mr. Scrutton	5	0	0
W. A. Hankey, Esq.	25	0	0
Mr. J. Moore	5	0	0
Mr. Robinson	5	0	0
Mr. E. Wheeler	5	0	0
Sunday-school	19	13	6
For Fem. Educa. viz.—			
At Nagercoil	9	0	0
At Vizagapatam	18	0	0
At Pinang	5	6	0
At Neyoor	12	0	0
409*l.* 14*s.* 6*d.*			
Stockwell	236	8	6
For Williams's family	24	13	0
261*l.* 1*s.* 6*d.*			
Stoke Newington	132	11	5
For Williams's family	12	2	0
For Wid. and Or. Fund United Sacramental Collection	10	4	6
154*l.* 17*s.* 11*d.*			
Surrey Chapel	355	11	2
W. Freeman, Esq.	5	5	0
W. Flanders, Esq.	20	0	0
Mr. Gaze	5	0	0
Messrs. J. and C. Ruck	5	5	0
Rev. J. Sherman	25	0	0
F. Smith, Esq.	15	15	0
First Fruits	5	0	0
H.	6	0	0
P. Stone, Esq.	21	0	0
J. Green, Esq.	20	0	0
W. Powell, Esq.	25	0	0
Mrs. James	10	0	0
Mrs. Stone	5	0	0
Mrs. Wilson	5	0	0
D. Earl, Esq.	5	10	0
J. Field, Esq.	10	10	0

	£	s.	d.
Surrey Chapel Missionary Working Assoc.	10	0	0
Mr. Churchill	5	0	0
Mr. R. Cooper	5	0	0
Mrs. Powell	25	0	0
Miss Powell	11	11	0
Missionary Boxes	148	19	2
For N. Tea. Surrey	10	0	0
760*l.* 11*s.* 4*d.*			
Tabernacle	393	15	1
Tottenham Court Chapel	66	0	0
Trinity Chapel, Phillip's-street, Kingsland-rd.	16	10	0
For Williams's family	3	0	0
19*l.* 10*s.*			
Trevor Chapel, Brompton—			
Annual Subscriptions	65	11	6
Collectors' Cards & Books	50	19	10
For Mrs. Legge's Schs. at Malacca	20	0	0
For Native Siberian Teacher, J. Morison	16	5	0
Trevor Sunday-school Children	25	0	0
Ditto, Teachers	6	0	0
Gillingham-street Sunday-sch. Children	5	10	0
Anniversary Collections	70	2	8
Special Contributions	91	0	6
A thank-offering from J. R. Chelsea	3	10	0
For the Widow and Family of the late Rev. J. Williams	56	3	6
Less exps. 8*l.* 10*s.* 2*d.*	401	12	10
Union-street	136	7	6
Rev. J. Arundel	10	10	0
Mr. J. Arundel, Jun.	5	0	0
Mr. J. M. Webb	20	0	0
Friend, per Mrs. Arundel	6	0	0
A poor member of Collier's Rents Meeting, 640 farthings saved	0	13	4
For Native Girls	5	10	0
For Wid. and Or. Fund	6	15	8
For Williams's family	25	10	0
216*l.* 6*s.* 6*d.*			
Walthamstow	105	6	0
W. W. Drake, Esq.	10	10	0
Miss Wills	10	10	0
J. Foulger, Esq.	20	0	0
Rev. J. J. Freeman	10	0	0
J. Hall, Esq. for the Malagasy	25	0	0
W. A. Hankey, Esq.	25	0	0
For Wid. and Or. Fund	6	0	0
For Williams's family	14	0	0
226*l.* 6*s.*			
Walworth—			
Missionary Boxes	228	19	4
Female Aux.	8	12	9
One-third of Ann. Coll.	35	6	0
For Williams's family	76	0	0
For Mrs. Cox's School	4	0	0
Extra Subscriptions to meet the present emergency—			
Rev. G. Clayton	5	0	0
Mr. R. Bousfield	5	0	0
Mr. J. J. Foster	10	10	0
Mr. J. Curling	5	0	0
Mrs. Curling	5	0	0
Mr. Maidlow	5	0	0
Mr. J. B. White	5	0	0
Mrs. White	5	0	0
Mr. Griffiths	5	0	0
Mr. Ludham	5	0	0
Mr. Brewin	5	0	0
Mr. Butcher	5	0	0

	£	s.	d.
Mr. Vavasseur	5	0	0
Mr. Edwards	5	0	0
Mrs. do.	5	0	0
Miss do.	5	0	0
Mr Newbald	5	0	0
Mrs. do.	5	0	0
Mr. G. Jackson	5	0	0
Mr. Keen	10	0	0
Mr. Knott	5	0	0
Mr. and Mrs. Price	2	2	0
Mrs. Meade	1	1	0
Mr. Dixie (A.)	1	1	0
Mrs. Woollaston	1	0	0
Miss do.	1	0	0
Mrs. Turner	1	0	0
A Friend	1	0	0
Mrs. Clark	1	0	0
Miss Fleetwood (A.)	1	1	0
478*l.* 13*s.* 1*d.*			
Weigh House—			
Society in aid of Missions	177	11	3
Sunday-sch. for Schs. at Rarotonga	2	0	0
Ditto, for Little Pooney in Mrs. Turnbull's School, Madras...(A.)	3	0	0
Contributions towards the present emergency—			
Miss Procter	10	0	0
Mr. Fox	1	0	0
Mr. Bunnell	5	0	0
Mr. Tindall	2	0	0
Mr. Cuff	1	1	0
Mr. Cooke	5	0	0
Mr. Watson	5	0	0
Mr. Carter	5	0	0
Mr. J. R. Mills	25	0	0
Mr. Overbury	3	3	0
Mr. Hall	5	0	0
Mr. Stanes	6	0	0
Mr. Phené	10	0	0
Mr. Bower	2	2	0
Rev. T. Binney	5	0	0
Mr. Barton	5	5	0
Mr. Ebenezer Smith	21	0	0
Ditto (A.)	10	10	0
Mr. and Mrs. Unwin	5	0	0
Mr. Kendall	5	0	0
A Friend, by Mr. Kendall	0	10	0
Mr. Piper (A.)	21	0	0
Mrs. Piper	5	0	0
Mr. T. Piper, Jun.	5	0	0
Mr. Ebbs	5	0	0
Mr. Barnard	2	2	0
Mr. Game	2	0	0
Mr. Mathews	1	1	0
Mr. A. Curling	30	0	0
Mr. John Procter	20	0	0
Mr. Dawson	10	10	0
Mr. Gull	5	5	0
Mr. Gandell	5	0	0
Mr. Preston	2	0	0
Misses Whitley	5	0	0
Mr. Wilcock	2	0	0
X. Y. Z.	1	0	0
Mrs. Edwards	1	0	0
Mr. E. Burkitt	5	5	0
Mr. Curling	10	0	0
Mr. Barrett	5	0	0
462*l.* 5*s.* 3*d.*			
Well-street	56	14	0
W. Harvey, Esq.	20	0	0
Anonymous, per do.	10	0	0
For Girl at Benares	3	0	0
For N. Tea. A. Waugh	10	0	0
99*l.* 14*s.*			
Wycliffe Chapel	171	1	6
Mrs. W. Fletcher, for School at Kat River	10	0	0
Special Contributions after a Prayer-meeting, 8th of February—			

	£	s.	d.
Miss Baker	1	2	6
Mr. Barrett	5	0	0
Capt. Booth	0	10	0
Mr. Carter	1	0	0
Mr. Cooper	1	0	0
Mr. Crellin	1	0	0
Mr. Dobbinson	5	0	0
Mr. Donald	0	10	0
Mr. Dudden	5	0	0
Mr. Edwards	5	0	0
Mr. Foley	1	1	0
Mr. Fraser	5	5	0
A Friend	0	10	0
Do. per Mr. Edwards	20	0	0
Do. per Rev. Dr. Reed	10	0	0
Ditto do.	5	0	0
Do. per Capt. Weynton	5	0	0
Mr. Fry	5	0	0
Mr. Gamman	5	0	0
Mr. Gregg	0	10	6
Mr. Hart	2	2	0
Mr. Jolly	5	5	0
Mr. Kitchen	0	10	6
Mr. Mawby	5	0	0
Mr. Oliver	0	10	0
Mr. Peust	1	0	0
Mr. Rout	2	2	0
Mr. Rucker	1	0	0
Mr. Scrivener	0	10	0
Mr. Stone	10	0	0
Mr. Treble	0	10	0
Mr. Upsall	1	0	0
Mr. White	1	1	0
Rev. T. Williams	2	2	0
Capt. Weynton	2	2	0
Under 10*s.*	2	9	0
Cornwall-street Sunday-school	0	14	2
301*l.* 8*s.* 2*d.*			
Bedfordshire.			
Bedford—			
For Mrs. Mault's Sch. Nagercoil, per Mrs. Hillyard, (2 years)	4	10	0
Per Mrs. Kilpin, (2 yrs.)	4	10	0
9*l.*			
Biggleswade—			
J. Foster, Esq. (2 yrs.)	4	4	0
Ampthill and Maulden, a moiety	10	0	0
Woburn	6	12	6
Luton, a moiety	37	3	0
Turvey, for N. Tea. Legh Richmond	10	0	0
Berkshire.			
E. S.	0	10	0
Abingdon	35	8	10
The response of the Sunday-sch. Teachers and Children to Mr. Thompson's appeal	8	3	2
43*l.* 12*s.*			
Per Rev. W. Legg—			
Aston	8	0	0
Hungerford	21	4	4
Mortimer	24	0	0
Reading Aux.	45	6	2
Broad-street	116	0	9
Ditto, Sunday-schs. in response to appeal	14	1	3
Castle-street	64	0	7
Ditto, Sunday-schs. in response to appeal	3	0	2
Goring	11	10	6
Pangbourn	10	12	6
Wargrave	2	1	0
319*l.* 17*s.* 3*d.*			
Maidenhead, Indept. Ch. Special Collection	20	5	8
Newbury	129	0	6
For Nat. Girls, M. Winter, and C. March	6	0	0
135*l.* 6*d.*			

	£	s.	d.
Windsor	101	16	6
For N. Tea. A. Redford, and J. Stoughton	20	0	0
J. Chariott, Esq.	10	0	0
Miss Stevens	5	0	0
A Friend	5	0	0
Mr. Stevens	1	0	0
Less exps. 8*l.* 2*s* 6*d.*	134	14	0
Buckinghamshire.			
J. C. M. S., W—n	5	0	0
North Aux. Soc.—			
Adderbury	3	11	0
Bicester	12	10	0
For Nat. Schools	1	0	0
Brackley	1	2	10
Brill	2	11	6
Buckingham—			
Public Meeting	39	13	0
Mr. Humphreys	2	0	0
Old Meeting	23	10	0
Church-st. Chapel	12	10	8
For N. Tea. W. Priestley	10	0	0
Great Horwood	5	8	0
Marsh Gibbon	3	0	0
The produce of lace, the gift of a poor woman, by Rev. W. Morton	1	0	0
Newport Pagnell	55	10	1
For N. Tea. W. Bull	10	0	0
Rev. T. P. Bull	10	0	0
Mr. Keep	10	0	0
Mr. Redden	10	0	0
Mr. Rogers	10	0	0
Mr. Osborn	10	0	0
Mrs. Osborn	1	0	0
Mr. Parsons	10	0	0
Mr. Meadows	4	0	0
Mr. J. Rogers	3	0	0
Rev. J. Bull	3	0	0
Miss Beaty	3	0	0
Mr. Chapman	2	0	0
Mr. G. Rogers	2	0	0
Mr. W. Bull	2	0	0
Other sums	4	10	0
Olney	20	11	0
Potter's Pury	23	13	0
Stoney Stratford	8	0	0
Towcester	17	18	10
Winslow	7	10	4
Wendover	1	5	0
Less exps. 5*l.* 15*s.* 9*d.*	340	19	6
Chalfont, St. Giles'	6	0	0
Chesham	5	0	0
High Wycombe	15	5	3
Woburn—			
Mr. Fromow (D.)	5	0	
Cambridgeshire.			
Soham	27	0	0
Cambridge, Special Coll.	18	3	9
Duxford ditto	15	1	3
Cheshire.			
Hatherlow	5	0	0
Macclesfield, Townley-st.	28	6	6
For Nat. Tea. J. Rathbone	10	0	0
38*l.* 6*s.* 6*d.*			
Sandbach, &c.	39	5	0
Chester Aux. Soc. Annual Collections	117	12	0
Subscriptions	32	11	0
Workmen at Roodee Foundry, for Bechuana Miss.	16	8	0
Missionary Boxes	15	17	6
Ladies' Association	33	1	2
Common Hall-street	3	5	7
Cambrian Juvenile Soc.	1	0	0

	£	s.	d.
Saughall	1	3	2
Shotwick	0	5	0
Two Mills	2	6	7
Knutsford	10	3	6
Northwich	30	6	4
Saighton	1	11	6
Tarvin	3	6	0
Wharton	0	11	2
Tattenhall	45	15	8
For N. Tea. W. Colley	10	0	0
Interest	3	1	0
Less exps. 23l. 18s.	304	7	2
Macclesfield, Roe-street	26	14	0
For N. Tea. G. B. Kidd	10	0	0
36l. 14s.			
Stockport, Hanover Ch.	100	0	0
Ditto, Orchard-street	1	18	5
For Nat. Teachers, M. Sing, J. Waddington, and S. Vanderkemp	35	0	0
For Female Education	4	1	8
41l. 0s. 1d.			
Charlesworth	48	1	8
Cornwall.			
St. Columb, towards the deficiency	2	10	0
Falmouth Sunday-school, additional	1	3	6
Cumberland.			
Carlisle, Special Sunday-school collection	3	2	6
Penrith	41	12	6
Whitehaven	23	0	0
For N. Tea. J. Helliwell	10	0	0
33l.			
Derbyshire.			
Walton Hall, M. Gisborne, Esq.	10	0	0
Ditto, for Williams's Family	10	0	0
20l.			
Dronfield	12	0	6
Chesterfield, Sunday-sch. in response to Mr. Thompson's appeal	2	10	0
Devonshire.			
South Molton	26	0	5
Exmouth, Ebenezer Ch.	14	9	4
Exeter, per Rev. J. W. Gordon, for the Press at Vizagapatam	17	0	0
Rev. J. W. Gordon...(A.)	2	2	0
Teignmouth	17	12	3
For N. Tea. S. S. Walker	10	0	0
27l. 12s. 3d.			
Ashburton	23	8	1
North Tawton	2	5	6
Okehampton	5	14	6
Exeter, Grosvenor Chapel	6	0	0
North Devon Auxiliary—			
Barnstaple	8	0	0
Ilfracombe	30	0	2
Independent Sunday-ch. in response to Mr. Thompson's appeal	5	0	0
Bideford	42	5	1
For Native School	8	0	0
Appledore	12	0	0
Braunton	1	17	0
Less exps. 1l. 7s. 6d.	105	14	9
Ottery, St. Mary	16	3	4
For N. Tea. J. Bounsall	10	0	0
26l. 3s. 4d.			
Totnes	23	0	0
Exeter, Castle-street	97	1	6
Legacy of late Miss Pope	5	0	0
For N. Tea. J. L. Glyde	10	0	0

	£	s.	d.
G. M. L. (D.)	15	0	0
Ditto	15	0	0
Extra donations	80	0	0
Less exps. 2l. 3s. 11d.	219	17	7
Chudleigh	8	15	0
Torquay	34	17	6
Exmouth, Glenorchy Ch.	6	2	6
Dorsetshire.			
Swanage	12	13	9
Blandford	48	0	0
Sunday-school	2	10	3
Ditto in response to Mr. Thompson's appeal	2	9	6
52l. 19s. 9d.			
Wimborne	19	19	0
Sunday-school, in response to Mr. Thompson's appeal	1	5	0
21l. 4s.			
Abbotsbury	1	0	0
Weymouth, Rev. J. C. Bodwell	50	0	0
Upway	8	0	0
Lyme	10	15	0
Bridport	60	0	0
Sunday-sch. in response to Mr. Thompson's appeal	8	3	7
68l. 3s. 7d.			
Poole	76	8	8
For N. Tea. T. Durrant	12	0	0
88l. 8s. 8d.			
Dorchester	10	14	10
Sherborne	80	3	0
Beaminster	20	0	0
Shaftesbury Association—			
Bird Bush	7	15	10
Fovant	3	8	9
Stalbridge	6	6	1
Shaftesbury	18	1	10
35l. 12s. 6d.			
Durham.			
Teesdale, W. M. S.	1	0	0
South Auxiliary Society—			
Barnard Castle	27	4	11
For Mrs. Williams	0	10	0
Darlington	34	5	0
Staindrop	10	8	6
Bishop Auckland	4	0	4
Stockton	8	3	2
For Nat. Tea. W. Merrefield	10	0	0
For Fem. Education	10	0	0
For Mrs. Williams	0	3	8
Hartlepool	2	1	1
Less exps. 2l. 13s. 6d.	104	3	2
South Shields	25	13	7
Sunderland Auxiliary— Balance	24	6	8
Essex.			
Auxiliary Society (particulars of remittances previously acknowledged.)			
Little Baddow	54	15	5
For Chapels, viz.—Sarah Taylor's, George Taylor's, and Jeremiah Pledger's, jun.	30	0	0
Bocking	100	10	6
For Chapels—Olivers, John Brown's, Shearcroft's, Baynes's, Martyn Burder's	50	0	0
For Nat. Tea. T. Craig, J. Tabor, and W. Milne	30	0	0
Braintree	62	6	11

	£	s.	d.
Brentwood	17	9	0
Ingatestone	4	10	6
Stock and Wickford	9	5	10
Stanford Rivers	5	0	0
South Ockendon	7	14	0
Billericay	18	10	0
Upminster	10	4	2
Ongar	9	0	6
Extra collections, by Rev. R. Knill, in the Brentwood district	50	16	0
Chelmsford, Rev. J. Gray	45	1	7
For Mission Schools.	5	1	0
Rev. J. Mark	131	1	11
Coggeshall	66	17	0
Halstead, Rev. E. Prout	91	16	11
Rev. B. Johnson	29	5	11
Hedingham	29	2	6
For Robert Stevenson's Chapel	10	0	0
Colchester, Lion Walk	100	0	8
For N. Tea. H. March	10	0	0
For Sam. Daniell's and Samuel Blomfield's Chapels	20	0	0
Harwich	37	6	7
For Thos. Logan's and Wix Lodge Chapels	20	0	0
Dedham	7	16	0
For Nat. Tea. J. Trew	10	0	0
Manningtree	5	13	8
Wivenhoe	6	13	4
Layer Breton	5	8	7
Fordham	3	0	0
Mersea	1	10	3
Colchester, Rev. J. Herrick	37	19	8
Abbott's Roothing	14	11	8
Dunmow	79	0	0
For N. Tea. R. Frost	10	0	0
Epping	55	2	9
For J. Linsell's chapel	10	0	0
Felsted	20	8	2
For Felsted Chapel	10	0	0
Hatfield Heath	51	15	4
For Mrs. Dyer's Sch.	5	0	0
For Hatfield Heath Chapel	10	0	0
Takely	8	7	0
Kelvedon	6	4	0
Maldon	43	13	8
For Nagercoil	6	15	0
For Mrs. Williams's Family (add.)	1	0	0
Ridgewell	8	0	8
Finchingfield	8	10	0
Haverhill	2	0	0
Stambourn	7	13	0
Steeple Burnstead	12	1	6
Weathersfield	26	8	11
Clavering	14	3	3
Newport	11	9	1
Henham	5	15	10
Saffron Walden	90	12	0
Stanstead	13	9	7
Thaxtead	32	14	5
Rochford	19	3	8
For N. Tea. J. English	10	0	0
Southend	7	12	4
Wakering	3	0	0
Stebbing	33	12	9
For Native Schools	1	12	6
For Stebbing Chapel	10	0	0
Terling	16	0	0
Tiptree	8	0	0
Tollesbury	1	6	1
Waltham	8	14	11
Witham	31	14	6
Less exps. 36l. 13s. 6d.	1812	17	5
Grays and Horndon-on-the-Hill	13	16	0

	£	s.	d.
Woodford, Rev. G. Jones and Friends	4	0	0
Sunday-school	1	0	0
5*l.*			
Forest Gate, Upton	16	0	0
Ilford, Valentine's—			
Mrs. Holcombe	5	0	0
Miss Okes	2	0	0
Gloucestershire.			
Aux. Society—			
Blakeney	3	1	0
Cam	2	0	0
Cambridge	1	6	0
Charfield Mills	23	3	10
Chalford	7	16	0
Cheltenham—			
Cheltenham Chapel	16	15	10
Highbury Chapel	43	4	3
Cirencester	4	13	0
Frampton-on-Severn	35	13	6
Gloucester	60	3	4
For Mr. Cox's School	2	5	0
Kingswood, near Wootton	14	8	0
Little Dean	12	3	8
Lower Forest Green	3	0	0
Mitchel Dean	1	9	6
Newnham	0	10	0
Newport	1	3	0
North Nibley	5	10	2
Painswick	4	10	0
Rodborough	41	13	0
Ruardean	2	2	0
Rugecombe	1	0	0
Stonehouse	2	15	0
Stroud—			
Old Chapel	29	18	1
Bedford-street	63	1	0
For Mrs. Williams	5	0	0
Tewkesbury	60	14	6
Wotton-under-edge	9	2	0
Less exps. 18*l.* 2*s.* 2*d.**	412	19	6
* Including 168*l.* 3*s.* 10*d.* previously acknowldgd.			
Cirencester, D. Bowley, Esq.	5	0	0
Moreton-in-Marsh	4	11	6
Special effort	4	13	11
Do. Sunday-schools	1	14	7
11*l.*			
Hampshire.			
An unworthy Servant, per Rev. A. Tidman	5	0	0
Whitchurch	3	0	0
Andover	22	4	3
For N. Tea. Providence	10	0	0
32*l.* 4*s.* 3*d.*			
Hurstbourne	3	13	6
Ripley	1	0	0
Portsea	82	13	2
For Williams's Family	2	0	0
84*l.* 13*s.* 2*d.*			
Romsey, Abbey Chapel Sunday-school, special collection	4	10	0
Alresford	11	16	0
Totton	12	0	0
Stockbridge	4	15	7
Sunday-school, for Native Schools	1	4	5
6*l.*			
Gosport	28	10	0
Winchester	39	7	0
North Hants Aux.—			
Alton	13	0	0
Basingstoke—			
London-street	31	2	8
Oat-street	5	17	4

	£	s.	d.
Tadley	5	0	0
Overton	2	0	0
Odiham	36	2	1
For N. Tea. W. Roberts	10	0	0
103*l.* 2*s.* 1*d.*			
Herefordshire.			
Doward, nr. Whitchurch	2	2	0
Ross	7	0	0
Hereford	10	4	8
For N. Tea. Eign Brook	10	0	0
20*l.* 4*s.* 8*d.*			
Hertfordshire.			
Bishop's Stortford, W. Bird, Esq., for the NativeSchoolmistress, Rebecca Bird	10	0	0
Hitchin, Rev. T. Steward	2	2	0
Great Berkhamstead	18	3	2
Huntingdonshire.			
Aux. Soc., per Mr. T. D. Paul—			
Huntingdon	27	12	6
St. Ives	75	5	11
Bluntisham	15	15	2
Ramsey	5	3	4
Somersham	3	0	0
Less exps. 7*l.* 1*s.* 3*d.*	119	15	9
Isle of Wight.			
Ryde, Mrs. Fox, per Rev. T. S. Guyer	5	0	0
Ventnor	20	18	8
Newport, St., James st.	69	15	2
For Native Girl	2	5	0
For N. Tea. R. Lonsdale	10	0	0
82*l.* 0*s.* 2*d.*			
Kent.			
Margate, F. W. Cobb, Esq.	10	0	0
Zion Chapel Sund.-sch.	1	14	0
Sandwich	11	8	6
Sunday-school, in response to Mr. Thompson's appeal	1	0	0
12*l.* 8*s.* 6*d.*			
Maidstone, Week-street Sunday-school, ditto	1	0	8
Deal, per W. White, Esq.	5	14	0
Per Rev. J. Vincent	22	15	7
Tunbridge Wells	29	4	0
Per E. Brock, Esq.—			
Ashford	2	10	0
Canterbury	62	16	0
Chatham	73	9	4
For N. Tea. J. Slatterie	10	0	0
Cranbrook	2	14	0
Dover, Russell-street	45	19	2
Union Chapel	7	11	7
Maidstone	58	17	10
Feversham	21	1	0
Herne Bay	2	7	10
Lenham	10	1	0
Marden	11	17	8
Milton	9	17	6
Staplehurst	13	19	2
Tonbridge	7	7	0
Whitstable	14	14	2
Wingham	45	0	0
Sutton Valence	22	2	8
Less exps. 1*l.* 19*s.*	420	6	11
Deptford	26	2	4
Woolwich, Salem Chapel	59	2	0
Providence Chapel	2	9	10
Eltham Chapel	1	14	0

	£	s.	d.
A Friend at Bexley, for Mrs. Williams	0	10	0
Less exps. 2*l.* 4*s.*	61	11	10
Gravesend	76	8	1
Greenwich Road	68	5	1
Keston	7	7	0
New Cross	7	13	3
Ramsgate	64	0	2
Lewisham	33	8	4
Bromley	12	0	0
For Wid. and Or. Fund	1	15	0
Sunday-school, in response to Mr. Thompson's appeal	1	4	0
14*l.* 19*s.*			
Herne Bay, a Friend, by Rev. W. C. Loveless	10	0	0
Lancashire.			
East Aux. Soc., per J. H. Heron, Esq.—			
Ashton-under-Lyne	75	13	4
Mrs. Waring, for N. Tea. J. Buckley and J. Waring	20	0	0
Mrs. Crompton, for Rarotonga	60	0	0
For N. Teachers R. B. Knill and P. B. Doddridge	30	0	0
For Ebenezer School	10	0	0
Special Donations towards the deficiency—			
Mr. N. Buckley	20	0	0
Mr. H. Crompton	10	0	0
Rev. J. Sutcliffe	10	0	0
A. Buckley, Esq	10	0	0
C. Hindley, Esq., M.P.	10	0	0
J. Cheetham, Esq.	10	0	0
Mr. J. Lees	10	0	0
Mr. F. Reyner	10	0	0
Mrs. Reyner	5	0	0
Mr. J. Knott	5	0	0
295*l.* 13*s.* 4*d.*			
Bolton, Mawdsley-st.	61	1	4
Duke's Alley	75	2	7
For Native Teacher	10	0	0
For Chinese Mission	0	16	0
Bury, New-road Ch.	28	3	6
Bethel Chapel	17	15	9
For N. Tea. S. Bethel.	10	0	0
Halshaw Moor	171	10	0
For N. Tea. Bosman	15	0	0
Manchester—			
Mosley-st. Chapel	1043	4	9
Grosvenor-st. Chapel	594	8	8
For N. Tea. R. Fletcher	10	0	0
Rusholme-road Chapel	84	7	0
Chapel-street, Salford	159	2	8
Hope Chapel, ditto	100	0	0
Tipping-street Chapel	30	0	0
Ducie Chapel, for Nat. Tea. E. H. Nolan	10	0	0
New Windsor, Pendleton	48	9	5
Jackson-lane Chapel, Hulme	39	18	2
Public Meeting	83	19	6
Adjourned ditto	59	11	8
Welsh Calvinistic Methodists, Cooper-st.	35	0	0
Annl. Sermon, by Rev. J. Sherman	75	13	6
Gartside-st. Chapel	5	0	0
Donations at Anniversary—			
Mr. W. Boulton, for 1839	30	0	0
Mr. Jos. Thompson, do.	50	0	0
Mr. Jon. Thompson, do.	50	0	0
G. T. K., ditto	100	0	0
Mr. S. Fletcher (extraordinary)	50	0	0

	£	s.	d.
Mr. J Burd	50	0	0
Mr. G. Hadfield	100	0	0
W. Neild, Esq., Mayor of Manchester	100	0	0
Extra parochial, Mr. J. H. Hulme	50	0	0
Mr. Isaac Crewdson	50	0	0
Mr. J. Crewdson	25	0	0
Ladies' Society, for Female Education in India and China	25	0	0
Extra Donations towards the deficiency.			
Mr. Isaac Crewdson	50	0	0
Anonymous, per ditto	5	0	0
Mr. J. Crewdson	25	0	0
Mr. G. Hadfield	50	0	0
A Friend, by Rev. W. M'Kerrow	50	0	0
Z.	10	0	0
D. V.	1	0	0
Nine Friends	7	11	0
Mr. J. Bradshaw, per Rev. Dr. Halley	1	0	0
A Lady, per ditto	0	10	0
A Friend, per Rev. R. Fletcher	0	7	6
Mr. John Thompson	5	0	0
Mr. T. Simpson	15	0	0
Mrs. Potter	1	0	0
Friend, per Mrs. Griffin	1	0	0
Mr. S. Fletcher	100	0	0
Mr. J. Burd	100	0	0
Mr. J. Kershaw	50	0	0
472*l.* 8*s.* 6*d.*			
Anglo-Chinese College Association	23	11	6
Patrycroft	43	3	11
Charlestown	3	11	4
Rusholme Village	10	0	0
Oldham, Greenacre's Chapel	16	0	0
Queen street ditto	17	6	7
Hope Chapel	21	5	0
Public Meeting	9	5	0
Springhead	3	15	0
Stand	30	3	8
Stayley Bridge	10	12	7
Walmsley Chapel	17	1	0
Less exps. 66*l.* 12*s.*	*4386	2	0

* Including 2587*l.* 4*s.* previously acknowledged.

	£	s.	d.
Rochdale, Providence Ch.	69	18	7
For Native School	10	0	0
St. Stephen's Church	35	5	8
Less exps. 6*l.* 8*s.* 6*d.*	108	15	9
Bamford	38	0	0
For Crimble School	12	0	0
50*l.*			
Lancaster	36	1	0
For N. Teas. R. Bousfield, S. Bell, and M. Ormandy	20	0	0
For Wid. and Or. Fund	2	0	0
58*l.* 1*s.*			
West Aux. Soc. per S. Job, Esq.:			
Liverpool, per Mr. T. Blackburn, jun.—			
Mrs. Lacon	20	0	0
Mrs. Mellor	20	0	0
J. Priestley, Esq.	10	0	0
Mr. Harrison	2	0	0
Rev. J. Kelly	2	0	0
Mrs. Kelly	0	10	0
Crescent Chapel Juv. Society	17	0	0
Mr. Wilde	1	0	0
Coll. at Spec. Meet., Crescent Chapel	34	12	0
107*l.* 2*s.*			

	£	s.	d.
A Friend, per Rev. Dr. Raffles	20	0	0
W. Crosfield, Esq.	10	0	0
A Thank-offering	1	0	0
J. Howell, Esq.	30	0	0
J. Crosfield, Esq., Warmington	2	0	0
Mrs. Briscombe	2	2	0
Mr. Wordley	5	0	0
Mr. Jones	1	0	0
Elizabeth Crawford	0	5	0
Gloucester-st. Chapel	30	0	0
Claremont Chapel, Kirkdale, Special Contributions	6	5	0
Runcorn	36	18	0
Southport	43	11	3
A Friend at Rainford, per Rev. J. Holgate, Orrell	20	0	0
Interest	0	15	11
315*l.* 19*s.* 2*d.*			
Legacy under the will of the late Jas. Cropper, Esq.—first payment of 100*l.* per annum for 7 years	100	0	0
Less duty on the whole amount	62	8	4
	37	11	8
Wigan Aux. Society, per J. S. Heron, Esq.—			
St. Paul's Chapel	92	4	6
Ashton	3	9	6
Hindley Bridge, Croft Chapel	14	16	0
Orrell	5	0	0
West Aughton	9	0	0
124*l.* 10*s.*			
Preston—			
Grimshaw-street	20	13	8
Cannon-street	31	16	2
For a Girl in the Chinese School, Penang	5	0	0
Subscriptions and Dons.	13	1	2
70*l.* 11*s.*			
Leicestershire.			
Claybrook, Rev. R. H. Johnson	1	0	0
Claybrook Hall, Mrs. Dicey	1	0	0
Lincolnshire.			
A Wesleyan, for the Malagasy	2	0	0
Spilsby, for Williams's Family	13	16	0
Grantham	44	8	1
For Native Teacher	10	0	0
54*l.* 8*s.* 1*d.*			
Boston	38	9	6
Wisbech	30	0	0
Lincoln—			
Zion Chapel	31	8	2
Newland ditto	77	1	1
For Caffre School	15	0	0
For Native Girl to be named Capp	3	0	0
Less exps. 5*l.* 0*s.* 3*d.*	121	0	0
Gainsborough	16	0	0
Middlesex.			
Edmonton, St. John's Ch.	6	7	10
Hounslow	5	19	1
Barnet	14	0	0
Sunday-school	7	3	9
Ditto, additional	0	15	1
21*l.* 18*s.* 10*d.*			
Willesden	3	11	0

	£	s.	d.
Staines	31	11	10
For N. Tea. J. S. Baker	10	0	0
For Native Children at Berhampore, R. Porter and M. Dexter	6	0	0
For Native Schools	4	2	6
51*l.* 14*s.* 4*d.*			
Hammersmith, George-yard	46	12	3
Tottenham and Edmonton Chapel	49	0	0
Whetstone & Totteridge	17	16	2
Hammersmith, Ebenezer Chapel	8	2	9
Brentford, Albany Chapel	13	9	0
Ponder's End	28	11	7
Mill Hill	24	0	1
Per Rev. S. A. Davies—			
Winchmore Hill	5	1	6
Enfield, Lady Huntingdon's	6	17	2
Independent Chapel	73	11	9
J. Dixon, Esq.	50	0	0
B. Tucker, Esq.	21	0	0
Mrs. Prior (*dec.*)	5	0	0
Enfield Highway	3	11	10
Less exps. 6*l.* 12*s.* 6*d.*	158	9	9
Monmouthshire.			
Penycae, Indep. Sunday-school	5	0	0
Abergavenny ditto, for Madagascar	6	7	0
Rhymney, extra collec.	4	7	6
Monmouth, Mrs. Hale and Friends, for the Malagash	1	12	6
Norfolk.			
Norwich, John Venning, Esq.	100	0	0
Yarmouth, Sunday-school Union, in response to Mr. Thompson's appeal	2	13	2
Yarmouth	35	4	8
Extra donations	28	9	0
63*l.* 13*s.* 8*d.*			
Norwich and Norfolk Aux. Society, including 3*l.* from Harleston for Nat. Boy H. T. Crisp	450	0	0
Lynn, additional	1	0	0
Northamptonshire.			
Welford, Rev. B. Hobson (D)	5	0	0
For Williams's Family	1	1	0
Oundle	34	0	3
For Native Youth in Anglo-Chinese College	5	0	0
39*l.* 0*s.* 3*d.*			
Northampton and Long Buckby, for Mrs. Lewis's Orph. Sch. Coimbatoor.	10	0	0
Northumberland.			
Alnwick United Associate Congregation	27	13	1
Berwick, Rev. Dr. Balmer's	6	10	0
Special—			
Mr. W. Ainslie	10	0	0
Mr. A. Moor	2	0	0
A Member of the Congregation	1	0	0
Ditto	0	10	0
20*l.*			
Newcastle Aux. Soc., per Mr. J. Finlay—			
Subscriptions	25	2	6
For Tynedale School	8	0	0
Ann. Collections	81	9	5
Ladies' Association	14	2	3

	£	s.	d.
For a Student in Bangalore College, to be called Robert Morrison, 4 years	40	0	0
Postern Chapel	24	14	7
Mr. W. Greaves, for a Student at Bangalore, 1 year	10	0	0
St. James's Chapel	24	7	10
Melbourne-st. ditto	4	12	5
For Williams's Fam.	19	14	0
Blyth	1	12	2
Crawcrook	0	17	6
Haydon Bridge	1	0	0
Horsley	3	2	0
Morpeth, Rev. W. Froggatt	19	1	10
Rev. W. Brown	5	0	0
Rothbury	1	14	6
Swalwell	1	5	7
Wooler, Rev. J. Gray	5	12	0
Rev. J. Muirhead	7	0	0
Winlaton	0	11	1
Less exps. 6*l.* 1*s.* 2*d.**	292	18	6
* Including 143*l.* 4*s.* previously acknowledged.			
North Shields	111	14	6
For Nat. Tea. W. H. Stowell, A. Jack, and E. Young	30	0	0
For Williams's Family	18	0	0
159*l* 14*s.* 6*d.*			
Nottinghamshire.			
Newark, Rev. H. L. Adams	1	1	0
Thorpe, Rev. C. Townsend	2	2	0
East Retford, Sabbath-sch. per Messrs. Bamforth and L. Slaney	0	5	0
For Wid. and Or. Fund	0	12	6
17*s.* 6*d.*			
Mansfield, Special Contri.	11	0	0
Sunday-school Teachers and children, do.	1	7	7
12*l.* 7*s.* 7*d.*			
Worksop, extra effort	10	0	0
Legacy of late Mr. S. Blackburn, per Messrs. Pearson & Lockwood	5	0	0
15*l.*			
Oxfordshire.			
Thame Aux. Soc.—			
Thame	16	8	5
Chinnor	5	17	2
Stokenchurch	2	8	1
Tetsworth	6	15	7
Watlington	3	1	2
Less exps. 18*s.* 10*d.*	33	11	7
Oxford, in addition to 40*l.* acknowledged in April	32	11	9
Henley-on-Thames, in addition to 99*l.* 17*s.* 6*d.* previously acknowledg.	68	16	11
Rutlandshire.			
Oakham	7	13	6
Uppingham	110	11	6
For N. Tea. J. Green	10	0	0
120*l.* 11*s.* 6*d.*			
Shropshire.			
Newport	26	11	3
Bridgnorth	52	16	7
For N. Tea. S. Barber	10	0	0
62*l.* 16*s.* 7*d.*			
Bishop's Castle	3	6	0
Ludlow	40	16	0
For the Education of a N. Tea. to be called Ludlow, in part of 50*l.*	40	0	0
80*l.* 16*s.*			
North Aux. Soc. per Mr. R. Gough—			
Clive	5	9	0
Ellesmere	13	2	3
For Ellesmere Chapel, in India	10	0	0
Hadnall	6	13	2
Wem	61	14	4
For Wem Chapel	10	0	0
For N. Tea. D. Simpson	10	0	0
Whitchurch	54	7	9
For Mary Anne Chapel	10	0	0
For N. Tea. E. J. D. Williams	10	0	0
For Williams's family	1	0	0
Whixall	9	9	0
Wollerton	16	4	6
Less exps. 2*l.* 2*s.*	215	18	0
Oswestry	92	8	8
Domgay	10	17	0
Mrs. Griffiths, for Nat. Boy at Calcutta	2	0	0
Do. for Williams's fa.	5	0	0
Saerney	6	4	1
Ruyton	5	5	3
121*l.* 15*s.*			
Shrewsbury Aux. Soc.—			
Subscriptions, &c.	105	5	3
Mr. H. Cook	6	0	0
Sir J.B. Williams, LL.D. F.S.A.	30	0	0
Bog Mines	0	13	0
Dorrington	3	7	6
Rev. R. N. Pemberton, Rector, Church Stretton	1	0	0
Marton	1	12	0
Minsterley	9	13	8
Wellington	15	0	0
172*l.* 11*s.* 5*d.*			
Somersetshire.			
Bath Aux. Soc.	145	0	0
Miss W. for Madagascar	5	0	0
150*l.*			
South Cheriton, additional	0	10	0
Taunton, do.	0	10	0
Staffordshire.			
Leek, a thank-offering for mercies received	1	5	0
Per Rev. J. Edwards—			
Burslem	10	15	0
For the Malagash	0	10	0
Cheadle	16	18	7
Hanley	33	0	7
For Nat. Teacher	3	0	0
Lane-end	3	0	3
Newcastle	11	8	4
Skelton, Brunswick Chapel	6	15	5
Hope Chapel	42	6	3
Stone	0	13	0
Tean	1	14	0
Interest from Sav. Bank	0	11	4
Less exps. 1*l.* 12*s.* 9*d.*	129	0	0
Bilston, Sunday-school Teachers and children, Special Collection	7[illegible]	1	0
Suffolk.			
Hadleigh, a birth-day thank offering to God for sixty years' mercies	5	0	0
Bury St. Edmunds, Whiting-street Chapel	11	16	0
Surrey.			
Leatherhead	7	7	0
Putney	11	18	6
For necessitous Bushmen	1	0	0
12*l.* 18*s.*			
Tooting	26	0	0
Guildford	29	17	10
Godalming	5	10	5
Clapham Common, Mrs. Graham	2	2	0
Kennington, Legacy of late Miss N. Stead	100	0	0
Epsom	38	14	3
For N. Tea. G. E. Cook	6	7	9
45*l.* 2*s.*			
Mortlake	8	2	8
Haslemere and Passfield	8	2	4
Kingston	47	11	2
Norwood	37	0	0
Dorking	87	7	9
For Williams's family	11	0	0
98*l.* 7*s.* 9*d.*			
Farnham	20	12	4
Sunday-sch. Teachers and children, in response to Mr. Thompson's appeal	1	7	8
22*l.*			
Croydon	67	0	0
Richmond	43	12	6
Wandsworth	44	12	11
For Nat. Girl, Eliza Hickson	3	0	0
47*l.* 12*s.* 11*d.*			
Mitcham	44	17	6
For Williams's family	3	1[illegible]	6
48*l.* 8*s.*			
Sussex.			
Aux. Society—			
Bosham	3	8	4
Bognor	4	0	0
Harting	41	[illegible]	6
Horsham	5	8	3
Cuckfield	5	12	7
Lindfield	7	1	7
Shoreham	7	2	9
Worthing	8	11	10
Broad Oak	8	18	6
Henfield	11	11	6
Petworth	13	1	1
Hurstmonceux	13	15	6
Wivelsfield	15	13	3
Chichester, West-lane	5	10	6
St. Martin's-square	27	5	6
Arundel	39	5	1
For Wid. & Or. Fund	2	0	0
Hastings, Rye, &c.	48	6	0
Lewes, Tabernacle	56	17	4
For Native Teacher	5	0	0
Cliffe Chapel	60	3	6
For Nat. Teacher	5	0	0
Brighton—			
London-road	4	14	0
North-street	80	10	3
For Nat. Tea.	0	10	0
Union-street	136	10	10
For W. & Or. Fund	11	5	6
For Mada. Refugees	3	4	0
For Williams's fam.	15	0	0
Auxiliary	50	8	10
For Williams's fam.	5	0	0
Less exps. 41*l.* 9*s.* 10*d.*	621	3	2
East Grinstead	7	16	0
Brighton, Hanover Cha.	15	0	0
Warwickshire.			
Birmingham, Carr's-lane, additional—			
Anonymous	5	0	0
Do.	5	0	0
W. Beaumont, Esq.	5	0	0
Mr. S. Cocks	1	0	0
16*l.*			

	£	s.	d.
Coventry Branch—			
Atherstone	34	2	6
Bedworth	22	7	9
Coventry—			
West Orchard Chapel	40	3	7
For N. Tea. J. Jerard	10	0	0
For Nat. Boy, T. C. Mead	2	10	0
For Nat. Girls, D. A. Hawkes and E. Parkes	3	0	0
Vicar-lane Chapel	48	0	0
Well-street Chapel	20	10	0
Foleshill	10	14	6
Kenilworth	4	0	0
Leamington	52	8	0
For N. Tea. R. Parker and R. W. Ramsay	20	0	0
For Wid. and Or. Fund	6	0	0
Sunday-school Tea.and Children, in response to Mr. Thompson's appeal	4	2	0
Mr. Clarke, per Mr. Jones	1	0	0
Nuneaton	10	7	0
Stratford-upon-Avon	53	8	0
The late Mr. R. Fisher's Annuity (2 years)	25	0	0
Stretton-under-Fosse	6	8	4
Warwick	54	12	11
For Wid. and Or. Fund	1	14	7
Less exps. 16*l.* 17*s.* 2*d.**	413	12	0
* 170*l.* 10*s.* previously acknowledged.			
Birmingham, Legacy of late Mrs. E. Higgins, less duty and expenses	44	10	0
Westmoreland.			
Kendal, E. W. K.	5	0	0
Wiltshire.			
Trowbridge, Silver-street Chapel	2	0	0
Mere	43	11	4
Swindon	10	13	6
Codford	12	14	0
Holt	11	4	0
Bradford, on account	50	0	0
Trowbridge, Tabernacle	45	0	0
Melksham	52	3	2
Per Rev. R. Elliott—			
Cricklade (1840)	6	3	8
Wootton Basset do.	11	9	8
Corsham	9	0	0
Devizes	88	1	9
For Chinese Mission	2	0	9
For Native Schools	0	12	0
For N. Tea. R. Elliott	10	0	0
Less exps. 2*l.* 13*s.*	124	14	10
Wootton Bassett, 1841	11	17	9
Calne, Mr. Gibbons	5	0	0
For N. Tea. J. Harris	10	0	0
15*l.*			
Salisbury, Rev. J. Barfitt, on account	24	0	0
Marlborough	20	0	0
Cricklade and Ashton Keynes, 1841	8	7	9
Per Rev. J. W. Gordon—			
Malmesbury	1	2	7
Avebury	2	18	0
4*l.* 0*s.* 7*d.*			
Market Lavington, 1840 and 1841	28	1	9
Worcestershire.			
Kidderminster, J. Lea, Esq.	100	0	0
Yorkshire.			
Huddersfield, per Rev. W. A. Hurndall, for Williams's Family	8	14	0
Malton, Ebenezer Chapel	10	0	0
Huddersfield, Miss F. Houghton	50	0	0
Barnsley, S. L.	1	0	0
Gilling, Mr. Christian	1	0	0
Pateley Bridge, Mr. Taylor, per Rev. F. Newman	5	0	0
Thorne, per Miss Benson	3	5	0
A Yorkshireman	40	0	0
Scarborough	51	14	6
For Native Schools	1	1	0
52*l.* 15*s.* 6*d.*			
Wakefield, for Sarah Bruce and J. D. Lorraine	20	0	0
Rotherham	141	1	9
Whitby	92	19	6
A Friend, per Rev. J. C. Potter	30	0	0
For N. Tea. Whitby	10	0	0
For 3 Female Schools in India, to be called the Whitby Schools	30	0	0
For Nat. Girls, S. M. Potter, S. M. Buchanan, and Maria	4	10	0
For Watson and Buchanan Chapels	20	0	0
187*l.* 9*s.* 6*d.*			
Sheffield Aux. Society	97	2	0
York Central Aux. Soc.—			
York, Salem Chapel	160	12	9
For Williams's Fam.	53	5	0
Lendal Chapel	35	5	9
Boroughbridge	6	4	0
Goole	35	0	0
Great Ouseburn	12	4	0
Green Hammerton	19	15	2
For Fem. Education	10	0	0
Harrogate	24	8	4
For Mrs. Williams	4	0	0
Howden	20	0	0
For N. Tea. J. Bruce	10	0	0
Knaresborough	15	0	0
For Orphan Asylum, Berhampore	1	10	0
Market Weighton	15	16	1
Northallerton	20	2	4
Ripon	7	15	3
Selby	32	0	5
Tadcaster	9	3	6
Thirsk	16	4	4
For Fem. Education	1	1	0
Less exps. 19*l.* 6*s.* 7*d.**	489	11	4
* Including 50*l.* acknowledged in September.			
Pickering	20	0	0
Doncaster	66	3	4
Thorne	4	7	2
Bawtry	3	1	8
Hatfield	2	10	0
Less exps. 7*l.* 1*s.* 4*d.*	69	0	10
Hull and East Riding Aux. Soc.:			
Hull—			
Ann. Collections	205	0	10
Pub. Breakfast	26	15	0
For Nat. Girls, E. Kidd, & S. Clarke	4	15	0
For N. Tea. G. Lambert	10	0	0
For N. Boy, W. Hyde	2	10	0
Ann. Subscriptions	60	6	6
Ladies' & Juv. Asso.	81	0	0
Beverley	90	0	0
For N. Tea. R. Lovett	10	0	0
Cottingham	46	3	8
For persecuted Mala.	1	15	0
For Sch. in India	10	0	0
Swanland	29	15	0
Pocklington	15	5	0
Beeford	1	16	2
Frodingham	1	16	8
Hornsea	7	3	5
South Cave	5	0	0
Elloughton	3	7	1
Driffield	16	10	0
Skipsea	17	0	0
Less exps. 25*l.* 17*s.* 6*d.**	620	1	10
* Including 333*l.* 10*s.* previously acknowledged.			
Per W. Stancliffe, Esq.—			
Cleckheaton, on acc...	1	11	0
Halifax, Sion Chapel	66	4	0
Harrison-road Chapel	38	5	6
Harrison-squ. Chapel	33	0	4
Hopton	87	17	3
For N. Tea. E. Balme	10	0	0
For Fem. Education	11	16	0
For Wid. & Or. Fund	10	0	0
Huddersfield—			
Special Collection	46	12	0
Highfield Chapel	95	7	1
For N. Tea. B. Moorhouse, W. Cliffe, and William Samuel	30	0	0
For Or. Child. J. Tennant, L. M. Hague, and M. A. Browne	6	0	0
For Houghton Sch. Quilon	20	0	0
For Nat. Sch. Mistress, S. Boothroyd	10	0	0
For Wid. & Or. Fund	5	0	0
For Fem. Education	24	0	0
Donations	2	4	5
Less exps. 9*l.* 17*s.* 6*d.*	488	0	1
Leeds Branch—			
East Parade Chapel	204	8	11
For Nat. Boy, E. Plint	1	10	0
For Fem. Education	25	9	6
For Nat. Teachers, O. Richard, E. R. Hay, and E. Parsons	30	0	0
Queen-street Chapel	40	16	8
For Nat. Schools	12	19	0
For N. Tea. T. Scales	10	0	0
Belgrave Chapel	72	4	10
Byron-street Chapel	54	6	4
For N. Tea. E. Jukes	10	0	0
For Nat. Children at Trevandrum, M. D. Rock, M. Clough, E. Lee, W. Bedford, and M. Clapham	11	5	0
For Schs. in India	4	6	6
George-street Chapel	7	2	9
Marshall St. Chapel	8	9	1
Potternewton	1	0	0
Public Meeting	32	0	6
Col. after Sermon by Rev. R. Moffat	11	2	10
Pub. Breakfast	35	0	8
Col. at Special Meet.	34	1	8
Donation per Rev. R. W. Hamilton	5	0	0
Four Donations, per Rev. J. Ely	20	0	0
United Communion	23	18	1
Batley, for redemption of Madagas. Children	3	2	4
Less exps. 42*l.* 17*s.*	*615	7	8
* Including 363*l.* 12*s.* 4*d.* previously acknowledged.			

Further Contributions unavoidably postponed.

W. Tyler, Printer, 5, Bolt-court, London.

REV^D E. HENDERSON, D.D. PH.D.

HIGHBURY.

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THE

EVANGELICAL MAGAZINE,

MISSIONARY CHRONICLE.

FOR JUNE, 1841.

AN AFFECTING NARRATIVE.

To the Editor of the Evangelical Magazine.

DEAR SIR,—IN the embarrassments of the London Missionary Society, I have not failed to feel a deep concern, as well as my brethren throughout the country. But one impression can exist with respect to its cause—that it originates in the increasing success and extending circle of missionary operations, and in the laudable desire of the Directors to answer somewhat more adequately the calls made upon them for help. I trust, the proved inadequacy of their present means to sustain even their present position efficiently, will lead to an enlarged scale of giving to this sacred cause, and that thus He, who rules over all, will cause light to spring out of darkness.

Unable to render the directors much aid in a pecuniary way, yet desirous to contribute something to a work so divine as that in which they are engaged, I send you the following extract from a missionary's letter. By the character of its agents a public society must stand or fall. Now take them all together, and, allowing all due merit to the labours of our brethren in other societies, whether we consider the piety, the success, or the qualifications of her agents, the London Missionary Society has no reason to blush for the inferiority of her sons; nay, she might be forgiven, if, turning her weeping gaze from the sainted dead, from the too-forgotten Vanderkemp to the martyred Williams, her countenance should flush with momentary pride, as she pointed to her living children—many, gifted, zealous—while she said, with the Roman mother, "These are my jewels!"

Of that living band the writer of the following extract is one. He is a countryman of your own, a pupil of the celebrated Chalmers, and by his attainments and integrity, has proved himself worthy of his native land and his teacher. He now occupies an important station in Bengal upon the river Hoogly.

The letter from which this extract is made was written in the spring of last year, and at once, from the solemnity of the incident it records, and from the testimony it bears indirectly to the devout character of the writer, deserves wide circulation. It will be

observed too, that no small portion of the missionary's labour in a distant land is devoted to seeking the spiritual good of his fellow-countrymen, a circumstance which should awaken the deeper interest in his operations. Should that be the result of my humble offering upon the missionary altar; should the backslider be induced to pause ere it be too late; and the stable Christian be warned not to be "high-minded but fear," it will be all that is aimed at by

Yours respectfully,

T. O. D.

Exeter.

Extract of a Letter from the Rev. J. P., dated ——, on the Hoogly.

About the beginning of this month, I heard from Dr. —— that there was a sick woman in the barracks who desired to see me. She was in the last stage of a consumption, and very uneasy in the prospect of eternity, as I learned from herself when I first called on her.

I was much struck with the extreme neatness and cleanliness of her apartments; and there was something in her appearance and in her language which impressed me with the idea that she had formerly moved in better circles. Her history, as far as I learned from herself, was this. She came from the Mauritius, about three years ago, to marry a young man, a serjeant, to whom she was engaged. She has still a brother there in some government office, a pious young man, with whom, I believe, she lived; but without profiting much by his example, for she was a gay, giddy girl, ashamed to be thought religious. In the ship in which she came to Calcutta, there was a young officer, a lieutenant, who lent her religious books, and conversed much with her on the best things, so that by the time she reached Chinsurah, she was in a state of mind to enjoy greatly the ministry of Mr. Munday, on which she attended for eight months. "During this time," she said, "none could be happier than I was; speaking of the Saviour's love, and rejoicing in him all the day;" and the first time especially that she sat down to the table of the Lord, she enjoyed "heaven upon earth." But, alas! divisions sprang up among the followers of the Lamb, and she was persuaded to leave the chapel for the ——. By degrees she lost her spirituality of mind, and enjoyment of religion; the divisions of God's people being the first snare which Satan laid for destroying her peace, if not her soul.

The regiment removed to ——, where she became very ill. The chaplain visited her but once, though she was hardly expected to live; this was another great stumbling-block to her. She had now no pious companions, but one woman was very kind and attentive to her, who, alas! only led her further astray from God; for, as she recovered health, this person introduced her into another circle of gay and worldly people, so that she soon lost all right feeling, and left off prayer and the reading of the Scriptures.

In this awful state of mind she remained till her husband was removed from her by a brain fever, a stroke which, being now without the consolations of religion, she felt too much for her to bear. She seemed to have been passionately attached to him. She murmured against God, as having dealt too hardly with her. What have I done to deserve this? she often thought, for her backsliding did not then appear to her. She thought of returning to the Mauritius, but was persuaded to remain.

She married her second husband in January last, but he not being pious, she only felt more than ever estranged from divine things, till the regiment came to this station, where she was permitted but once to attend the house of God; for on returning home, she was laid on a bed of sickness from which she rose no more. Now she began to see how evil and how bitter a thing it was to depart from the living God; but she had not courage to send

either for my colleague or myself, till she knew that death was at hand. I wish I could state accurately the various conversations I had with her, during the eight or ten last days of her life, but my memory does not sufficiently enable me to do so. I found her in great distress of mind, on account of her having forsaken God, as she feared he had, therefore, forsaken her. She was well acquainted with the promises of Scripture, which I brought forward to comfort her, respecting the longsuffering, mercy, and willingness of God in Christ to pardon the penitent. "I desire nothing on earth," she often said, "but peace with God." Her whole soul was absorbed in this ardent desire.

She felt no interest in any thing on earth but in the conversion of her sister, and her husband, which she longed for. As to herself, the pains of her body were nothing to what she suffered in her mind, and she often complained that the draughts the doctor gave to relieve the former, rendered her stupid and insensible, and incapable of attending to her soul. She therefore latterly refused to take any more, saying that they had ruined her soul.

I think the frequent returns of her doubts and fears may have been partly attributable to the use of these soporifics. When not under their influence, she seemed composed, and able to fix her mind on the Saviour's work and word, and to believe that his blood cleanseth from all sin, even from the guilt of backsliding.

On Friday, the 12th instant, I saw her, as usual, in the morning. She had had her head shaved, and I was much struck with her altered appearance, but she seemed composed in mind, and quietly waiting the Lord's time. After I left her, she was for some time delirious, and in the afternoon she sent for me to come quickly to her. I went, and found her much exhausted. She told me she had taken it into her head, for the first time since her illness, to look into the glass, and she was so much shocked by the alteration in her appearance, that she was quite overcome. She said, she knew before that she was dying, but she had no idea that she was so very near death. I engaged briefly in prayer, as she was too weak to talk or listen long. I then left her to take a little rest, which she seemed inclined to do. In the evening I again called, and found her wandering in mind occasionally; she told me, that the enemy had tempted her that morning to barter her soul for a piece of gold. "Did you not see them," she said, "at the foot of the bed, the one, a small paltry piece of gold, and the other, the bright and Morning Star; and, oh, wretch and fool that I was, I chose the gold, and tried to induce you to choose it too! Oh, the horrors of a guilty conscience, may you never know! But how can you?" she added, interrupting herself. She shortly became calm, and asked me to pray, which I did. She said, that she felt comfortable, as long as I continued praying, but that when I ceased the tempter came back to her, and she wished me to remain with her. I left her, for a little, at her request, sitting down at the table in one end of the room for about half an hour, when she called me again to pray with her. I had often observed her engaged in mental prayer, but now she prayed aloud for herself, raising her wasted hands, tremulous with strong emotion, and weakened by disease, and looking upwards with intense gaze, as if her large and naturally bright eyes would have started from their sockets. The burden of her prayer was, "Save me, O Lord! save me! Snatch me as a brand from the burning!" Some time after she asked me what day of the week it was; on being told Friday, she said, "Ah, I shall have another day yet —you will go now, as I feel I require rest, but come back to-morrow, and we will wrestle with God, wrestle for peace —will you?" I promised I would, and left her, deeply affected by what I had witnessed, but not thinking I should not have another opportunity of seeing her. She died, however, the same

night, at half-past ten—the warfare was over, the probation past.

Her sun went down behind a cloud, but not, I trust, to sink in endless darkness. For, however harassed and distressed she was in her last moments, her past religious enjoyment, her clear knowledge of Scripture truth, her sincere repentance and earnest cries for mercy and peace, her self-abhorrence, her gratitude to God, and his minister; her anxiety for the salvation of her husband and sister, and the comfort and peace which she was at intervals enabled to enjoy before her death—all my impressions of her lead me to cherish the hope, that she has been saved though as by fire. Yet how undesirable! how awful a death-bed! How painful to her surviving friends the uncertainty that hangs over her eternal state! Oh what an evil and accursed thing is sin, which worketh such woe, even in those who once seemed to be free from its power.

THE REVIVAL OF RELIGION IN ROXBURGHSHIRE.

No. II.

To the Editor of the Evangelical Magazine.

Thursday. — We heard of several who had slept none all night; and one of whom, as soon as it was day, hastened to a member of the church, to ask the way to peace and pardon. From this time forward, scarcely an hour elapsed without our hearing some good and encouraging intelligence.

Met again this morning at nine. A large meeting assembled. Six persons engaged in prayer; after which, a number remained to ask, what they should do to be saved? Every minister was engaged in conversing with the various persons, and in pointing them to the Lord Jesus for an immediate, not a delayed, salvation. We were thus employed till twelve o'clock. We then proceeded to the village, and visited forty-four families, while the various prayer meetings were going on amongst the members, and well attended. We heard that greater numbers were coming from Hawick, as some, who had received good, had circulated the intelligence, "That God was in Denholm."

We went to the chapel at seven, and we could scarcely obtain entrance, from the crowd. The speakers were exceedingly helped; and those who prayed, seemed as if they would take the kingdom of heaven by violence. Mr. Cornwall addressed the meeting on the value of the soul, and what was included in the loss of it, and showed how Jesus had wept over lost souls. He endeavoured to prove that, if any one perished, who had heard the gospel clearly and faithfully urged on their acceptance, that their blood would be on their own head. Mr. Cameron followed up this address, by showing how ministers and Christians ought to weep over perishing souls. He pointed the careless to the Lamb of God, and showed there was no reason for delay. Mr. Wight followed with an earnest address on receiving the Spirit.

One excellent Christian said to one of the ministers, on going out, "My soul trembled under a weight of God's presence: 'This is none other than the house of God, the gate of heaven.'"

We again urged those awakened, to come, at the close of the meeting, to my house to speak about their souls. There were about ten new cases that night, which we conversed with individually, which occupied us till about eleven.

We saw so much of the grace of God all around us, and the work going on like a river deepening every day,—

that we all joined, at the close, in singing,—

> "When Zion's bondage God turned back,
> Like men that dreamed," &c.

We were delighted to find that various prayer meetings were holding late at night; indeed, all the time we were engaged in the work. Three prayer meetings were held till eleven at night, and we heard of one young person who wrestled with God in a barn or out-house till two in the morning for an outpouring of the Holy Spirit.

FRIDAY.—This day's work and success was more abundant than any of all the former. Before entering the place of meeting, I had a great number of notes put into my hand: husbands requesting prayer for the conversion of their wives; wives for their husbands; parents for their children; children for their parents, &c. The room was crowded, and the meeting proved one of the most solemn and refreshing we had ever attended. After four brethren had engaged in prayer, Mr. Wight addressed us on the necessity of moving on in the work, and not standing still. Mr. Cornwall showed how every one ought to have a department; and how much good would be done if all the members of churches were fully engaged in the work, and illustrated this by a reference to some interesting cases in his own neighbourhood.

I then read one note, out of many which I received: and the reading of it produced a deep impression on the minds of all present. It was as follows:—

"Dear Sir,—I feel deeply sorry that my worldly business will not allow of my attending the meetings any longer. I cannot leave without dropping you this note. At these meetings I have got great, and I trust, eternal good to my soul. I have long been 'halting between two opinions,' but I hope I can now in all sincerity adopt the language of Joshua as the language of my own heart, 'Let others do what they will, but as for me and my house, we will serve God.' Satan has stirred up great opposition to the glorious work which is going on, and I know that my old companions will do every thing in their power to draw me and others back to our old courses. I beg that you and your dear brethren will pray for me that I may be kept out of the snare of the wicked. Go on. You and your brethren have nothing to fear, although all the devils in hell, and all his agents on earth, should rise up against you. Farewell; and may God continue with you," &c.

Two brethren then wrestled in prayer with such holy importunity as to dissolve all present into tears. About twenty inquirers remained for private conversation, and we had our hands full of this delightful work till after twelve.

We again set out and visited thirty-four families, while the members of the church were holding meetings. Heard that three, during the morning prayer meeting, had been awakened. Went to the chapel at seven, with enlarged expectations. After devotional exercises, Mr. Cornwall addressed the audience on the way to heaven, and, with great earnestness, showed the danger of procrastination. Mr. Wight followed with an address from Jeremiah viii. 22, "Is there no balm in Gilead?" &c. The impression upon all present seemed to be deep and intense.

We then requested all the anxious to stay behind the rest, and while the congregation was dismissing, we engaged in singing the 126th Psalm. About forty remained, and, after being addressed in a body, we communed with them individually.

Some who were truly awakened, had it not in their power to remain. One young person came forward, and said, with tears, "I have to go five miles, and must go home; but I could not go till I told you that, this evening, I found peace and joy to my soul through Jesus."

SATURDAY.—This morning, our dear

brethren, Wight and Cornwall, left us for Edinburgh. They left us, however, with joyful hearts, after witnessing so much of the grace of God. On their departure, our faith began to fail. It seemed so like a breaking up, that we were ready to say, "Now the work will cease." My dear brother Cameron and I engaged in prayer together, and we then separated to plead with God in secret. We went to the fountain and took a full draught of the water of life, which so refreshed our souls that we came down-stairs to the meeting, at nine, strong in faith, giving glory to God. The meeting was as crowded as it had been on Friday. It was one of the most melting meetings we had. Four brethren engaged in prayer. Mr. Cameron addressed us on the sinfulness of tempting God, by doubting whether he was among us, or would continue to work,—pressing on us the necessity of keeping hold of Him by faith in his promise. All seemed, at the conclusion of the meeting, to be imbued with the spirit of prayer; and a number of the anxious remained for private conversation. Amongst them was a member of the church, who had broken down under the powerful appeals made to the consciences of the careless on the preceding evening. She had slept none the whole night, and, being of a weakly constitution, her husband was alarmed for her safety. On entering the parlour, she rose from the chair, grasped me firmly by the hand, and, bursting into tears, exclaimed, "O Mr. Wilson, my poor soul! my poor soul! my soul is lost!" &c. She was evidently under considerable excitement, and, after saying a few things to her, I left her with Mr. Cameron. He conversed with her upwards of an hour, and, before leaving, her mind was restored to tranquillity by looking afresh to the Saviour. "Ah," she said, "it was all this deceitful heart. I see that I can rejoice, when I take Christ for my all in all."

In the evening, the chapel was crowded, and as the Jedburgh and Hawick people had all been obliged to go home, there were more of the people of the village than there had been any previous evening. This was the more remarkable, as a political meeting had been announced at the same hour, and a popular speaker had been brought from a distance. We heard, afterwards, that only six persons attended that meeting.

At our own meeting, after two brethren had engaged in prayer, I gave an address from these words, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida," &c. Mr. Cameron addressed, first, the people of God, on their responsibility, and then the unconverted. The awakened were invited to remain in the chapel, and Mr. Cameron addressed them, following up the instructions they had already received. There were several new cases.

SABBATH.—This was a day that will long be remembered. The Lord was graciously present with us. A prayer meeting was held in the chapel at nine. The place filled. James Douglas, Esq., of Cavers, offered up one of the prayers, and gave an address. He had quite caught the spirit of the work, and spoke in the most pointed manner.

At eleven o'clock, Mr. Cameron preached from 1 Kings xviii. 21, "How long halt ye," &c. The place was so crowded that there was not even standing-room for all. Both in this and the evening service, we continued the plan which had been pursued during the work, of calling on two brethren to pray before and two after sermon. Several notes were read out, requesting prayer on behalf of ungodly relations.

In the afternoon, we observed the ordinance of the Supper. The church in Hawick sat down with us in a body, and we had, besides, several Christian brethren belonging to the Established, the Secession, and Relief denominations. It was a scene over which, I doubt not, the angels of God were rejoicing. The spectators crowded all the passages, and blocked up

the doors. The church was addressed by Mr. Munro and myself.

In the evening, the chapel was crowded an hour before the time of meeting, and many were obliged to go home who could not get within hearing. Mr. Cameron preached from Matt. xi. 28, and he was much assisted in opening up the way of life. After the service, a considerable number who had not been conversed with privately before, came to my house: all of them hopeful cases. Private prayer meetings were held in the village during the day, between the different services.

On Monday, our bodies were quite worn out, but the Lord strengthened us. The prayer meeting at nine was fully attended, and the interest seemed, if possible, to be increased. Two of the deacons said a few things very much to the point. After the meeting, we conversed with several of the awakened.

In the evening, the chapel was filled. The breathless attention of the audience, and the trickling tear which was seen to descend the cheek of many, showed that the word was not falling ineffectually on the ear. Mr. Cameron was much strengthened in addressing the three different classes before him: 1st. The people of God; 2nd. The awakened; 3rd. The careless. I then summed up the proceedings by giving a short address, being too unwell to say much. All the awakened were invited to remain. We took down their names, and found that their number amounted to fifty-eight. Mr. Cameron addressed them at some length, and I engaged in prayer. We then conversed with a number of them individually.

On Tuesday, Mr. Cameron proceeded to Jedburgh, and after visiting the awakened, from that town he was conducted to a school-room, where he was to meet with a few of the praying people of the place. All he anticipated was a prayer meeting; but though no public intimation had been given, the place was so crowded that he could hardly force his way in: and he saw at once they expected him to preach. He did so—first to the people of God, then to the unconverted. A deep impression seemed to be produced, and after he pronounced the blessing, many of them seemed as if they would not go away.

On Wednesday evening, another meeting was held in the chapel in Denholm. Every sitting and standing place was occupied fully an hour before the time of meeting. After four brethren had engaged in prayer, Mr. Douglas addressed the audience at considerable length. He dwelt chiefly on the danger of supposing that a revival must, of necessity, stop; urged a continuation in believing prayer; and the duty of waiting upon God for an answer to these prayers. I then spoke to the awakened, and, before concluding, invited the females to meet me in my own house on the following evening, and the males on the Friday evening.

Thus closed our protracted meeting, and in reviewing the whole proceedings, we may well say, "What hath God wrought!" To him be the glory —all, all the glory!

LIFE OF THE LATE MR. RHENIUS.

To the Editor of the Evangelical Magazine.

Dear Sir,—I have recently read the memoirs of the late Rev. C. T. E. Rhenius, who laboured at the City of Madras, and in the province of Tinnevelly, as a Christian missionary, for twenty-four years, with great assiduity and success; and, knowing your valuable periodical is read by many young men, whose hearts are burning with desire for missionary labour, and by

many more, who are deeply interested in the missionary enterprize, I adopt what, perhaps, may be considered a somewhat novel mode of recommending to your readers the perusal of the work. The volume, extending to six hundred and twenty-seven pages, comprises most interesting extracts from the journals and correspondence of Mr. R., and those who are desirous of being acquainted with real missionary work in India, will do well to read it. I have spent eleven years in India, and have no hesitation in stating my conviction, that the volume contains the most correct picture of the native character, and of practical Hindooism, that I have yet met with, while the character of Mr. Rhenius as a missionary, furnishes an admirable model to those who aspire to that high and holy office. He spoke and wrote the Tamil language with extraordinary facility and fluency; he translated the whole of the New Testament, and a considerable portion of the Old; he composed a large variety of most instructive religious tracts, hundreds of thousands of which have been circulated in the Tamil district; he was the author of many very valuable treatises on geography, evidence, and theology, and he was incessantly engaged, from morning till midnight, in preaching, conversing, or itinerating in the service of his Master. He and his colleagues had the delightful satisfaction of leading many individuals, families, and villages, out of heathenism, in some of its most debasing and revolting forms, into the sanctuary of God; and although we cannot say of the nominally Christian population of Tinnevelly, that they are all genuine believers, any more than we can make such an affirmation of any village, town, or province of our native land, it must have been a source of consolation to our now deceased and glorified friend in the prospect of dissolution, that he and his coadjutors had brought the means of eternal life to not less than ten thousand souls, who were under Christian instruction in that province alone. Few men have commanded more esteem while living, than Mr. Rhenius. When separated from the Church Missionary Society, the Christian public came forward to support him with such liberality in that part of the mission which devolved on him and the other German brethren, that it was their privilege to exhibit in their first half-year's report, a balance of about 11,000 rupees after all the expense incurred in the support of four European missionary families, sixty or seventy catechists and readers, and very numerous schools and congregations, amongst 5,000 professing Christians. After his death that same Christian public generously came forward to declare their esteem for the deceased, and their sympathy for his bereaved family, by raising toward the support of the latter nearly 25,000 rupees. I, doubt not, however, satisfactory as is this demonstration of public feeling in his favour, futurity will disclose still more satisfactory evidences that he did not labour in vain, or spend his strength for nought, in the eternal salvation of many of the people of Tinnevelly, and other provinces of Southern India.

The work is published by Mr. Nisbet, and edited by the son of Mr. Rhenius. The extracts are judiciously compiled, and the unhappy controversy between the Church Missionary Society and the subject of the memoir, though fully entered into, is treated with a judgment, fidelity, and moderation creditable at once to the head and the heart of the author.

Hoping these brief notices of this interesting memoir will promote its circulation, and thereby advance the cause of the Redeemer,

I am, dear Sir, yours truly,

A MISSIONARY.

London, April, 16, 1841.

POETRY.

LINES

From "IMPORTANT TRUTHS IN SIMPLE VERSE."

A Book for Children. See Review of last month.

HAPPY SUNDAY.

HAPPY, happy Sunday,
  Thou day of peace and heaven!
'Tis fit we should give one day
  To him who gives us seven:
Though other days bring sadness,
  Thou bidst us cease to mourn,
Then hail, thou day of gladness!
  I welcome thy return.

Happy, happy Sunday,
  We shall not toil to day;
Postponed to busy Monday,
  We put all work away;
Thy face is ever smiling,
  Thou fairest of the seven,
They only speak of toiling,
  But thou of rest and heaven.

Happy, happy Sunday,
  The bells even seem to speak,—
"Give thy Creator one day,
  Who gives thee all the week:"
We'll leave our daily labour,
  And pay our homage there,
And seek, with friends and neighbour,
  The open house of prayer.

Happy, happy Sunday,
  Thy holy hours I prize,
Thou art, indeed, heaven's own day,
  The emblem of the skies:
May I, O Lord, inherit
  That rest, when life is o'er,
And, with each perfect spirit,
  Adore thee evermore!

THE SERMON.

CLOSED was the preacher's last appeal,
  The worshippers were gone,
Though some still lingered here and there,
  Round many a sod and stone,
When up there ran a little lad,—
  "Sir, is the sermon done?"

"The preacher's words," replied the man,
  "Are ended, it is true;
But those great duties he has taught,
  Demand attention too;
And so the sermon is not done,
  But it is all to do.

"'Tis easy a short Sabbath hour
  To hear of wisdom's way,
And listen to the will of God,
  And mark what preachers say;
But *this* is hard, throughout the week,
  To practise and obey.

"*Then* will the sermon, boy, be done,
  When evil is abhorred,
God, not alone, on this his day,
  But every hour ador'd,
And piety makes every place
  A temple to the Lord."

REVIEW OF RELIGIOUS PUBLICATIONS.

The CONNEXION *and* HARMONY *of the* OLD *and* NEW TESTAMENTS; *an Inquiry into the Relation, Literary and Doctrinal, in which these two parts of the Sacred Volume stand to each other. By* W. LINDSAY ALEXANDER, M.A., Edinburgh. 8vo. pp. 526.

Jackson and Walford.

THIS is the seventh annual series of lectures delivered under the auspices of the Committee of the Congregational Library. "To illustrate the evidence and importance of the great doctrines of revelation; to exhibit the true principles of philology in their application to such doctrines; to prove the accordance and identity of genuine philosophy with the records and discoveries of Scripture; and to trace the errors and corruptions which have existed in the Christian church to their proper sources, and, by the connexion of sound reasoning with the honest interpretation of God's holy word, to point out the method of refutation and counteraction; are amongst the objects for which 'the Congregational Lecture' has been established." How far the seven volumes of lectures by Dr. Wardlaw, Dr. Vaughan, Mr. Gilbert, Dr. Henderson, Dr. Redford, Dr. Smith, and Mr. Alexander,

now before the public, are fitted to subserve the laudable design thus avowed will be best ascertained by competent critics who may take upon themselves the labour of testing the literary and theological merits of the volumes severally considered. For our own part, we are of opinion that the reputation of the Lecturers has been greatly enhanced by the publication of the entire series, not only among Dissenters, but also among candid Churchmen, and enlightened foreigners. And we feel assured, that the number of Congregational ministers is by no means inconsiderable, who could acquit themselves with distinguished credit, if called upon to tread in the footsteps of their predecessors.

Mr. Alexander's volume is fitted to do good service to the cause of sacred philology. It presents a subject, more or less familiar to the contemplation of all well-informed Christians, in some of its most interesting lights. It is a scholarly exhibition of the arguments which may be adduced to prove the relation and harmony existing between the Jewish and Christian Scriptures, — a theme of vast importance in its bearing upon the evidence of revealed religion at large, and upon some of the neological theories which have obtained in certain quarters, particularly in Germany, upon the prophecies of the Old Testament concerning the character and advent of Messiah.

Considering the critical nature of many of the inquiries into which Mr. Alexander has been compelled to enter, there is less coldness infused into his pages than might have been expected. When he has introduced Latin and Greek quotations, he has almost invariably furnished an English rendering; and has in general evinced the results of sound learning, rather than paraded the mere show of it.

Great labour has been bestowed by the author in demolishing the anti-Messianic doctrines of the German school; and in clearing up the meaning of many prophecies concerning Christ, to which considerable obscurity attaches. This we regard to be the most distinguishing peculiarity of the work, and that which will secure for it a permanent and honourable place among the best specimens of biblical criticism. We have been much gratified, also, in examining the author's views on the subject of types. They are enlightened, without being cold; and evangelical, without a particle of that enthusiasm, which has often displayed itself in dealing with this highly interesting portion of revealed truth.

We perceive that Mr. Alexander agrees with our friend Dr. Henderson in discarding what has been called the double meaning of prophecy; but we deeply regret that, in touching upon this very difficult topic, he has dealt with it in so summary and dogmatical a manner. He has advanced little really instructive on the subject; but, as is too common with those who would wish to discard old-fashioned modes of interpreting the Bible, has given us *a prioris* in abundance; taking good care to leave out of sight all the graver difficulties connected with the theory which he advocates.

But we sincerely thank Mr. Alexander for his valuable treatise, and cordially agree with him in the concluding paragraph of his last lecture :—

" Besides the greater interest which such researches as those in which we have been engaged, throw around the Old Testament, as a part of divine Scripture, they present to us abundant materials for pleasing contemplation, in the view which they suggest of the pervading oneness of the church of God, from first to last. They have conducted us to the cheering conclusion, that the same faith, and hope, and joy, are the portion of the people of God, however great the distance in time or in space, by which they may be separated. It is unspeakably animating, thus to find a sufficient basis laid for the harmonious intercourse and elevated sympathy of the holy and the good of all ages, when they shall meet together in the heavenly world. There is something sublime in the thought, that, by a few principles of truth revealed by God to man, conquests have been achieved over the power of sin, and vice, and ignorance in our race, which have drawn to them the admiration of man in every age; which have been gradually filling heaven with the trophies of regenerating grace; and which shall, ere long, spread over the whole earth the reign of righteousness and love. 'Of Christ, the whole family in heaven and in earth is named,' he is the 'Alpha and Omega, the beginning and the ending, the first and the last.' To him shall the desire of all nations turn, when the earth shall be full of people, as to him were the hopes of humanity directed when as yet there was but a solitary pair on its vast and uncultivated surface. Under the influence of such considerations, a scene of surpassing glory, rich with the wonders of redeeming love, opens to our view. Already we anticipate the time when the vast family of God shall be gathered into one, and by the hand of its exalted Head be 'moulded into an immortal feature of loveliness and perfection.' 'The goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs,' seem already assembled, with the holy church throughout the world, to praise and acknowledge God. And as the elevating prospect floats before the view, it seems as if the jars and discords of a too-long divided church were at length composed; as if the visions of prophecy were

already realized, and all who had gotten the victory over the beast were already standing upon the sea of glass, which is before the throne, and mingling their accordant voices in 'the song of Moses and of the Lamb.'"

MEMOIR *of the late Rev.* J. G. BREAY, *Minister of Christ Church, Birmingham. With a Selection from his Correspondence. By a Member of his Congregation.* 8vo, pp. 472. 1841.

Hamilton and Co.

There is a secret charm, which we can feel though we cannot well express, in the perusal of a valuable piece of biography. It seizes the imagination, and interests the best sympathies of our nature. It binds the social compact in closer union than ever, and raises us above party prejudices, and sectarian distinctions. We feel that we are one brotherhood, and closely allied to the one great family of man. Dissenters and Episcopalians thus learn to feel that they are "one in Christ Jesus," their common Head, the glorious Head of all things to the church. And strangers though we were to Mr. Breay, not having seen him more than once, if at all, we soon felt that we were at home, as with a brother beloved, in the perusal of this deeply interesting volume.

The work is most conveniently apportioned into eleven chapters; and in these are detailed the leading events of his life,—from his birth to his ordination; from that to his becoming curate of Rothley, and to his marriage; his appointment to the curacy of Haddenham; from the vacancy in the Free School there to his removal to Christ Church, Birmingham; his residence there, from 1832 to the period of his death, Dec. 5, 1839, aged forty-three years.

In the ample and minute details of Mr. Breay's life, especially in his letters, we see much to admire in his strong attachment to his mother, his wife, his children, his flock, his friends; all shared in his pure and lofty sympathies, and in his most unwearied assiduities in promoting their ordinary welfare, and in advancing their immortal interests and final salvation. In all these varied walks of life, we behold a most exemplary Christian, and very devoted ambassador of Christ. And we believe that his worthy biographer has faithfully characterised his friend in the following delineation:—

"Gentle, yet firm; faithful, but conciliating; he soon won the regard of his congregation, who were disposed to esteem him very highly for the truth's sake. It remained for time to prove how sincerely and devotedly he was resolved, for Christ's sake, to spend and be spent in their service. His manners, which combined, in an unusual degree, dignity with frank cordiality, and simplicity with refinement, failed not to secure respect and inspire confidence; while the animated warmth of benevolent feeling, which was expressed in his countenance, seemed at once to announce him as an ambassador of 'peace on earth, and good-will towards men.'"

We feel persuaded, also, that the character of Mr. Breay's ministry is faithfully portrayed:—

"He preached from notes, on which he bestowed much studious preparation. The Scripture quotations, with which his sermons abounded, were uniformly given from memory with extraordinary and unvarying accuracy. His language was forcible and concise, clear and energetic, earnest and affectionate; never descending to undue familiarity, and free from any violation of good taste, either in tone, accent, or mode of delivery.

"That he was most affectionately united to his congregation will not be doubted after a perusal of his letters—(letters, we may add, almost to all classes)—and it may be truly said, that their attachment to him formed one of the chief pleasures of that portion of his life, which was spent among them. It was, indeed, a happy and a holy bond of union; he was the father of his people, and they his beloved children in the Lord." pp. 349, 50.

On rising from the perusal, we felt ourselves truly gratified; we trust, also, greatly edified. Nor do we recollect to have read any clerical life more pleasing, more instructive, more adapted for general usefulness,—from the Sunday-school to the parlour, to the study, to the pulpit,—since the Memoirs of Venn and of Richmond fell into our hands. Thus grateful ourselves for the perusal, our readers will infer that the volume has our most heartfelt recommendation. A pleasing portrait is prefixed to it, and a copious index, with various interesting notes at the latter end of the work.

HEBER, RECORDS *of the* POOR, LAYS *from the* PROPHETS, *and other Poems. By* THOMAS RAGG. 1840.

Longman and Co.

This estimable and truly Christian poet again presents to all lovers of sacred harmony—the harmony of true genius and of pure devotion,—another volume in his own peculiar style, a style of much elegance, pathos, and power. Those who have read his works on "the Deity," "the Martyr of Verulam," and his other poems, will be prepared to find a treasure of no ordinary

interest in his present work. And in its perusal they will, with ourselves, be charmed, instructed, and edified.

"The idea," says the author, "of the chief poem, Heber," occurred to him many years ago, while reading Vaughan's Church's Expectation. A development of it forms at once the main plot of the poem, and the subject of the story Nitsol, which occupies the fifth book. Heber is represented as one of the escaped from earth's last convulsion. He relates to other inhabitants of the world to come incidents and stories of the times of the four great convulsions through which it had passed. Failing in his object of obtaining from Hebrew scholars, a human name to signify "the escaped one," he used the name Heber as having reference, in its generic sense, to the whole Hebrew nation. But after the poem was announced, his friend Dr. Nicholson furnished him with the word Nitsol, as the one he wanted; but yet too late to alter the title of the poem. The author, therefore, modified the last story, which, owing to afflictive bereavements, with which he had become sadly familiar, his own circumstances were insensibly interwoven with the thread of the story, and we are informed that as the printers were waiting for copy, "the last 500 lines were written in about fourteen hours!" This, to say the least, is railway speed, in poetical composition; but had the printers waited fourteen hours more, or twice that period, no harm would have been done to them, and the poem, though it contains some brilliant passages, might have been retouched by the poet with advantage.

In warmly commending the volume to the admirers of purely moral and devout poetry, we might easily quote, but for want of space, various striking passages. We must, however, introduce but one, a favoured theme with Mr. Ragg and ourselves, on the 'New Commandment:'—

"Yet speed ye on,
Warm advocates of love! the cause of Him
Who is love still will triumph in the end.
They who would rush between contending hosts
Must heed not wounds; such wounds the Saviour bore,
And counted them his joy. What if ye gain
The epithet of unresolved men
Shifting from side to side! What if the church
Divided much in this imperfect world,
Smiles at the folly which would hold them all
One brotherhood, and love to each one bear!
Oh, heed it not! The great Incarnate One
Groaned, bled alike for all. Pursue your path,
And seek his blessing. Echo with your voice
The new commandment. Show contending men
Their point of union,—Immanuel's name,—
To stifle all their jarrings. Oft repeat
His glowing words, who is to all alike
The source of hope, and confidence, and peace,—
'Love one another.' And the day will come,
Foreseen by holy men of ancient time,
When realised your every hope and wish,
In earth or heaven, your spirits shall rejoice."

The WIDOW *directed to the* WIDOW'S GOD. *By* JOHN ANGELL JAMES. 18mo, pp. 266.

Hamilton, Adams, and Co.

As the sorrows of widowhood have been strangely overlooked by the popular writers of the age, we are glad at last to find that so palpable a neglect has been remedied by the judicious pen of one who has addressed himself with singular effect to most of the relations which compose the round of social and Christian life. We are delighted to find that the author of this excellent little volume has lost nothing of his power as a writer on practical subjects. The same clearness of statements, the same knowledge of human nature, the same fidelity in dealing with conscience, and the same tender and persuasive eloquence are manifest here as in his former publications. We cannot but anticipate great good from the publication of so seasonable a treatise. Thousands are every day in the condition of needing the comforts and the guidance here administered; and nothing is more remarkable than that so large and interesting a class should have been so long without a manual expressly adapted to their condition.

The plan of the work is at once judicious and engaging. It is divided into three parts. Part I. consists of appropriate suggestions to widows, on sympathy, submission, instruction, consolation, confidence in God, and the benefits of affliction. Part II., of Scriptural examples of widows: Naomi, Ruth, and Orpah; the widow of Zarephtah; the widow of one of the sons of the prophets; the widow casting her two mites into the treasury; the widow of Nain; and Anna the prophetess. Part III., of letters to and from widows.

The whole is admirably arranged, so as to avoid tediousness on the one hand, and unimpressive brevity on the other. The widow will find nothing overlooked by the author which pertains to her sorrows, her obligations, or her comforts. If we might venture to express a decided opinion, we should say that this is the best written of all Mr. James's publications.

The POETICAL WORKS *of* JAMES MONTGOMERY. *Collected by himself.* In four volumes. 12mo. Vol. I.

Longman and Co.

In common with thousands of Mr. Montgomery's friends, we have long wished to see an edition of his poetical works worthy of the internal excellence and beauty by which they are distinguished. The last edition was convenient for its cheapness; but it was by no means so neat in its exterior form as was demanded by the taste of the age. We hail the first volume of this new and elegant edition of the works of a poet who has done much to sanctify the poetic taste and genius of his country; and who has had the felicity of living to find all his early critics silenced, and his reputation fixed on a firm and permanent basis. This volume contains his "Wanderer of Switzerland," his "West Indies," his "Miscellaneous Poems," and his "Prison Amusements." The general preface is a most precious document, as it discloses the heart of the author in reference to those scenes of thrilling interest which took place in the early history of the poet. The prefaces, also, to the present edition of the "West Indies," and of the "Prison Thoughts," will be read with exquisite interest by those who wish to become acquainted with the political oppression which Mr. Montgomery suffered in the palmy day of Toryism.

MEMOIRS *of* BRITISH FEMALE MISSIONARIES; *with a Survey of the Condition of Women in Heathen Countries. And also a Preliminary Essay on the Importance of Female Agency in Evangelising Pagan Nations. By* JEMIMA THOMPSON. 12mo. pp. 332.

William Smith, 113, Fleet-street.

This is a remarkably well written, and eminently instructive volume. The memoirs it contains of female missionaries have been compiled with great care, and with an obvious aim at usefulness. They will be read with equal pleasure and profit by those who take interest in the spread of the gospel, and in the development of heart-felt and devoted piety. The writer of the memoirs has done credit to his head and heart in this effort of his pen; and we earnestly recommend the work to the notice of Christian families, and to young ladies in our boarding schools.

The introductory essay is a composition of no mean pretension. Coming from the pen of one so young, it is in the highest degree creditable to her taste, acquirements, and piety. We can hardly conceive of a more suitable present for the young of both sexes than the volume which we now cordially recommend to our readers at large.

A PEEP *into number* NINETY. *By* CHARLOTTE ELIZABETH. 8vo. pp. 44.

Seeley.

This is one of the most unceremonious castigations yet administered to Mr. Newman and his party. Were it not characterised by so much truth and earnestness, we should think it almost too severe from the pen of a woman. But it is all richly deserved, especially that part of it which shows up the utter disingenuousness of this English school of Jesuits.

A FAITHFUL WARNING *to* CHRISTIAN CONGREGATIONS *against the* OXFORD HERESY. *By an aged Presbyter of the Church of England.* 12mo. pp. 40.

Seeley.

Our readers will be delighted to find that the first article of indictment preferred by this aged clergyman against the Tractarians is "founded upon the monstrous claim of what they call 'apostolical succession.'" This is beginning where he ought; for we are satisfied that out of this absurd and insolent pretension the entire mass of Oxford heresy has arisen. Their Popish notions of Baptismal Regeneration, tradition, and the church, all tack to this; and one "aged Presbyter" of the Church of England at least, (we hope many more,) is clear sighted enough to discover both the fallacy and the pernicious tendency of the presumptuous doctrine. The tract is well deserving of a wide circulation. To many, we trust, it will prove a word in season.

"REMEMBER MY BONDS."

LEICESTER GAOL. *By* A. BALANCE, Esq., of the Middle Temple. "They are in prison, and Christ is the keeper."—*Keeble.* 8vo, pp. 34.

James Dinnis.

It is very discreditable to Dissenters, that they have been so slenderly moved by the incarceration of so upright and devout a man as Mr. Baines. While they have been contending with each other about the imprudence or discretion of the course pursued by this most worthy and conscientious man, they have allowed themselves practically to forget, that he is the victim of a power which ought not to exist, and which, by their combined efforts it should be their determination to destroy. That the spiritual court should, in this enlightened age

and country, be able to send any man to prison, who, from conscientious motives, refuses to pay a church-rate, is an indelible disgrace to a nation boasting of its superior freedom. Let the real friends of liberty merge all their minor differences, and unite to crush the tyranny that can send virtuous citizens and honourable members of Christian churches, to prison, for not supporting the claims of the national Establishment.

The pamphlet before us is evidently written by a man of mind, and logical discrimination. We suspect that the name assumed is fictitious. The writer is "A Balance," because he weighs both sides of a great question,—he is "of the Middle Temple," because he pursues the *via media* between contending parties. We should not wonder if a certain gifted brother, who ministers not a hundred miles off from Fish-street Hill, should prove to be the author of the pamphlet. If it calls attention to the case of Mr. Baines we shall exceedingly rejoice.

WORKS RECENTLY PUBLISHED.

1. *The Nestorians; or, the Lost Tribes.* Containing evidence of their identity; an account of their manners, customs, and ceremonies; together with Sketches of Travel in ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By ASAHEL GRANT, M.D. 8vo, pp. 348. John Murray.

2. *Memoirs of Christian Females.* With an Essay on the Influences of Female Poetry. By the Rev. JAS. GARDENER, A.M. M.D. 12mo, pp. 408. Johnstone, Edinburgh.

3. Vol. XXXIII. of the *Biblical Cabinet*, &c. The Revelation of God in his Word, shown in a graphic delineation of Holy Scripture for its friends and enemies. Translated from the German of Dr. T.W. GESS, Assistant at Beutlingen, and Director of the School of Conference. By W. BROWN, A.M., Minister, Tombermore. 12mo, pp. 290. T. Clark, Edinburgh.

4. *Report to the Secretary of State* for the Home Department from the Poor Law Commissioners, on the Training of Pauper Children. With Appendices. 8vo, pp. 434.

5. *Four Lectures on Spiritual Christianity.* Delivered in the Hanover-square Rooms, London, March, 1841. By ISAAC TAYLOR. Post 8vo, pp. 214. Jackson and Walford.

6. *Doctrinal Discourses.* By JOHN BUNYAN, author of the "Pilgrim's Progress," "Holy War," &c. Imperial 8vo, pp. 564. Ward and Co.

7. *Oxford Divinity compared with that of the Romish and Anglican Churches;* with a Special View of the Doctrine of Justification by Faith, as it was made of primary importance by the Reformers; and as it lies at the foundation of all scriptural views of the gospel of our Lord Jesus Christ. By the Right Rev. CHARLES P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. 8vo, pp. 570. Seeley.

8. *Miscellaneous Writings, chiefly Historical, of the late Thomas M'Crie, D.D.*, author of the "Life of Knox," &c. 8vo, pp. 686. Johnson, Hunter-square, Edinburgh.

9. *Dawnings of Genius; or, the Early Lives of some Eminent Persons of the last Century.* By ANNE PRATT, authoress of "Flowers and their Associations," &c. pp. 264. C. Knight.

10. *The Invalid's Hymn-Book.* With an Introductory Preface, by the Rev. HUGH WHITE, A.M. Second edition, revised and enlarged. 18mo. Simpkin and Marshall.

11. *The Hall of Vision.* A View of Principles. A Poem, in Three Books. To which are added, Minor Poems. By WILLIAM LEASK, author of "Sketches of Character in Populous Towns." Second Edition, 12mo. Simpkin and Marshall.

PREPARING FOR PUBLICATION.

1. On the 1st of June, *Homilies for the Times; or, Rome and her New Allies.* By JOHN MORISON, D.D. Post 8vo, pp. 400, 7s. 6d.

2. *Lectures on Romanism and Anglo-Catholicism.* By JOSEPH SORTAIN, A.B., of Trinity College, Dublin, Minister of North-street Chapel, Brighton.

3. *The Early Life and Conversion of William Hone.* A Narrative, written by himself. With a Postscript, written by his son, WILLIAM HONE, author of "The Every Day Book."

Home Chronicle.

NOTICE TO WIDOWS.

WE earnestly entreat all the Widows, entitled to relief at the Midsummer Distribution, to send their applications, addressed to the Editor, on or before the 25th of the present month.

INCREASED SALE OF THE MAGAZINE.

We beg to express our warm acknowledgments to our friends throughout the country, for the ready manner in which they have responded to the recent circular issued by the Trustees of the Magazine. We entreat them to persevere in their efforts, until the Fund for the Widows of our devoted Ministers shall be

doubled. If a few zealous friends in each congregation would take up the matter, and canvass their respective circles, we can have no doubt that the sale of the work might be raised to THIRTY THOUSAND. Can a nobler object engage the attention of our churches, than the endeavour to increase the comforts of a deeply interesting class, many of whom are now suffering the greatest privations?

IRISH EVANGELICAL SOCIETY.

From the Quarterly Journal of one of the Agents.

STRAID.

The cause here continues to prosper; the church enjoys peace within, and prosperity without: by the blessing and protection of her Head, I have been enabled during the past year to break the bread of life to the church here, as well as at Ballycraigey.

There is an ardent desire for divine things amongst the people, and from their improvement in the knowledge of the gospel, we have reason to expect good from it. The congregation continues steady, and when the weather is not severe, the meeting-house is well filled; the attendance being about two hundred, and upwards. In the past year eight individuals have been united to the fellowship of the church, who are walking in the truth, and ornaments to the gospel.

The past season has been one of solemn admonition to us all, owing to the number who have been called to give an account of their stewardship; but while we weep for them, their life and death have told us not to sorrow as for those who have no hope. One of our aged friends, who had been thirty years a disciple of the Saviour, was with us at the supper on the Lord's day, and on leaving the meeting-house, he seemed deeply impressed with the services and blessings of the day: he said when he withdrew from his place, "Many a day the Lord has met me here, but I shall never meet with you again." "May we all meet in heaven." The time, the place, and the saying, made a deep impression on all who heard him, and the prediction was true; he never trod the threshold of the house of God again. For a few days after, when in his field, he felt himself weak, leaned himself on the ditch, (*i. e.* the bank,) and expired; but the smile on his countenance told the state of his spirit, when it took its flight to that other and better world.

It is cheering to see the numbers that attend even in the coldest night of winter; and pleasing to witness their anxiety for this heavenly blessing. An old woman, who had been brought up ignorant of the faith of the gospel, and had never heard its hallowed sound, came one cold evening to our meeting-house at one of my out-stations, leaning on her staff. Her mind was dark and without hope in the Saviour, though her furrowed countenance, and tottering limbs, told her plainly, that the time of her departure was near. She listened with breathless attention, the tears rolled down her cheeks, and she seemed to drink every word that fell from my lips, and it was evident that she was deeply interested in all that was said. It was a time of awful interest to her; she was going to give an account of her stewardship, and she felt, no doubt, that she had been an unprofitable servant; but she had no time to spare. At the conclusion of the service, I spoke to her on the concerns of eternity; she seemed very much affected, saying, "O, sir, I am more than eighty-five years of age, and I never saw myself to be so bad until this night. I thought God's mercy would save me, but that will not do for one, who has spent so long a life, and so sinfully." Her tears stopt her utterance; but at length she said—"O, sir, pray for me." We all felt for her, and after pointing her to the throne of grace, we committed her to him without whom not a sparrow can fall to the ground. We had sacred converse about heaven, Christ, and his glory; we were unwilling to part, but having to travel four miles through bogs and marshy grounds, I felt called on to leave her, promising to see her soon, which I did. Shortly after this, I went to see her in her cottage, which was a miserable hut, in the midst of swampy ground, surrounded by heath. In this wretched dwelling I could with difficulty stand erect; windows, it had none, the door serving for both: while the wind blew through the house in every direction, chilling all with whom it came in contact, while a few embers of turf were the only thing that served for heat. Yet in this abode a soul remained that was soon to enter an eternal world. On entering, she recognised me, though to all humanforethought she was fast sinking under her infirmities; and exclaimed with a faltering voice, "O, sir, I am glad to see you; I am a dying woman, but the Lord has been good to me, he has sent his dear Son to save me, and he has given me a sight of what I was. O, dear sir, I have been a great sinner." "Yes," I said, "but Christ has been a great Saviour, and his blood can make the most polluted clean." "I know that, I felt it; may the Lord soon deliver me from this weak and suffering body." Here she be-

came so weak, that we could not converse for some time, and during this interval, one of the women present said, she has not ceased to talk about her sins since you saw her last; but this morning she began to pray, and has continued to do so in her own way till now, that you came in.

In a short time she revived, and the first thing she said was, "Don't you think, sir, that God has been very good to me, to send his Son to die for me?" She was now, however, evidently dying; and I wished to know the ground of her hope, when she said with her countenance lighted up in such a manner as to present a striking contrast with her former appearance, "Jesus has saved me, O Saviour! Saviour! Saviour! and then sank down in the bed." We thought she had been exhausted, and permitted her to remain for a short time; but one of the women said, "O, sir, she is gone." The thing was true, the spirit had fled from its dwelling of wretchedness to a happier and a brighter world. Her end was peace, but her example has left a deep impression on all who saw her; and to all who came within her reach, she spoke of the danger of sin, and the awful nature of death and judgment. The tracts she had obtained she lent to several individuals, and her dying admonitions were to read them and to pray. To an old woman to whom she gave her Testament, she said, "Now, remember, when you meet me at the judgment, that book will be your judge, and if you neglect the Saviour it speaks about, you will go to hell!" I improved her death by a solemn address to the people the next time of meeting, and I trust lasting impressions have been made. But I must conclude this part of my report by praying for the spirit of love and zeal to bless the work.

REMINISCENCES

Of the Village of Turvey, in my early Years.

In the wearisome nights of a long and deep affliction, it was, I trust, profitable to review the days of *childhood*, as well as many other subsequent periods of life; and thus to awaken repentance, gratitude, and praise. Among other scenes that passed in review, the village of *Turvey*, Beds, presented itself to my wakeful attention. This village became an interesting object of my early recollections and associations; and of certain associations also, that relate chiefly to the *first* introduction of evangelical truth into that place; I mean in reference to the respected clergymen, whom I shall immediately name.

To the best of my remembrance, there is no mention made in the brief memoir of Mr. Middleton, nor in the more ample volume of Mr. Richmond's life of the Dissenters, of that period, as though the village was, comparatively, in a state of great moral destitution, before those gentlemen became, in succession, the rectors of Turvey.

Here then I must advert to a few facts, relative to the Dissenters and dissenting cause at Turvey, at the early period of my life, and much more than fifty years ago.

My father, and other ancestors were natives of the village; and having a beloved aunt living, I often asked my parents, in the days of boyhood, that I might go to see the village in which my father was born. At length the favourable time presented itself, by the arrival of my aunt, to visit my friends; and accordingly, permission being obtained, I found myself walking or skipping by the side of this good relative, on her way homeward to Turvey. Every object seemed new and interesting, if not delightful, to my juvenile mind. Soon this plain and agricultural village, with many of its inhabitants, became familiar to me; and I well remember two youths, who, though older than myself, secured my esteem for their kindness, and general steadiness of behaviour. In process of years, they became truly Christian characters, and ultimately, I believe, preachers of the gospel, and pastors of churches. Being myself taught by my beloved parents to observe the Lord's day, it appeared no task to me to accompany my aunt and a female cousin, to Carlton Meeting-house, a distance of two miles, whenever the weather permitted. We set out earlier than some of our neighbours, requiring, I suppose, more time for the walk; but ere we had reached the house of prayer, it was no unusual thing to see twenty or thirty persons following us, to join in "the solemnities of Zion." The minister I scarcely remember, but I was pleased with his appearance in the pulpit, and the impressive manner of his address.

We dined, with others, in the vestry on the plain food we brought with us, and were generally supplied with a roll, and a very sober quantity of beer from an adjoining public house. After our return home from the afternoon service, tea was soon dispatched, and my worthy aunt, usually took her little nephew to the prayer meeting, for there "prayer was wont to be made," probably for a considerable time before this period. As two or three rooms were usually filled, I should think the assemblies contained fifty or sixty persons. Watts's psalms and hymns were given out to be sung, by a most worthy man, who, I think, was no singer himself. Two brethren engaged in prayer, often standing too long, so that the worthy leader, who was really a gifted man, was obliged to abridge his concluding prayer. I have yet a distinct remembrance of this excellent

man, and his praying associates also, and I still revere their memory.

I therefore confidently ask, did not these worthy Christians do what they could to uphold the interests of the gospel in this favourite village? And though evidently nonconformists, were they not distinguished and honoured of God, as a people who were called upon "to prepare the way of the Lord?"

Seldom, I think, did these praying friends enjoy the occasional services of their pastor; but their circumstances and their wishes met with the kind attention of certain preaching laymen in Olney and its vicinity, who were often called upon to exercise their ministry. My own father, born in, and therefore much attached to the village, and an intimate friend of his, were the principal lecturers, whose discourses, during my subsequent visits, I attended to with some pleasure. There I heard my revered father, for the first time, discoursing on the words, "Absent from the body, and present with the Lord," probably in allusion to the death of a professing Christian in the village or its vicinity. The text, if not the sermon, often occurred to me in my early years, and led me to contemplate what the happiness of heaven must be, thus briefly, but emphatically exhibited to my attention.

After this period, as youth succeeded to childhood, and as my friends were removed by death, my acquaintance with Turvey, and its band of praying Christians, became less familiar to my mind, though not obliterated from my recollection. As years rolled away, I have reason to believe, however, that the spirit of prayer continued among them; and as one proof of this, their worthy leader, with whom my father was intimate, was induced to open—shall I say to consecrate?—his barn, in the summer season, for the purpose of religious worship. Here, my father and another friend or two, whose gifts and characters were well known, and duly estimated, frequently preached to large and attentive congregations. And, if my memory do not fail me, I must have witnessed the fact, that there were present on one occasion, from one hundred and fifty, to two hundred hearers, listening to the consoling and persuasive language which my worthy father was accustomed to employ.

In the autumnal and winter months, doubtless, the prayer meetings, with occasional preaching, were continued; and as Mr. Cunningham has said, "the religion of barns" was continued for some years, how long, I cannot now say; but of one fact I am certain, and a distant relative has recently confirmed me in my recollection of it, that I once preached in this barn myself while a student at the Newport Pagnell Academy. During the vacation of 1798, I think, and therefore, nearly forty-three years ago, my father, who had now become an ordained village pastor, had an application to supply a more distant congregation. Having recommended his son to the people on that occasion, and the Turvey barn lecture occurring on the same day, it was arranged between my father and myself, that, after fulfilling the previous duties at the other village, I should officiate at Turvey in the evening. To this duty, I repaired with no common emotion and interest, and here then I preached my first barn sermon, and to a barnful of thoughtful and serious hearers.

This statement of occurrences demonstrates, that long before Mr. Middleton and Mr. Richmond were heard of in the village of Turvey, the dissenters there were a praying body of people; and that their zeal, and prayerfulness led them to employ the most legitimate means of benefiting their neighbours, by the preaching of "the gospel of the grace of God." The agents might be considered as unlearned men, and "unauthorized teachers," but they were men of prayer, and men too "mighty in the scriptures;" and I must add also, that their labours were purely disinterested, for I never heard of their receiving any pecuniary recompense for their services. When therefore, the gospel was faithfully proclaimed by the eminent clergymen alluded to, it is no wonder that there should be found many who gladly availed themselves of going to their parish church, and giving encouragement to such faithful pastors, while they would be ready to discountenance any opposition, to which their faithful labours might expose them.

I remember calling at the village during Mr. Richmond's incumbency, on the anniversary of his interesting club meeting. I called on a dissenting friend, who took me to see the decorations of the vicar's barn, prepared for the occasion of this festival. This friend was one of the stewards of the club, and he told me that he often went to hear Mr. Richmond, and thought it his duty to give him all the assistance he could do, consistently with his principles, for the promotion of order, peace, and piety in the village. I called on this eminent clergyman, then in the zenith of his days and his usefulness, and gave him my sincere acknowledgements for his labours of love in the place.

This imperfect sketch is, perhaps, but a specimen of what many a village history of the last fifty years might afford, of the value of dissenting prayers, union, and exertion in the cause of Christ, independent of all aid from the national church and its clergy. And of this, and numerous other instances, we may confidently ask, "Who hath despised the day of small things?" Overlooked and forgotten as dissenters often appear to be, they must, when cons istent, like these

Turvey Christians, become the very 'salt of the earth.'"

H——, Feb. 1841. R.

NOTICES.

The Rev. Richard Penman, late of Aberdeen, has received a cordial invitation from the church in Yeovil, Somersetshire, and has entered upon his labours with favourable prospects of success. We regret that this notice has been so long omitted by us.

NEWPORT PAGNEL.

The Twenty-ninth Anniversary of Newport Pagnel College is intended to be held in the Independent Chapel, Newport Pagnel, on Wednesday, June 30, 1841. Rev. Robert Vaughan, D.D., of London, will preach at eleven o'clock on Wednesday Morning. The public meeting, for transacting the business of the institution, will be held at three o'clock in the afternoon of the same day. A sermon will be preached at seven o'clock on the Tuesday evening preceding, by the Rev. T. J. Davies, of Tintwistle.

WESTERN ACADEMY.

The Anniversary of the Western Academy will be held, (D.V.,) at Exeter, on Tuesday, the 29th, and Wednesday, the 30th of June. The Rev. G. Clayton, of Walworth, London, has kindly consented to take the chair at the examination of the students, on the 29th, at the Academy House, precisely at eleven o'clock. The general meeting will be held at the School Rooms, in Castle-street, on the 30th, commencing at ten o'clock. The Rev. G. Clayton is expected to address the friends on ministerial education, and the students, at Castle-street Chapel, on the evening of the 30th, at seven o'clock.

ORDINATIONS.

Rev. J. Davies.

The Rev. John Davies was publicly ordained pastor of the congregational church at Ceidio, in the county of Carnarvon, on the 12th inst. The introductory discourse was delivered by the Rev. James Jones, of Capelhelyg; the usual questions were put by the Rev. R. P. Griffiths, of Pwllheli; the Rev. D. Griffiths, of Bethel, offered the ordination prayer; the Rev. W. Williams, of Carnarvon, delivered the charge to the young minister; and the Rev. R. Parry, of Conway, preached to the people.

Sermons were delivered in the afternoon by Messrs. Thomas, of Talsain, and Griffiths, of Bethel; and in the evening by Messrs. Jones, of Doladelan, Parry, of Conway, and Williams, of Carnarvon; Messrs. Jones, of Capelhelyg, Davies, of Waenfawr, and Davies, of Bodedern, preached on Wednesday evening. The services were introduced by Messrs. Williams, of Llanberis, Morris, of Llanengan, Thomas, of Saron, and Hughes, of Hebron.

Rev. T. Gough.

On Tuesday, 2d March, the Rev. T. Gough (late town missionary of Plymouth) was ordained to the pastorate of the Independent Church, in Paignton, near Torquay, Devonshire. The service was opened by Rev. T. Collett, of Dawlish, with reading and prayer. Rev. R. Skinner, of Newton, explained with the greatest clearness and force the nature of a Christian church. Rev. W. Tarbotton, of Totness, proposed the usual questions, to which Mr. Gough replied in a most satisfactory and affecting manner, moving many to tears: Rev. T. Stenner, of Dartmouth, offered the ordination prayer: Rev. G. Smith, of Plymouth, delivered a charge so full of faithful affection and so powerfully impressive, that many intimated their desire to have it in print, and a requisition to that purpose will be presented to him: several neighbouring ministers officiated on the occasion, and in consequence of the deacon's indisposition, Rev. Richard Gill, of Charmouth, one of the former pastors of this church, announced their determination to elect Mr. Gough as their minister. After the service, the Rev. gentlemen, with a few other friends, amounting altogether to about thirty, dined in the adjoining school-room. Tea was afterwards prepared for one hundred persons, and a goodly number partook. In the evening, Rev. J. Orange, of Torquay, preached to the people with great effect. The chapel was well filled, and all the services were of a most interesting kind.

FOUNDATION-STONE OF A NEW CHAPEL.

On Thursday, the 18th April, the foundation-stone of a new Independent chapel was laid at Longham, Dorset, six miles from Poole.

A hymn having been sung, and the Rev. A. M. Brown having read a portion of Scripture and engaged in prayer, the Rev. T. Durant delivered an appropriate address to the crowded assembly, on the adaptation of Christianity to man as an individual, and to man in his social capacity; setting forth, in a lucid and most interesting manner, the object of public worship, the order and character of Congregational churches, and the great truths of the gospel, which it is their aim constantly to maintain and propagate.

The whole service was a truly delightful one. The cause at Longham was commenced more than twenty years ago, by a friend from Poole, now in America, in a small room which would not contain many more than twenty people. It has chiefly been supported ever since by the Poole congregation. The present chapel and vestry will hold nearly three hundred persons, the new building is intended to seat nearly 500. Within the last five years the congregation, the Sunday and day-schools, have astonishingly increased under the present zealous and energetic labourer, Mr. Notting. For the last four years, besides his services of love, this gentleman has supported a day-school out of his own pocket. This larger place of worship is now indispensably necessary. The people of the village are honourably exerting themselves "to their power and beyond their power" to meet the coming expenses; and it is hoped and believed that the liberal Christian public will not be backward in assisting a cause so truly worthy of their sympathy and support.

THE JEWS.

To the Editor of the Evangelical Magazine.

Sir,—I have felt a deep interest in the welfare of the seed of Abraham upwards of forty years; and I wish to be an instrument in imparting a similar feeling, especially to Dissenters, and of stimulating such of them to immediate action as are qualified by religion, zeal, and prudence, to give it practical effect; and, therefore, if agreeable to yourself, I shall be obliged by the insertion of this letter in the Evangelical Magazine.

On reading it, should any enlightened and judicious Christian say, "I fear I can do little; I am but an individual,"—I would answer, "True; but only let your plan be scriptural, and then take courage." I lately heard a gentleman publicly assert, that "One man is a host in himself." This was verified in his own case; for he, doubtless, has long influenced millions, just by plainly stating his political opinions. And shall a Christian, with the love of God and of man in his heart, the Bible in his hand, and a throne of grace at all times accessible to him, despair in attacking the unscriptural prejudices of any people, however long may have been their continuance, or however deeply they may be rooted. Far from their minds be a state of supineness, arising from unbelief. Besides, no person will long stand alone in this good work. There is evidence, even now, that some are ready and willing to render their assistance. And I trust that the time is come in which we may, with truth, address the Israelites in the words of the evangelist Luke, and say, "Lift up your heads, for your redemption draweth nigh."

I fear some are discouraged by the assertion of the apostle Paul, that "Blindness in part is happened to Israel, until the fulness of the gentiles be come in." "This fulness," they say, "cannot be till many or most of the gentiles are converted." I should say, if this passage means, till the fulness of the gentiles be come into the Christian church, we must give up the expectation of saving all Israel till after the millennium. Even in that case, it would be our duty to attempt to save some, as their blindness is only said to be "in part." But I take quite a different view of the text. Luke says, "Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled." Now, I think "the fulness of the gentiles," spoken of by Paul, is the same as the "times of the gentiles," mentioned by Luke, and it appears to me that those "times" are the different periods in which the gentile monarchies, connected with the church of God, have flourished, and still do flourish, viz., the Babylonian, the Mædo-Persian, the Grecian, the Roman, the Grecian divided into four, the Roman divided into ten, the Mohammedan anti-Christian power in the East, and the Papal in the West. Now these are the gentile monarchies which are the subjects of prophecy; and when they shall have "come in—into the world," not into the church, and have run their course, then "all Israel shall be saved." They have all appeared—some have passed away; and those which remain are waxing old, and when they shall have fallen, then the Jews will be converted. But as this is too copious a subject for a letter, I must refer the reader to the "Scheme of Prophecy," in which he will find it elucidated by the help of history. If it can be proved that God's ancient people are to be restored to his favour in a few years, and I think it can, Christians must see the propriety of not neglecting them any longer.

We must endeavour to remove the mental blindness of this people by showing them what they have done. They have embraced human opinions, and neglected the word of God. They have misunderstood the characteristics of the true Messiah given in it, and have rejected him; and have, for a long time, been rejected by him for so doing. They have overlooked the atonement for sin made by his death, though clearly typified by their own law; and, consequently, they remain in their sins. They have scorned the favour of God incarnate, and have thought him, who is the King of kings and Lord of lords, the Sovereign of the universe, too mean—too low, for their accept-

ance; and would have preferred a temporal deliverer. The word of God is the instrument we must use to undeceive them; and, perhaps, the press may be the best medium by which at first to communicate with them. At least it may be employed till other means are devised. We want a few able writers who will, in short addresses, lay their whole case before them, and a few subscriptions to pay the printer. We need no expensive establishment to embarrass our operations.

I believe Mr. Herschel, a converted Jew, a Dissenter, who preaches at Pentonville, has had a hand in an address to his brethren, lately distributed among them by the City missionaries. Let us not be backward in following his example.

I understand that the Jews in England are losing the knowledge of the Hebrew; and that the lower classes do not understand it at all, though they repeat their prayers in it; and that it is necessary to furnish them with both the Old and New Testaments in English. It may be that the Bible Society would help in this department.

A DISSENTER.

Camberwell, May 17th, 1841.

THE WILL OF THE LATE MISS STEAD.

MY DEAR DOCTOR,—In the Magazine of this month, there appears an obituary of the late Miss Stead, of Kennington, in which an error appears which I was at much pains to correct, as Messrs. Ward and Co will tell you, in whose shop, and at whose suggestion, I wrote to you on that particular, if my memory does not deceive me, on the 19th or 20th of March. This note requested of you to amend the list of the charitable bequests of the deceased lady, by substituting the "Home Missionary Society," in place of the "York-street Sunday Schools." The correction, however, was not effected, and the consequence is that the officers and committee of the Sunday schools are all commotion, greatly wondering why they were not apprized of Miss Stead's bounty to them; while they are told, when asking for subscriptions, that they have 100*l*. in hand, and do not require any present aid. So great a matter does a small inaccuracy kindle!

May I entreat that you will have the goodness to correct the mistake in the next Magazine, which I hope will have the effect of appeasing the solicitude of our Sunday school committee, who cannot be easily persuaded that the *will* is right, and the *Magazine* wrong; so closely do even good people cleave to the hope of pecuniary benefit, when embarked in the best of causes.

I am, with much esteem,

very faithfully yours,

GEO. CLAYTON.

Walworth, May 5th, 1841.

THE LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Thirty-seventh Anniversary, May 5.

The noble president, the right honourable Lord Bexley, occupied the chair.

The Rev. A. Brandram read the Report. In its commencement it alluded to certain movements in which the committee had been invited to take a part, on the subject of the exclusive right of printing the Bible, enjoyed by the two Universities, and the Queen's printers. On one point, connected with that subject, entire unanimity prevailed in the committee, and they took the opportunity of recording their solemn and deliberate conviction that it was the duty not only of the committee, but of the Society at large as a Society, to abstain from any interference in the matter, either as to the promotion or countenancing of, or as to the removal of, the restriction. As regarded themselves, they were bold to say that the subject of prices paid for the Bibles, including the purchase of the copies in sheets, and the binding, had ever been one that had engaged a very large share of their attention, and that they had laboured to obtain them at the lowest possible price, consistent with a due regard to the general execution of the work, and the quality of the paper. In adopting the standard by which they had been guided, the committee might have erred, and raised it too high; but it became them frankly to admit, that up to the time of the suspension of the issue of cheapened copies, they thought that Bibles and Testaments inferior to those previously circulated, ought not to be issued; so that they were ready to admit that any portion of blame, if blame there were, because of the comparatively high price paid for the Scriptures, rested on themselves. It would seem from the recently published catalogue of the Queen's printer, that great reductions were to be made, and the books still to be kept

up to that standard, below which the committee would not heretofore make purchases; but the committee did not feel it to be their duty to offer explanation or apology for that reduction. It was, however, only just to themselves and to the printer to say, that for a considerable time before the present agitation on the subject arose, the printer had been supplying the Bible Society, as large consumers, at prices below those which were now advertised as those at which the public and the trade were to be supplied. On the subject of the remarkably cheap editions now offered to the Society, the committee had only to say, that they freely relinquished their long cherished opinions as to the standard of quality, and had placed them on the Society's list; and they rejoiced in the hope that it would contribute to a much larger distribution of the sacred volume in their own beloved land, the wants of which were still far from being supplied. The Report then detailed, at great length, the foreign operations of the Society, from which it appeared that its labours had been very successful, particularly in France. The total receipts of the Society during the past year had been 101,322*l*. 9s. 2d., being 10,127*l*. 3s. 11d. less than last year; but that was accounted for by the fact, that last year legacies had been received amounting to 13,000*l*. The amount received for sales, included in the above sum, 57,585*l*. 17s. 8d., leaving for general purposes 42,742*l*. 12s. 5d. The total expenditure amounted to 132,934*l*. 18s. 9d. being larger by 10,000*l*. than in any former year. There had been issued during the past year 900,912 copies of the sacred Scriptures, making a total, since the establishment of the Society, of more than 13 millions, which, added to the issues on the continent of Europe, and in America, made a grand total of more than 22 millions.

The usual resolutions were moved and seconded in speeches by the Bishops of Winchester, and Lichfield and Coventry, J. P. Plumptre, Esq. M. P., the Rev. Messrs. T. Smith, F. Monod, Baptist Noel, J. Aldis, D. Cargill, R. Daley, and Mr. Brown; also by Dr. Parker, the Dean of Salisbury, and the Earl of Roden.

THE CHURCH MISSIONARY SOCIETY.

Forty-first Anniversary, May 4.

The chair was occupied by the right hon. the Earl of Chichester, the president.

The Rev. T. Vores read the Report, from which it appeared, that seventy-seven new Associations had been formed during the year. The Institution for the preparation of the Society's missionaries afforded undiminished satisfaction. To the patronage of the Society had been added the present bishop of Chichester, who filled the vacancy created by the death of his predecessor; and also the bishop of Sodor and Man.

In West Africa seventeen native students were under instruction in the Christian Institution; there were 6,654 attendants upon public worship; 51 schools for the young, and 1,362 communicants. Sierra Leone presented a flourishing aspect with regard to the religious condition of the negroes. By the expedition into the Tenimance country last autumn, it was ascertained that so favourable an opening presented itself for preaching the gospel, that five individuals—a missionary, catechist, linguist, and two schoolmasters—had been set apart for that work, and had entered on their labours.

A recent meeting in London had thrown additional interest around Malta, and it was hoped, that a bishop of the Church of England would soon be appointed to take the oversight of that island and the Mediterranean churches. The Malta press had proved of the greatest value in sending forth translations of the Scriptures and the Prayer-book in Italian, Maltese, modern Greek, Arabic, and Turkish. From Greece, Asia Minor, and Egypt, encouraging reports had been received. Among the Copts, Mrs. Leider had persuaded the parents of many of the girls to allow their daughters to receive instruction in writing and arithmetic from male teachers; this was the first breaking down of a great barrier against the moral improvement of the women of that country. The statements sent from Abyssinia by Mr. Krapf, had induced the committee to resolve upon forming the Abyssinian into a new mission, to be called the Eastern Africa Mission, and two missionaries had been sent out to that quarter. In Krishnagur, in Northern India, there were 2,000 baptized converts, and 3,000 inquirers.

With regard to Madras and Southern India, the committee had resolved to adopt all practicable means to secure a native ministry; the progress of the design was satisfactory. At Tinnevelly there were 274 villages containing Christians amongst their population; 167 catechists and assistants; 124 churches, and 48 prayer-houses; baptized adults, 2,236; baptized children, 1,241; 8,513 inquirers; 153 schools, containing 4,290 boys and 425 girls; male communicants, 369; female, 259: total, 628. A native catechist, John, died at Sevel, in March, 1839. He had laboured among the Shanar tribe, but the fruit of his labours did not appear until after his decease; since which all the tribe, with but three exceptions, had joined the Christian congregation, and agreed thereupon to demolish their Peicovil, or devil-temple.

In Ceylon, during the past year, there had been an increase of thirty-nine labourers, twenty-nine stated congregations, 1,542 hearers, thirty-six schools, and 906 children. There were seventy-six youths in the institution and seminaries; 3,368 scholars in the ninety-four schools, and 157 catechists and native teachers. At every station many persons had been received into the church by baptism. The Cotta Institution contained twenty-five students. Two native youths had been ordained deacons by the bishop.

At Cottayam, Mavelicare, Cochin, and Allepie, the work of the Lord was prospering. The committee had directed their attention to the ten millions speaking the Telagoo language, and occupying one of the oldest possessions of Great Britain. These people were amongst the most interesting of Southern India, and yet no clergyman of the Church of England had ever been known to preach a single sermon to any of them in their own tongue. A graduate of the University of Oxford, and another of Cambridge, having offered themselves for this particular service, they had been accepted and sent forth by the Society.

The numbers attending the congregations in New Zealand were reported by the Rev. W. Williams to amount to not less than 27,000, but his brother estimated them at 30,000. The return for 1839 was 2,203; for 1840, it was 8,760; and for 1841, not less than 27,000. The number of baptized natives was not fewer than 2,000.

The receipts of the past year were:—90,604*l.* 6s. 2d., Disbursements, 98,630*l.* 19s. 9d., exhibiting, consequently, an excess of disbursements over receipts of 8,026*l.* 13s. 7d. The decrease of receipts through Associations in the last year is considerable; yet, adverting to the extraordinary efforts made by the Associations in the year 1839-40,—to cover the deficiency of income in the year 1838-39,—the amount actually received in the year just closed, shows a steady increase in the income of the Associations generally. The receipts of the year on account of the fund for disabled missionaries and their families amounted to 867*l.* 10s. 11d. The total receipts of the year, therefore, from all sources, were 91,471*l.* 17s. 1d. In concluding their Report, the committee exhorted to thanksgiving for what had been already wrought, and the exercise of new and increasing liberality, to enable them to meet the demands that were constantly made upon them from all quarters of the globe to send out more missionaries.

The meeting was addressed by the bishops of Winchester and Salisbury; the Rev. Messrs. Bickersteth, Yorke, Tucker, Monod, and B. Noel; also by Lord Glenelg.

THE WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held, May 3, J. E. Tennant, Esq. M. P., in the chair.

Dr. Bunting read the Report, which stated that in the Reports for several years, it had been distinctly intimated, that the Society could not efficiently maintain its numerous and important foreign missions, without a large augmentation of its regular income. In closing the financial statement for 1839, the committee announced a debt of 20,871*l.*, and that the Society must either greatly reduce its missionary establishments, or there must be an addition of 10 or 12,000*l.* a year to support its existing establishments. The accuracy of these views had been confirmed by another year's experience; and the committee had refrained almost entirely from embarking in any new undertaking, although pressing applications were made for nearly sixty additional missionaries, and although a larger number than before of missionary candidates were anxiously waiting to be employed. The only exception had been the new mission to the Gold Coast and to Ashantee. They had also sedulously endeavoured to abridge the demand on the general fund by various suggestions to the missionary districts abroad, and by inducing foreign congregations to make greater exertions for maintaining the work among themselves: the consequence had been, that in the four West Indian districts of Antigua, St. Vincent's, Demerara, and Jamaica, there had been a decrease of expenditure to the amount of 6,584*l.* The blessing vouchsafed in answer to prayer would create, from time to time, additional demands; and they must cease to pray, or learn to give on a scale of corresponding generosity. The Report then took a review of the financial position of the society, up to December 31, 1840, under the items of income and expenditure. As to the former, it appeared, that in the regular contributions from the Auxiliary and Branch Societies of Great Britain and Ireland there was an increase of 1,224*l.*, over and above the Ashantee fund of 5,037*l.* The amount received at the mission house was less by 756*l.* this year than last, but the last year included one donation of 1,500*l.* The net home increase was only 467*l.* There was a decrease in the foreign stations of 3,190*l.*; but this arose, very materially, from a new arrangement respecting local contributions for chapels, which were not now, as heretofore, brought into the general account. In legacies, there had been a decrease of 1,746*l.* The gross income of 1840 was, in round numbers, 90,182*l.*;—the gross expenditure 109,226*l.*;—excess of expenditure over income 19,044*l.*;—to which adding the debt of 1838 and 1839, (20,871*l.*,) the actual deficiency to December 31, would

be 42,939*l.* From this amount, however, should be deducted loans to foreign chapels, and balances unpaid in December, estimated together at 12,322*l.*,—making the real debt up to that time 30,616*l.* The committee suggested that some united and determined effort must be made, at a proper period, in order to extinguish this debt, and requested the meeting to authorize them to deliberate and decide upon the best time and plan for originating such an effort at home and abroad. Let no Branch Society, or individual members, confine their energies to such an increase of contribution as they might deem, on merely arithmetical principles, their own insulated and precise average share of the sum to be raised;—such a principle would be as fallacious in future as it had proved, wherever adopted, in times past;—but let all and each, in city, town, and village, do, not what others do, or ought to do, but their utmost and their best, measuring their liberality by their own obligations and means, and by the urgent and paramount necessities of the case. The committee then recommended an increase of organized and well-worked Auxiliary and Branch Societies, and that special and general efforts should be used to increase the income from annual subscriptions to an amount somewhat worthy of the cause. In conclusion, the Report adverted to the noble gift of the Mission House and premises to the Society by the Centenary Committee, without any charge whatever, either for the site, the necessary alterations, or the new buildings.

The Rev. John Beecham read an abstract of the foreign operations of the Society, which referred particularly to the Missions in Ireland, the South of Ceylon, India, New Zealand, Feejee, Western Africa, the West Indies, and British North America. Among other gratifying facts adverted to, it was stated, that the committee had learned, with satisfaction, that the Court of Directors had sent out a despatch requiring immediate compliance on the part of the Madras government with the instructions previously given for the dissolution of the disgraceful union which had so long subsisted between a professedly Christian government and idolatry; at the same time, the Christian public were called upon to exercise vigilance until their anticipations were fully realised. . . . . In Feejee, the number of native converts was stated at 544, being an increase of 271. In the West Indies, there had been an increase of upwards of 3,000 members; his Excellency the Governor of Jamaica had shown his sense of the efficiency and importance of the school department by becoming an annual subscriber of 100*l.* to the schools; and among the subscribers in this country to the same object, the Right Hon. Sir George Rose, whose acquaintance with West Indian affairs rendered his opinion especially valuable, contributed ten guineas annually. Intelligence has been received during the year of the death of nine missionaries;—nineteen, (seven of whom were returning into the foreign work,) had been sent out, chiefly to supply vacancies, or for Ashantee, since the last anniversary;—the principal or central stations occupied by the Society in various parts of the world, are 280;—the number of missionaries is 380,—besides catechists, local assistants, school teachers, and other agents;—and the communicants at the several stations are upwards of 80,000.

The resolutions were moved and sustained by the Rev. Dr. Makellar, Moderator of the Church of Scotland, J. P. Plumptre, Esq. M. P., E. Litton, Esq. M. P., Sir R. Batteson, M. P., Rev. B. Shaw, Col. Conolly, M. P., Mr. Sergeant Jackson, M. P., Rev. D. Cargill, Rev. J. S. Candlish, C. Hindley, Esq. M. P., Rev. W. Campbell, Rev. J. Gillman, J. P. Westhead, Esq., Rev. J. Dixon, J. Musgrave, Esq., Rev. Dr. Bunting, Rev. J. Newton, Dr. Sandwith, Col. Nicolls, J. Heald, Esq., the Rev. J. Beecham, and the Rev. J. M'Lean.

BAPTIST MISSIONARY SOCIETY.

Forty-ninth Anniversary, April 29.

The chair was occupied by W. B. Gurney, Esq. the treasurer; the Report was read by the Rev. J. Dyer. It commenced with the continent of India, where it stated that the Society had been exercised with a succession of bereavements and afflictions such as had never before been experienced in a single year; additions, however, had been made to the churches, and several biblical translations, reported last year as in progress, had been completed. The native Christian Institution in Entally appeared fully to justify the expectations which had been formed regarding it. All the advices through the year continued to speak of the blessing attending the labours of the brethren in Ceylon. On examining the returns handed in from the different churches in Jamaica, it appeared that the number of members in full communion was now 27,706, being nearly 3,000 more than last year; of inquirers, the number was stated to be 18,984; marriages celebrated, 1,256. The accounts of the schools had not yet arrived. The Report then referred to the various other stations in the West Indies, all of which were in a very flourishing condition. After alluding to the establishment of a new mission in Western Africa, it adverted to home proceedings. During the past year, 17 missionaries had been sent forth, exclusive of five female teachers who accompanied Mr. Knibb. In reference to the funds, it stated that the

receipts of the year amounted to 26,656*l.* 17s. 2d., being an excess of 7,322*l.* 5s. 4d. above the income of the preceding. The expenses had, meanwhile, increased in an equal proportion. They had amounted, including the balance against the Society at the beginning of the year, to 28,615*l.* 10s. 6d., leaving a balance due to the treasurer of 1,958*l.* 13s. 4d.

The Reverends T. S. Crisp, W. G. Lewis, Dr. Vaughan, W. Brock, J. G. Pike, T. Archer, J. M. Daniell, and G. Pearce; and J. Shoard, and T. Aked, Esqs. addressed the meeting.

BAPTIST COLONIAL MISSIONARY SOCIETY.

Third Anniversary, April 30.

The Rev. Dr. Cox, chairman. The Report was read by the Rev. Joseph Davis, and commenced by stating that direct missionary operations had been carried on in Canada with vigour and success. Several extracts were then given from ministers labouring there, to show the destitution which existed, and the encouragement there was to sow the good seed of the kingdom. The theological institution was then referred to, and was represented to be carrying on its operations very efficiently. After alluding to Montreal, Kingston, Toronto, and Peterborough, the report concluded by detailing the home proceedings, which proved the increasing interest taken in the welfare of the Society.

From the treasurer's accounts it appeared that the total receipts of the Society during the past year were 537*l.* 15s. 3d., the expenditure amounted to 527*l.* 2s. 5d. leaving a balance in hand of 10*l.* 12s. 10d.

The speakers were the Rev. Messrs. Hinton, Aldis, Cramp, Crisp, Groser, Nicholson, Brock, Room, and Dyer.

PRAYER-BOOK AND HOMILY SOCIETY.

Twenty-ninth Anniversary, May 6.

The Right Hon. Lord Bexley, president of the Society, occupied the chair.

The Rev. F. Dollman, clerical secretary, read the Report, from which it appeared that in the port of London 3,087 ships have been visited, 1,700 Prayer-books, 444 books of prayers from Liturgy, and 15 books of Homilies had been purchased by seamen; 690 books of select Homilies, 388 Homily tracts, had been supplied gratuitously; of 888 ships spoken with particularly, it was found that 255 have divine service on board at sea, 633 entirely neglect it. During the past year there had been issued from the depository Prayer-books, Homilies in volumes, and other bound books, 17,772; and of Homilies and other tracts, 45,883; making a grand total from the commencement of the Society of 400,950 bound books, and 2,481,264 tracts. The first Homily in Hebrew had been published during the last year, and the publication of portions of Foxe's Acts and Monuments had been commenced. The Society had forwarded copies of the Society's publications to Ireland for sale and distribution, and their circulation in that country had been productive of much good. The Report gave a minute and gratifying account of the foreign operations.

Mr. Seaward, visiting secretary, read a statement of the accounts. The receipts of the past year amounted to 2,880*l.* 15s.; the disbursements to 2,985*l.* 5s. 9d.

The resolutions were moved and seconded with addresses from the Marquis of Cholmondeley, the Rev. Messrs. Grimshawe, Drew, Freemantle, Lathbury, Knox, Stewart, Bickersteth, Thomas, and Gourrier.

CHURCH OF SCOTLAND'S FOREIGN MISSIONS.

Eighth London Anniversary, April 26.

The Hon. Fox Maule, M. P., occupied the chair.

The Rev. J. C. Burns read the Report, and the meeting was addressed by the Revs. A. Munro, H. Beamish, Dr. Alder, H. Hughes, Dr. Brown, and J. Cumming.

COLONIAL CHURCH SOCIETY.

Fifth Anniversary, April 28.

The treasurer, C. R. L. Bevan, Esq. occupied the chair.

Captain Cotton read the Report, detailing the operations of the Society at Swan River, Nova Scotia, Cape of Good Hope, and on the continent. It congratulated the meeting on the proposed fund of the bishop of London to endow colonial bishoprics. Including the balance at the last anniversary, the receipts of the year may be stated at 1,900*l.* and the payments at 1,800*l.* This latter sum, however, must not be considered as affording a view of the expected annual expenditure. The last year has been one of considerable activity; several new agents have been appointed; and, without referring to the engagements, to which, as appears from this Report, the Society stands, to a certain degree, pledged, the annual salaries of individuals, now in the course of payment, amount to no less than 1,600*l.*, exclusive of incidental expenses. The responsibility has weighed heavily upon the committee; and feeling that bills may be drawn by agents when there are not funds to meet them, they have taken the unusual measure of es-

tablishing a guarantee fund, and have put down their own names to the extent of nearly 1,000*l.*, rendering themselves liable to be called upon for this amount, whenever the finances of the Society may require it. What the Society needs is annual subscriptions—a steady fund, enabling it to assist the colonies, in order that the colonies may assist themselves. The committee feel, that every 10*l.* subscribed, may, under the Divine blessing, lead to 20*l.* or 30*l.* being raised in the colonies, and this from funds which otherwise would not have been employed in the cause of Christ.

The meeting was addressed by M. Bere, Esq., the Rev. M. Miller, J. S. Reynolds, Esq., the Hon. and Rev. Baptist Noel, H. Pownall, Esq., the Rev. J. Stock, Rev. Mr. Chave, and G. N. Hoare, Esq.

NEWFOUNDLAND AND BRITISH NORTH AMERICA SCHOOL SOCIETY.

Eighteenth Anniversary, April 30.

The chair was occupied by Lord Bexley, the president of the Society.

The Report which was read by the Rev. Mr. Hazlegrave, stated that the bishop of Newfoundland had become a vice-president, and expressed himself highly gratified by the state of many of the schools he had visited. 3,234 children are now under instruction, and arrangements are in progress for the establishment of 30 new schools. The receipts of the year were 4,148*l.* 7s. 10d. The Society is now for the first time during its existence out of debt.

The meeting was addressed by Captains V. Harcourt and Young, the Rev. Messrs. Bridge, Holland, Wilson, Hill, Garratt, and Hazlegrave; and by P. White, Esq.

BAPTIST IRISH SOCIETY.

Twenty-seventh Anniversary, April 27.

John Freeman, Esq. occupied the chair, and after singing and prayer,

The Rev. S. Green read the Report, which consisted principally of extracts relative to the labours of the preachers and readers, whose efforts during the past year had been very successful. Twenty-seven of the latter had been employed, all of whom devoted either the whole or a portion of every day to their work. Many of them had been brought out of the darkness and superstition of the Romish church to the light of the gospel. It had been supposed that the Society employed readers, of whose conversion to God no adequate evidence had been given. Nothing could be further from the fact. The Society did not indeed require that they should belong to any one section of the Church of Christ exclusively, but that they should make a credible profession of personal piety.

Mr. Burls presented his accounts as treasurer, from which it appeared that there was a balance against the Society of little less than 500*l.*

The meeting was addressed by the Rev. Messrs. T. Morgan, F. Trestrail, T. Winter, J. Aldis, C. J. Middleditch, J. Leechman, J. Green, and Dr. Campbell.

BAPTIST HOME MISSIONARY SOCIETY.

Forty-fourth Anniversary, April 26.

T. Aked, Esq. occupied the chair.

The Rev. S. J. Davis read an abstract of the Report. It commenced by referring to the west of England, the accounts from which were very cheering. The South and Midland Districts, and Wilts and East Somerset Auxiliary, were next noticed. The travelling secretary had derived great satisfaction from visiting the Nottinghamshire and Derbyshire Auxiliary. The various other stations occupied by the Society were briefly alluded to, and abstracts furnished illustrative of the beneficial operations of the Society's labours.

The Rev. C. H. Roe read the treasurer's accounts; from which it appeared that the total receipts during the past year were 4,172*l.* 17s. 2d.; the expenditure 4,129*l.* 5s. 9d., leaving a balance in hand of 42*l.* 11s. 5d., but the Society was under engagements to the extent of about 500*l.*

The meeting was addressed by the Rev. Messrs. Crisp, Hinton, Morgan, Sprigg, Stovel, Burton, and Brock.

THE BAPTIST UNION.

Twenty-ninth Anniversary, April 29.

The chair was occupied by the Rev. J. Sprigg, A. M., and prayer was offered by the Rev. J. E. Simmons, A. M.

The Rev. J. Belcher read an abstract of the Report, from which it appeared, that during the year, 113 churches had been added to the Union, making the present number 715; that in 41 local associations there are 1,022 churches; that into 977 of these churches during the last year, there were admitted by baptism or profession of faith, 9,536 members; by letters of dismission from other churches, 1,282; by restoration, having been formerly excluded, 905. During the same period, there had been diminutions in these churches, by death, 1,575; by dismission to other churches, 1,294; by withdrawment, 365; and by exclusion, 1,350; in 902 churches there had been a clear increase of 7,125 members; and the number of members in 810 of the asso-

ciated churches is 86,233. From more than 700 churches no recent information had been obtained; in the years preceding 1839, the average increase of members in the Baptist churches was four per annum, it is now eight. Partial statements to 14 local associations, showed that the churches so reporting occupy 559 village or other stations; 25 associations report 74,585 children in their Sunday-schools; and 10 associations report 4,405 Sabbath-school teachers. 32 new churches were formed during the year. 46 new chapels were opened during the year, and 14 others were enlarged or first opened for the use of the denomination. 102 ministers had been ordained or settled as pastors during the year. 22 pastors and two missionaries had been removed by death. The colleges at Bradford and Pontypool have been enlarged; additional tutors have been engaged at Pontypool and Stepney; and the latter college has become connected with the London University. New colleges have been commenced at Haverfordwest and Accrington.

The Rev. Joseph Davis addressed the meeting on the state of the denomination; the Rev. John Green, on the importance of ministerial education; the Rev. J. H. Hinton, A. M., on the state of the funds; the Rev. C. J. Middleditch, on Sunday-schools; and the Rev. W. Groser, on the decease of ministers.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES, WALTHAMSTOW.

The second annual meeting of the friends of the above institution, was held at the London Tavern, on Tuesday, 4th of May, and was numerously attended. The Rev. J. Sherman presided on the occasion. A highly gratifying Report of the state and progress of the school was presented by the committee, and the accounts of the treasurer were considered exceedingly encouraging. Addresses, containing many powerful appeals and solid arguments on behalf of the institution, were offered, in supporting the various resolutions, by the Rev. Drs. Fletcher and Morison; John Dyer, Secretary to the Baptist Missionary Society; R. Moffatt, R. Knill, J. Campbell (of India), J. Smith (Madras), W. A. Hankey, Esq., and Rev. J. J. Freeman. Twenty-nine children are now in the school, and seven others on their way to England to join it.

From the augmentation in the number of the pupils, greater accommodation had become necessary, and the committee reported an outlay of 700*l.* in effecting the object, towards which 470*l.* had been promptly contributed. It is confidently hoped that the friends of Christian missions, and all who sympathise in the anxieties of missionary parents, will assist in the early liquidation of the balance due. Dr. Morison, and some other friends present, promised to endeavour to raise 10*l.* each towards it.

A strong feeling was manifested at the meeting, in favour of a similar institution for the sons of missionaries, or a department of the same institution, on a separate establishment. Missionaries affectionately pleaded for it, and Christian friends admitted its necessity. Should there be an adequate response to the appeal to justify the attempt, no time will be lost in carrying such a measure into effect, affording an additional relief to the hearts of the anxious and devoted parents, and the prospect of a great benefit to the children themselves, accompanied, it may be hoped, with their enlarged ultimate usefulness in the service of the Redeemer.

The Rev. J. Sherman presented a donation of 10*l.* towards a fund for a Boys' Mission School, and 19*l.* 4*s.* was collected at the door after the meeting.

Donations to the Building Fund, received since March :—

	£	s.	d.
Bath, by Mrs. W. Fletcher,—			
Mrs. Holditch	1	0	0
Miss Owen	2	0	0
Miss Ballinger	1	0	0
Miss Beale	1	0	0
Rev. John Dyer	2	0	0
Lady Lucy Smith, Nottingham	5	0	0
Miss Davy, Norwich	5	0	0
Mrs. Haigh, Bradford	0	10	0
Miss Ellis, ditto	0	5	0
Contributions from a Ladies' School	8	12	0
Saved by abstaining from an article of luxury, ditto	2	18	6
B., a Friend, by the Rev. J. J. Freeman	1	0	0
Collected by Miss Arundel,—			
Mrs. Webb	1	0	0
Mrs. Heath	0	10	0
Mr. Carter	0	10	0
A Friend	0	10	0
In small sums	0	15	0
Miss Hullah	0	10	0
Friend to Enlargement	0	10	0
Jabez Legg, Esq.	1	0	0
Dr. Conquest	5	0	0
Mrs. Capper, Clapton	2	0	0
Collected in small sums, by H. C. Turner, Colchester	0	10	0
W. Toller, Esq.	1	0	0
Mrs. Clark, Snaresbrook	0	10	0
X.Y.Z.	1	0	0
Miss Louisa Palmer	2	2	0
Mrs. Dryland	1	0	0
Mrs Prance	0	10	0
A Friend	0	5	0
Miss Stevens	1	0	0
W. A. Hankey, Esq.	10	0	0
Mrs. and the Misses Hankey	4	0	0
B. Davies, Esq., Devonshire-street	2	2	0
Collected by Miss Taylor	0	12	0
Mr. P. D. Thurgood	0	10	0
John Tomkins, Esq., Abingdon	2	0	0
Miss Tomkins, ditto	2	0	0
A Friend	0	10	0
Mr. Black and Friends, Fordforge	1	10	0
A Few Young Ladies at a School, Brompton, by Mrs. Glen	0	12	6
From a Sunday-school Teacher, by the Rev. R. Knill	5	0	0
Percy Ibotson, Esq. Poyle, by ditto	1	0	0
Mr. Hudson, Old Jury	1	0	0
Mrs. Jackson, Stockwell	2	0	0

£487 have now been raised on account of the building fund.

THE CHRISTIAN INSTRUCTION SOCIETY.

Sixteenth Anniversary, May 4.

The Hon. W. Cowper, M.P., occupied the chair.

The Rev. J. Blackburn read the Report, which, after a few general remarks on the objects of the society, and the character of the population amidst which it laboured, proceeded to a detail of the associations, of which the following is a summary:—

	Associations.	Visitors.	Families.	Stations.	Missionaries.
London	12	269	8,607	19	3
Finsbury	12	288	7,289	10	1
Mary-le-bone. ...	5	91	2,174	1	0
Westminster......	7	165	3,659	14	0
Tower Hamlets..	28	717	17,843	47	2
Southwark	13	319	8,440	28	3
Lambeth ...	10	156	3,673	9	1
Greenwich.........	6	119	3,860	9	1
Suburban ..	10	144	4,514	13	3
	103	2268	59,549	150	14

Thus presenting a grand total of 103 associations, with 150 prayer-meetings, 14 stipendiary agents, and 2,268 visitors, who called twice a month upon 59,549 families, which probably included 298,000 individuals. The gratuitous agents principally engaged in the loan of tracts to the families they visited; 59,549 families had been so visited, on an average, it was presumed, of 20 times each during the past year, so that about 1,200,000 visits had been paid, at each of which a tract-book usually containing two tracts, had been lent; thus, 2,360,000 religious tracts had been circulated amongst the poor during the past 12 months. During the same period 1,286 copies of the Holy Scriptures had been issued. The visitors had succeeded since the last Report in gathering 3,667 children into the infant, Sunday, or day-schools of the respective neighbourhoods. The 151 stations for prayer-meetings and the exposition of the Scriptures, ought not to be overlooked, as there were held at each, on an average, more than two services a week, making a yearly aggregate of, at least, 16,000 services. The attendance varied from half a score to 200 persons, giving the gratifying weekly average of 6,000 who united in these humble services. Several gratifying instances of success in the several departments of the society's labours were marked.

From the treasurer's accounts, it appeared that there was a balance against the society of 270*l*. 4*s*. 10*d*.

Addresses were delivered to the meeting by the Rev. Messrs. G. Clayton, J. Young, J. Aldis, T. W. Jenkyn, and J. Blackburn; also, by Sir C. E. Smith, W. Tooke, and D. Wire, Esqs.

BIBLE TRANSLATION SOCIETY.

—

First Anniversary, April 30.

—

W. T. Beeby, Esq., the treasurer, took the chair.

The Rev. E. Steane read the Report, which stated that since it entered upon a sphere of labour from which other Bible societies had withdrawn, it was not their rival, much less their opponent. Resolutions approving of its formation had been passed at twenty-four associations, comprising an aggregate of more than 700 churches. A communication had been received from the American and Foreign Bible Society, expressing their satisfaction at the formation of this Institution, and they had since transmitted to it the sum of 1,032*l*. 2s. 3d. Aid had been afforded in the completion of 85,000 books, consisting of the whole, or portions of the word of God; and to 46,500 now in progress. The receipts had been upwards of 2,000*l*., in addition to the sum sent from America, of which 1,500*l*. had been remitted to India through the Baptist Missionary Society.

Addresses were delivered by the Rev. Messrs. Wassell, Bowes, Crisp, Daniell, Brock, and Overbury; also by W. B. Gurney, Esq.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

—

Thirty-third Anniversary, May 7.

—

Sir T. Baring, president of the Society, occupied the chair; prayers were read by the Rev. J. B. Cartwright, and the Rev. A. Dallas examined and addressed the children.

The Rev. W. Ayerst, A. M., read the Report, which stated, that the operations of the Society had been carried on during the past year to a greater extent, and with more success both at home and abroad, than in any former similar period. The aggregate amount of the receipts for special and general purposes was 22,938*l*. 19s. 2d. The enlarged interest felt amongst Christians on behalf of the Jews, was hailed by the committee as a token that the "time to favour Zion was come." During the year 10,000 Hebrew Bibles and portions of the Scriptures had been issued, for which there was a very increasing demand. The Judeo-Polish Bible was nearly completed. A new edition of the Liturgy in Hebrew, thoroughly revised, with the ordination service, and the form of prayer to be used at sea added, was almost ready for the press. The Episcopal Jews' Chapel, at Bethnal-green, had now, for more than a quarter of a century, afforded a standing testimony both to the Divine mission of the Lord Jesus Christ, who came to

preach peace to the Gentiles "which were far off," as well as to the Jews "that were nigh;" and also to the Divine power of the gospel, as "the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Since the opening of the chapel, 240 Israelites had been baptized there. The numbers baptized during the past year were twelve adults, and seventeen children. It appeared that there were 130 individuals of the house of Israel under the charge of a Christian ministry, in immediate connexion with the Society in London. The attendance of unconverted Jews at the ordinary services of the chapel was various and uncertain, but on occasion of the baptism of converts or Jewish children, when notices to that effect were usually distributed amongst them, from 50 to 100 had been present. Daily prayer was continued at the chapel, in the morning in Hebrew, and in the evening in English. The Abrahamic Society, for the occasional relief of destitute Jewish converts, had received much assistance from friends at a distance. During the past year the sum of 167*l*. 10s. was realised and paid over to the fund for the projected hospital at Jerusalem, as the proceeds of a sale of ladies' work, conducted by the female members of the congregation. There were now 50 boys and 32 girls in the school, making a total, from the commencement, of more than 400 Hebrew children, who had received the inestimable blessing of a Christian education through the instrumentality of the Society in London. The Hebrew College for the instruction of missionary candidates, having just completed the first year of its existence, gave good promise of future usefulness. There were six students, who, by their conduct and diligence, afford a reasonable hope of proving a blessing to their nation. Under the head of the foreign operations of the Society, the Report noticed in terms of regret the death of a missionary at each of the stations at Jerusalem, Tunis, and Smyrna. The distribution of the Scriptures and tracts, and the conversion and baptism of Jews, had been carried on with varied success in Italy, Prussia, Poland, Turkey, Russia, &c. The King of Prussia was spoken of in eulogistic terms as being, like his royal father, a great friend to the cause. The baptism of Jewish converts there had exceeded 1,000. The whole coast of North Africa presented a field which called for many labourers, there being upwards of 800,000 Jews scattered over the commercial towns and cities of that region. At Jerusalem a small congregation assembled regularly to worship the God of their fathers in the holy city, using the Liturgy. It was proposed to establish an efficient mission there directly under the superintendence of an ordained clergyman, and to form various Institutions. The Report concluded with a strong appeal to Christians in support of this Society, that it might be enabled to fulfil its design, and hasten the day when "Jerusalem shall become a praise in the whole earth."

The meeting was addressed by the Bishop of Ripon, Lord Ashley, the Dean of Salisbury, Sir G. Rose, and the Revs. T. S. Grimshawe, T. Woodroffe, E. Bickersteth, J. H. Stewart, W. R. Freemantle, and J. C. Goodhart.

RELIGIOUS TRACT SOCIETY.

Forty-second Anniversary, May 7.

The chair was occupied by J. Labouchere, Esq., and prayer was offered by the Rev. Dr. Henderson.

Mr. William Jones, the travelling secretary, read an abstract of the Report, which commenced with the foreign operations of the Society, of which it gave a cheering and animating statement. In reference to home operations it stated, that the publications issued from the Depository during the year, amounted to 17,799,562, making the total circulation of the Society, in about eighty-six languages, including the issues of foreign Societies assisted by the Parent Institution, to exceed 337,000,000.

The contributions received from the Auxiliaries were 2,114*l*. 14s., being a decrease of 308*l*. 10s. 3d. The donations and life subscriptions amounted to 1,006*l*. 10s. 5d. The annual subscriptions were 2,123*l*. 8s. 9d., being an increase of 21*l*. 5s. 3d. The Christmas collecting cards had produced 217*l*. 19s. 6d. The Congregational collections had realised 84*l*. 6s. 3d. The total benevolent income for the year, including 66*l*., the collection at the last anniversary, and 49*l*. 16s. 3d. Pentonville ground-rents, amounted to 5,662*l*. 15s. 2d.; being a decrease of 451*l*. 10s. 10d.

The gratuitous issues for the year, including money grants to foreign Societies, paper, and publications, together with the grants for libraries, amounted to 7,817*l*. 11s. 10d., being 2,154*l*. 16s. 8d. beyond the total amount of the funds placed at the Society's disposal. The legacies received amounted to 689*l*. 14s.

The Society's total receipts amounted to 58,966*l*. 12s. 6d., being a decrease on the past year of 2,151*l*. 4s. 2d., arising partly from the reduction made in the prices of many of the Society's works.

The meeting was addressed by the Rev. Messrs. Bickersteth, Young, Hill, Archer, Glynn, Hazlegrave, and S. J. Davis; also by the Rev. Drs. Barth, and Steinkopff.

RELIGIOUS FREEDOM SOCIETY.

—

Second Annual Meeting, May 7.

—

John Easthope, Esq. occupied the chair. The Report was read by Josiah Conder, Esq. and the various resolutions were moved and seconded by the Rev. Dr. Campbell, and B. Hawes, Esq. M. P.; the Rev. J. E. Giles, and D. O'Connell, Esq., M.P.; the Rev. J. Burder; and Rev. J. Burnett; and J. R. Mills and J. Conder, Esqrs.

BRITISH AND FOREIGN SAILORS' SOCIETY.

—

Eighth Anniversary, May 10.

—

The chair was occupied by E. Litton, Esq., M.P.

The Rev. R. Fergusson, the secretary, read an abstract of the Report. The two missionaries in the port of London had boarded, in the river, docks, and canals, 6,700 ships; had obtained 668 vessels for agents; had conducted 297 Bethel services; had dedicated about 60 ships to the Bethel cause; and had put hundreds of thousands of tracts in circulation. Their joint testimony was, that much good had been done. Seven stipendiary agents were employed on the Thames, whose duty it was to conduct the various Bethel meetings, which averaged from 18 to 20 each week. An important scene of labour had recently been opened in the steam vessels trading between Dundee and London, in which Divine service was held every Lord's-day, by the Society's agents. To the co-operation of Bethel captains, the committee were under deep obligation. Nearly 200 Bethel ships had been added during the year. 28 additional Bethel flags had been furnished to captains of ships, and 18 to principal ports. The loan libraries were still in demand, and 50 had been granted during the year. Temperance was decidedly on the increase among seamen. No site had yet been fixed upon for the new sailors' chapel. Provincial agencies had been increased as far as resources would justify. After referring to the continental operations at the ports of Cronstadt, Hamburgh, Bremen, and Amsterdam, the foreign stations were brought under review. The Society continued to co-operate with the American Seamen's Friend Society. Local institutions were multiplying both at home and abroad. Several new Auxiliary Societies had been formed. The receipts of the past year had not equalled those of the preceding by nearly 200*l*. From the treasurer's accounts it appeared that the receipts of the Society during the past year were 2,649*l*. 12s. 11d.; the disbursements, 2,631*l*. 18s. 10d., leaving a balance in hand of 17*l*. 14s. 10d.

The meeting was addressed by the Rev. Dr. Campbell; the Rev. Messrs. J. Clayton, W. Legge, E. E. Adams, J. Brown, A. Fletcher, and W. Spencer; and by G. Gull, Esq.

THE SUNDAY-SCHOOL UNION.

—

Thirty-eighth Anniversary, May 6.

—

The chair was occupied by J. Labouchere, Esq.

Mr. W. H. Watson read an abstract of the Report. It commenced by detailing the Society's operations in Denmark, Holland, Belgium, Corfu, Africa, India, Ceylon, Van Diemen's Land, West Indies, Antigua, Anguilla, Tortola, Jamaica, America, Nova Scotia, and Canada. With regard to home proceedings, it stated that 16 grants had been made during the past year, in aid of the expense of erecting Sunday-school rooms, amounting to 470*l*., making the total number of grants up to the present time 189, amounting to 4,849*l*. The committee had continued to carry out their plan of visiting local unions when requested so to do by the committees of these institutions. The number of libraries granted this year has been 135, making a total of 733. The loss which the Society has sustained by these grants during the year amounted to 272*l*. 2s. 6d. The committee rejoiced that the schools which have been thus assisted during the year, contain 15,282 children, of whom 9,652 read in the Scriptures. The cash and book grants amounted to 358*l*. 7s. The following were the number of the schools within five miles of the General Post-office:

	Schools.	Teachers.	Children.
South ..	84	1,807	16,172
East....	125	2,340	23,355
West....	140	2,316	24,158
North ..	132	2,448	22,646
	481	8,911	86,331

These numbers were less than those of the preceding year, because they only included schools within the limit of a circle of five miles of the General Post-office. The volume of sacred music entitled the "Union Harmonist" had been completed. The maps which had been from time to time published by the Union, were about to be engraved in a smaller size, and published as an Atlas. During the last year, the Committee had undertaken the sale of Bibles and Testaments at the Depository. It then alluded to the successful efforts made to effect a reduction in the price of Bibles and Testaments, which was responded to by loud and long-continued cheering. The committee had had the Bibles bound in a variety of forms, but they strongly recommended the

Pearl Bible, bound in calf, and sold at 2s. 3d., as the most useful for Sunday scholars generally. The sales at the Depository during the past year amounted to 9,140*l.* 3s. 10½d. The donations received amounted to 164*l.* 17s. The whole income of the Union during the year, applicable to benevolent purposes, had been 1,677*l.* 8s. 3d., while the expenditure amounted to 1,829*l.* 14s. 9d., leaving a deficiency of 152*l.* 6s. 6d. Lectures had been delivered on various subjects connected with education.

This immensely-crowded meeting was addressed by the Rev. Drs. Bennett and Campbell; and by the Rev. Messrs. Hinton, Sherman, Archer, Aldis, Smith, and Blackburn.

BRITISH AND FOREIGN SCHOOL SOCIETY.

Thirty-sixth Anniversary, May 10.

The Right Hon. Lord John Russell occupied the chair, and presided over the largest meeting this Society has yet furnished.

H. Dunn, Esq., read the Report, from which it appeared that the number of boys admitted into the Borough School during the year had been 659, and of girls 460, making the total number now entered on the books 51,696. The normal schools had been carried on with zeal and energy: 207 candidates had been admitted, which, added to the 27 who were in training on the 1st of April, 1840, made 234. Of these, 88 had been appointed to boys' schools, 63 to girls' schools; 17 had proceeded abroad; 25 had, from various causes, proved ineligible; and 41 were now under instruction. The new buildings in the Borough-road, intended to be occupied as the future normal seminary, were rapidly advancing. The cost of erection would, it was feared, be even larger than was anticipated. There would be required 19,200*l.* towards which only 14,800*l.* had been received. The committee, however, indulged the hope that the sum would soon be realised. In reference to general operations, it stated that above 200 teachers had been trained; 51 new schools had been opened; 4 agents had been more or less engaged in school inspection; and 13 new auxiliaries had been formed. 1200 schools were now on the list of correspondents. The Report then detailed the Society's operations in various parts of the kingdom, and concluded by stating its foreign procedure.

From the treasurer's account, it appeared that the total receipts during the past year, were 5,735*l.* 6s. 4d.; the expenditure, 5,902*l.* 17s. 11d.; leaving a balance due to the treasurer of 167*l.* 11s. 7d.

The meeting was addressed by the Rev. Drs. Barth and Cox; the Rev. Messrs. W. Campbell and Burnet; W. Clay, Esq., M.P.; the Hon. C. Howard, M.P.; and the Right Hon. Dr. Lushington.

CHURCH OF SCOTLAND.

A Meeting of the friends of the Church of Scotland was held on Monday, May 10th, in Willis's Rooms, King-street, St. James's square, for the purpose of affording the deputation from Scotland an opportunity of explaining the position of the Church, and removing some of the misapprehensions which have been created in regard to the principles and objects of the Church, as well as for the purpose of supporting the remedial measure introduced into the House of Lords by the Duke of Argyll.

The Earl of Mountcashel, in an introductory speech, apologized for the absence of the intended chairman, the Marquis of Breadalbane, and explained the object of the present meeting.

The Rev. Drs. Makellar, Cook, and Bunting, and others, addressed the meeting.

THE LORD'S-DAY SOCIETY.

Tenth Anniversary, May 10.

The Bishop of Winchester occupied the chair, and prayers were read by the Rev. J. E. Speck.

The secretary read the Report, detailing instances in which the Society had succeeded in the attainment of its object, and showing the increasing interest felt by the Christian public in its proceedings.

The meeting was addressed by Captain Trotter, Archdeacon Shirley, the Rev. Mr. Drew, Sir George Crewe, Rev. R. Newstead, T. Parte, Esq., the Rev. Mr. Hensman, T. Hankey, Esq., J. Wilson, Esq. Lord Mountsandford, and N. Baxter, Esq.

NAVAL AND MILITARY BIBLE SOCIETY.

Sixty-first Anniversary, May 11.

The Marquis of Cholmondeley occupied the chair, and prayer was offered by the Rev. Sir W. Dunbar.

The Report commenced by expressing the gratitude of the committee for the continued support received by this venerable Institution by which it had been enabled to meet the increased demands for the bread of life, now happily dispensed through this medium to the objects of its bounty, for a period of sixty-one years. There had been since the last anniversary an increased distribution of the Holy Scriptures both to the army and navy. It appeared that 3,718 Bibles had been furnished to soldiers since the last general meeting; making a general total of 74,443 Bibles issued to the British Army,

under existing regulations, framed in 1825, when His Royal Highness the late Duke of York was Commander-in-chief. The Report went on to detail a number of instances illustrative of the zeal with which the Holy Scriptures had been given and received; and then went on to state that many subscriptions and donations had been received during the past year, the total amount of the various sums of which they were composed being 3,311*l.* 17s. 11d.; while the several items of expenditure amounted to 3,092*l.* 18s. 10d., leaving an apparent balance of 218*l.* 19s. [illegible]., which, deducting last year's debt of 9*l.* 2s. 11d., and the sum of 178*l.* 1s. 7d., absorbed in the estate of the late Mr. Hammersley, left a cash balance of 31*l.* 6s. 7d.; against which there was a sum still due to the Queen's printer of 180*l.* 18s. 10d. The committee then adverted to the great loss which the Society had sustained in the death of some of their valued advocates and supporters, among whom they especially named the late Captain Southcott, R.N., late honorary secretary to the Portsmouth Auxiliary; and Dr. Coldstream, honorary secretary to the Edinburgh Auxiliary: the former of whom had circulated upwards of 12,000 copies of the Holy Scriptures on board Her Majesty's ships, and collected nearly 3,000*l.* for the Society's schools. The Report concluded by stimulating the friends of the Society to further exertions in its behalf.

The meeting was addressed by Captain V. Harcourt, General Wardlaw, Lieutenant Greenway, General Latter, Colonel Phipps, Captain Roberts, Rev. W. Thompson, Captain Crawford, Captain Bazalgette, and Colonel Anderson.

CHURCH PASTORAL AID SOCIETY.

—

Sixth Anniversary, May 11.

—

The Right Hon. Lord Ashley, M.P., occupied the chair.

The Report stated, that the income of the Society had considerably increased during the past year. The income of the preceding year, ending the 31st of March, 1840, was 16,176*l.* 6s. 10d.; the income of the past year, ending the 31st of March, 1841, was 19,665*l.* 16s. 5d., being an increase on that of the preceding year of 3,489*l.* 9s. 7d. The actual expenditure, however, of the Society during the past year had been 21,769*l.* 13s. 8d. But it should also be borne in mind, that in addition to the actual expenditure, the Society is pledged to the extent of 5,675*l.*, for grants not at present in operation, but many of which may be expected shortly to be in force. Without a large increase, therefore, of permanent income, the committee will be compelled, in the course of the next year, to sell out their remaining funded property, which amounts to only 9,300*l.* During the year the Society had made additional grants to fifty-seven incumbents, having the care of 219,171 souls; providing stipends for forty-eight clergymen and twelve lay-assistants, at a charge to the Society of 3,947*l.*, when all the appointments shall be made by the incumbents. The Society has also made two grants, amounting to 125*l.*, towards the building and fitting-up of two school-rooms to be licensed for public worship, in places where local resources for these purposes were exhausted. The existing grants of the Society are in aid of 277 incumbents, having under their direct ministerial care an aggregate population of 1,991,375, or each, on an average, the charge of 7,189 souls, whilst the average amount of their incomes is only 163*l.*; and 139 of these incumbents are without parsonage houses. Previously to the aid of the Society, only 314 clergymen were engaged in the pastoral care of the above-stated population. By the Society's aid, that number is now nearly doubled. The grants are to provide stipends for 290 clergymen and thirty-nine lay-assistants, at a charge, when all the appointments shall be made by the incumbents, of 25,715*l.* per annum; the incumbents supplying, from their own or from local resources, 5,053*l.* per annum towards making up the amounts required for the several stipends. The Society will thus be instrumental in bringing to the service of the Church of England the sum of 30,768*l.* per annum, so soon as all its grants are in operation. 225 clergymen, and thirty-five lay-assistants are now supported in their labours by the Society, at a charge of 20,340*l.* per annum. The grants made towards the building, purchase, or fitting up of chapels and school-rooms, to be licensed for public worship, now amount to twenty-nine; for these the sum of 1,596*l.* has been voted. This assistance towards extending the accommodation for public worship, for an aggregate population of 50,000, has been given in places where circumstances rendered such aid of vast importance.

The meeting was addressed by the Bishops of Winchester, Chester, and Lichfield; by Prebendary Tottenham, the Archdeacon of Derby, and the Rev. Messrs. M'Neile, Goodhart, Perry, Cunningham, and Brandram.

IRISH EVANGELICAL SOCIETY.

—

Twenty-seventh Anniversary, May 11.

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The chair was occupied by W. A. Hankey, Esq.

The Rev. G. Rose read an abstract of the Report, from which it appeared that twenty-

six pastors, itinerants, and Irish preachers have been partially, or entirely sustained by this important Society, during the past year, besides eleven Scripture readers who are engaged in visiting the people from house to house, in order to read to them portions of the sacred oracles. One of the missionaries is occupied in a district extending about 120 miles in circumference; a second occupies a station formerly supplied by the Church "Home Mission;" a third has a circuit extending through a great part of several counties; whilst Mr. Godkin is occupied, sometimes amidst much apparent danger, in lecturing on the dogmas of the Church of Rome, having himself been formerly a member of that communion. Recently, Mr. G. has been engaged in Dublin, attending the Lent lectures of the celebrated Rev. Thomas Mac Guire, and replying to them, amidst a vast concourse of Roman Catholics, in Plunket-street Meeting-house. Several pleasing instances of usefulness were described, and the number of stations at which the various agents of the Society regularly or occasionally preach the gospel, was stated at upwards of two hundred. The churches have also had a pleasing addition to the number of their members during the year. A debt of about 350*l.* still remains due to the treasurer.

The meeting was addressed by the Rev. Drs. Vaughan and Campbell; and by the Rev. Messrs. Young, Nolan, Burnet, Sibree, and Fletcher.

CONGREGATIONAL UNION.

Eleventh Anniversary, May 11.

The Rev. J. Elliott, of Devizes, occupied the chair.

The Rev. A. Wells read the Report.

The treasurer gave in his accounts of the receipts and expenditure for the past year, showing disbursements, 543*l.* 16s. 8d., and receipts, 509*l.* 13s. 8d., leaving a balance due to the treasurer of 34*l.* 3s.

During the proceedings, the meeting was addressed by the Rev. Drs. Raffles, Burder, Vaughan, Matheson, and Parker; by the Rev. Messrs. Blackburn, J. Burder, Sherman, and Binney; by J. R. Mills, Esq., W. A. Hankey, Esq., and Sir C. E. Smith. The annual letter to the churches on the Deacon's office was read by the Rev. Mr. Milner, of Northampton, and reports were made by the respective delegates from the following associations:—East Berks, North Bucks, Derbyshire, Dorsetshire, Durham, and Northumberland, Hertfordshire, Lancashire, Middlesex, Northamptonshire, Leicestershire, Norfolk, Shropshire, Oxfordshire, Staffordshire, Suffolk, Surrey, and Sussex.

The adjourned meeting was held on Friday morning, May 14.

The Rev. A. Wells read letters which had been received from the following bodies:—The Congregational Union of Van Diemen's Land, the Congregational Union of Lower Canada, the General Conference of the State of Maine, the General Association of New Hampshire, the General Convention of Congregational Ministers and Churches in Vermont, the General Association of Connecticut, the Congregational Association of New York, and from a newly formed church in St. John's, New Brunswick.

A resolution was adopted expressive of the feelings of the body on the refusal of clergymen to bury the children of Dissenters. Delegates were received from Warwickshire, Wiltshire, Worcestershire, East and West Ridings of Yorkshire and Suffolk. Dr. Matheson gave an account of his visit to Scotland; the Rev. G. Rose read the proceedings of the Irish Evangelical Society; the Congregational churches were recommended simultaneously to collect for the Societies connected with the Union on the 31st of October; a resolution of thanks was voted to Dr. Campbell, for his zeal in the destruction of the Bible monopoly; and it was resolved to hold an adjourned meeting of the Union at Nottingham, in October next.

During the meeting addresses were delivered by the Rev. Drs. Matheson and Campbell, and the Rev. Messrs. Hill, Ford, Chamberlayne, Rose, Galloway, Jones, Griffiths, Kelly, Jenkyn, Campbell, Taylor, Bevis, Thorn, and Bull.

PEACE SOCIETY.

Twenty-fifth Anniversary, May 18.

C. Hindley, Esq., M. P., in the chair.

The Rev. N. M. Harry read the Report, which commenced with a reference to the conduct of Christ and his apostles, as exhibiting the principles of peace. After referring to the recent wars in India, in China, and the East, it alluded to the decease of General Harrison, who avowed himself a friend of peace. With respect to agencies, it stated that the secretary, for want of funds, had been compelled to dispense with the services of one of the lecturers. It then detailed the publications printed and circulated by the committee, and concluded by showing the advantages which would result to the world from the universal enjoyment of peace.

The meeting was addressed by the Rev. Dr. Campbell, the Rev. Messrs. Woodwark, Harry, and Aldis; also by Messrs. J. J. Gurney, J. S. Buckingham, and J. Backhouse.

COLONIAL MISSIONARY SOCIETY.

Fifth Anniversary, May 14.

The chair was occupied by the treasurer, J. R. Mills, Esq.

The Rev. A. Wells read the Report. It stated that there was only one consideration which operated as a drawback upon the satisfaction felt by the committee, in reviewing the labours of the past year, namely, that the four additional missionaries whom it had been proposed to send to Canada, had not been sent out; and that the important fields which they intended to occupy, were still neglected. The cause of this omission was, that suitable agents had not been found. The Rev. John Roaf and the Rev. William Clarke, the one in Toronto, and the other in London, continue to labour with great vigour and success, and at Adelaide, in Australia, the Rev. Mr. Stowe. The labours of Mr. Stowe were attended with the best results, his church consisting of about 115 members, as were also those of the Rev. Mr. Wakefield, at Port Philip. The Rev. Alexander Morison, of Van Diemen's Land, was pursuing an extensive range of itinerant labour. The mission of Dr. Ross to Sidney has opened under the most auspicious circumstances. Congregations which had been scattered by the want of a regular ministry, were immediately gathered; the power of religion had revived, and many had been impressed with the truths of the gospel. It having been determined to build a larger chapel, at the first meeting held to promote this object 1,800*l.* was subscribed. Dr. Ross was also exerting a most beneficial influence on the colony generally. The Report stated that the funds of the Society afforded matter of congratulation and thankfulness. There was much work to be done. Popery was even more active in the colonies than in the mother country, and Puseyism advanced no lower pretensions in Australia and Canada than in England. The colonies contained nearly two millions of the British people, the greater part of whom had emigrated during the twenty-five years which had elapsed since the last war. Let religion bear its full share in British colonization, and the history of the greatness and triumphs of our country, inseparably connected with those of the gospel of Christ, would be the joy and wonder of the latest generations of men.

The different resolutions were moved and sustained by the Rev. Messrs. Kelly, Thodey, Smith, Jenkyn, Blackburn, Sewell, Brown, and Binney; and by Drs. May and Campbell.

HOME MISSIONARY SOCIETY.

The annual meeting of this Society was held May 18th. Thomas Wilson, Esq., was in the chair.

The Rev. Dr. Matheson, one of the secretaries, read an abstract of the Report of the past year. It gave an encouraging account of the present state of the Society's stations, agents, and funds. The number of stations was given as 143; the number of agents as 136; the number of students preparing for home missionary service, 13. The Sunday-schools were in number 168: children, 9,500; and teachers, 1,100. The agents of the Society superintended 48 Bible classes, containing 700 scholars. The number of towns, villages, and hamlets, in which the agents preached, was 550. The number of villages altogether destitute of the gospel within a few miles of the stations of the Society was reported as 350, needing at the present time 50 additional missionaries, without taking into account 3,000 or 4,000 parishes in which no gospel is preached. It gave an encouraging account of the state of the funds, which had increased, during the past year, from every source, except that of legacies. The necessity for increased exertion was urged upon the friends of the Society, by a statement of the moral destitution of England.

The Rev. E. A. Dunn, one of the secretaries, (in the absence of the respected treasurer, Thomas Thompson, Esq., who was prevented by indisposition from attending,) read the financial statement, from which it appeared that the income amounted to 8,603*l.* 15s. 2d., and the expenditure for the year amounted to 8,340*l.* 7s. 1d., which, with the balance in hand, from the former year, left the sum of 1,336*l.* 14s. 8d. in favour of the Society, which sum will be required in less than six weeks, to meet the demands on the Society.

The meeting was addressed by the Rev. Messrs. Blackburn, G. Smith, R. Fletcher, Ely, and Galloway; also by Dr. Campbell, and Messrs. Hankey and Jones.

IRISH SOCIETY OF LONDON.

Nineteenth Anniversary, May 13.

The Right Hon. the Earl of Galloway, the president, occupied the chair.

The Report commenced with the statement that at no period since its institution had the work of this Society presented a more encouraging aspect than during the past year, in spite of the difficulties it had had to contend with, and the nature of the fierce and unrelenting opposition it had had to encounter. The details, as given in the Dublin Report, from every district, were most gratifying, and contained many inte-

resting results. The number of books which had been issued by the Society was as follows:—264 Irish Bibles, 1,919 Testaments, 3,812 portions of the Bible, 83 common prayer-books, 6 dictionaries, 76 grammars, and 10,959 primers. The following summary would also be read with interest:—Total schools of the Society, 614; pupils, 14,160; adults, 10,708; above fifty years of age, 290; females, 2,394. The committee had peculiar pleasure in bringing before their friends and subscribers, the circumstance of the appointment of a professor of the Irish language by the University of Dublin, and trusted that, through this means, there would go forth a number of devoted ministers of the church "apt to teach" the native-speaking people, and who would occupy those fields which this Society had been made instrumental in preparing through its scriptural schools and teachers. The necessity of this step, acknowledged in such a quarter, must go far to silence those who would still object to the expediency of the principle of teaching the native Irish through the medium of their vernacular tongue. The interest of the supporters of the Irish Society in this country had not diminished, and new places had been opened within the year to the visits of the Society's deputation, viz.: Brampton, Plympton, Worcester, &c. The total amount of receipts during the last year had been 4,127*l.* 5s. 4d., exhibiting, as compared with the previous year, a decrease of 179*l.* 11s. The contributions by auxiliary associations and subscriptions had not decreased.

The meeting was addressed by the Marquis of Downshire, the Hon. and Rev. C. Bernard, the Chisholm, and the Rev. Messrs. Daly, Kyle, Tottenham, M'Neile, Radcliff, Beamish, and Rowan.

General Chronicle.

CHINA.

LETTER FROM MR. HOBSON, *Medical Missionary to China.*

The time which has elapsed since we last wrote you has been one of much mercy. Individually and collectively, we have been preserved in safety, and in our small circle many things have transpired calculated alike to increase our confidence in that hand which has kept us in days past, to encourage us to lay aside all apprehensions, and to look forward with hope that the work of opening an honourable intercourse between this and other nations, lately begun, will result not alone to their mutual commercial advantage, but serve to bring in the highest benefits of Christianity to this people. The struggle on their side may be severe; but the wall of separation has begun, we believe, to be demolished; the door so long shut to be opened, and what God opens, let no man vainly endeavour to shut.

Looking at the subject, therefore, in this point of view, it will not be irrelevant to the tenor of a letter of this kind briefly to notice the principal events since the arrival of the expedition in June last. A blockade of this river was laid on by Sir Gordon Bremer, June 22nd, after which the rest of the fleet sailed north, and took possession of the island of Chusan on the 5th of July. The Chinese authorities made what defence they could, but the inhabitants of Tinghae fled to the other parts of the island or to the main land. Leaving the greater parts of the troops there, the plenipotentiaries sailed northward with six ships and a steamer, and anchored off the mouth of the Pei ho, on the 11th of August: a blockade of the Yangtze keang, and of the port of Ningpo, the settlement of the government of Chusan, some communication with the Chinese officers, and endeavours to reassure and recall the inhabitants of the city of Tinghae, had occupied the interval. Report having been received at Peking of the appearance of the fleet, Keshen, the governor of the province in which the capital is situated, was appointed commissioner to treat with the English, and receive their communication. A conference was held on shore, and time requested for reference to court: in the mean time, short cruises were made in the vicinity. It is believed that no very strong attempt was made on the part of Keshen in this conference, or in the address of his despatches, to exhibit that assumption of superiority heretofore so generally practised by Chinese officers. The season becoming advanced, and the Chinese wishing to remove this powerful force from the neighbourhood of the capital, the negotiations were adjourned to the mouth of the Canton river, where Keshen was to meet the plenipotentiaries. They returned to Chusan in September. During their absence one ship had fallen into the hands of the Chinese, and the natives had also kept aloof from the English, and it was not till after an armistice, concluded between admiral Elliot and Elepoo (a Chinese commissioner) had been promulgated, that they felt safe in returning. The troops on Chusan had become sickly, and required a change—it is said

that upwards of 600 have died. These duties detained the fleet there several weeks, but it reappeared off the Bogue, Nov. 20. Admiral Elliot's health failing, he resigned his duties of commander-in-chief to Sir G. Bremer, and sailed for England on the 7th of December, captain Charles Elliot becoming sole plenipotentiary. Negotiations were resumed between him and Keshen (now acting governor of this province), but were suspended on the 6th instant. The next day, two of the forts at the Bogue were attacked and occupied by British troops, with only a few men wounded, and soon afterwards razed to the ground; upwards of 500 Chinese were killed in the two forts; further destruction at the time was suspended by a flag of truce, and the Chinese commissioner has since accepted the terms proposed by the English. They are briefly these: that the island of Hongkong is to become a British settlement; Chusan and Chuenpe are to be evacuated; trade is to be resumed at Canton and Hongkong; direct official intercourse is allowed between the officers of the two countries; and an indemnity of 6,000,000 dollars to be paid by the Chinese.

In thus reviewing what has transpired, we find matter for gratitude that the horrors of war and indiscriminate hostilities have been averted, and are disposed to regard it as a disposal of Providence to afford the Chinese opportunity fairly to consider the propositions presented to them before they were irritated and humbled by war and defeat. We are not among those who look upon the Chinese as so haughty and impracticable as to summarily reject every thing proposed to them. It has been an unfortunate result of their seclusion to remain ignorant of other nations, and when, as at the present, startling demands are made of the government, it knows not how to deal with such things; it is afraid, partly, because not knowing what is really wanted of it, it dreads to weaken its power over the people by appearing to come down from the high pinnacle they think it stands on; and partly, lest having granted some things, this infringement of "old custom," will only, they think, lead to more demands. The present collision must have come ere long, and we feel confident that at the end we shall see many reasons why this was the best time, and the result such as will tend in the best manner to gradually introduce China into the family of nations.—Thus much for public affairs.

Among ourselves there have been several changes. Since Dr. Parker's departure, July 5th, the hospital at Canton has been closed; it is not, however, altogether forgotten by the natives who have been benefited by it. No foreigner is so extensively and favourably known among the Chinese as its conductor. On the 6th of August, Mr. Stanton was seized, while bathing, by a dozen soldiers, lying in wait for him, and carried as a prisoner to Canton. He was there examined by Lin and other high provincial officers, upon a great variety of points, principally relating to his connection if any with the opium trade, the objects, force, and doings of the English expedition, and the power and position of the dominions of the British empire. He thinks that his life would have been taken if his examiners could have proved that he had been engaged in trafficking in the drug, but no evidence appearing on his examination, governor Lin confined him in the common prison, where he was kept until the 10th of December last, when Keshen liberated him unconditionally on application from captain Elliot. During his imprisonment he was completely cut off from the least intercourse with his friends outside, but on the whole pretty comfortably lodged in an apartment of the prison where some of the turnkeys slept, and only confined by a chain on his legs, long enough to allow him to walk to and fro in a court near his room, which he could do at all times. After Keshen's arrival, the linguist, who had the care of him, was allowed to give him a Bible and a prayer-book, which had been sent him six weeks previously. We look upon his treatment (kind compared with the hundreds of natives confined in the same prison), the preservation of his health, the serenity of his mind, and his safe return to us, as an answer to the continued supplications at the throne of grace made on his behalf.

Dr. Lockhart returned from Java in July, and resumed his place in the hospital at Macao, which had been already opened for several months by Messrs. Diver and Hobson. The institution continues to be resorted to by the people, and they receive aid with the same confidence as formerly. Compared with practice at Canton, that at Macao is limited, and the influence it exerts less extensive. It has, however, been kept open during the past year, and even during times of much excitement has been resorted to; as for instance, after the attack upon the Barrier near Macao, when the people saw their troops put to flight, two or three wounded persons came soon after to be healed. At the recommendation of his brethren, Dr. Lockhart sailed for Chusan in September, and the hospital he has opened there has proved very beneficial in restoring confidence to the people, and disabusing them of the impressions made by the capture of the town; he had entered 1,600 names upon his books by the 14th of December. Mrs. Gutzlaff and her family also sailed for Tinghae in October to rejoin Mr. Gutzlaff, who went thither with the expedition. Many thousands of tracts and portions of scripture have been circulated there, and received with

the usual eagerness; and as soon as circumstances were favourable, Mrs. G. intended to commence a school. The evacuation of Chusan forming one of the terms of settlement, our friends there will probably be obliged to return with the troops. Mr. Milne, however, sails for Tinghae in a few days in a vessel despatched to carry the news, intending, if it be possible, to remain there with Dr. Lockhart. If they cannot stay, they, or some others of our number, will immediately make arrangements for occupying Hongkong. This island lies about 40 miles east of Macao, aud is not far from 20 miles in circumference; it is hilly, and at present has two or three very small villages in the valleys.

Mr. and Mrs. Boone of Batavia arrived here in December in search of health, and finding the climate agreeing much better with them than that of Java, have determined to remove here in the course of the summer. Walter, the eldest son of the Rev. Mr. Medhurst, has returned from Java to be associated with Mr. Morrison as interpreter. We gratefully record the mercy of God in restoring Mrs. Brown to health. Dr. Diver, too, from illness has been induced to try the effect of a voyage to Singapore, in order to improve his health; he left December 29th. Others of our number and associates, who are not mentioned, have been pursuing their usual avocations.

Leang Afa still resides near Canton with his family, engaged in writing, teaching Scripture truth by precept and example, and holding social meetings on the Sabbath. His son, who was inveigled from our care into the service of Lin to act as interpreter, took leave of that officer when he was removed from his gubernatorial chair, and has since called upon us. He has declined further engagement at present, although repeatedly pressed to do so, and intends to retire to the house of a relative for the purpose of prosecuting his Chinese studies. During this his first experience of public life, his Christian principles appear to have abided by him, and time can only show how much has been the influence his translations and his knowledge of foreigners, has had upon the councils of Peking; we are induced to think it has been great. The number of persons attending the instructions of his father is such as encourages him to proceed, and we regard the quiet residence he has had since his return from Singapore, and the heartiness and prudence he exhibits in his endeavours to do good to his countrymen, as fully proving that the step was not misjudged.

The observation has already been made in former letters that we look upon the events going on around us as eminently showing the finger of God, and the late occurrences plainly indicate that this unlooked-for effort on the part of England to open and improve the intercourse with China, forms part of his plan to diffuse the gospel. The obstacles lying in the way of a free intercourse,—the result of ignorance, pride, and fear, and an overbearing assumption of supremacy, all strangely blended, and difficult to understand without actual experience, are such as possibly will only yield to some violent shock. The divine purpose in bringing so powerful a force here may be to disturb that complacency which the Chinese feel in their own greatness, and compel them to allow foreigners more privileges, and regard them more as equals. The kingdom of God cometh not with observation, but he overturns and overturns to make way for its coming. The occupation of Hongkong by the English will afford ground for secure operations in study, preaching, teaching, printing, &c., and a *point d'appui* from whence excursions can be made wherever opportunities attract. If we have not all the privileges we look for, we have more ground to occupy than there are men to fill it.

Wherefore, looking upon these inferences as fairly to be drawn from such premises, although we hope we still keep the place of humble inquirers in the path of duty, we once more call upon our brethren abroad to join their supplications with ours in behalf of this nation at this the time of their merciful visitation. We wish not to look upon every minute feature of the subject, but upon its whole bearings, irrespective of its origin or conduct: in every grand plan there has ever been much to grieve the heart of him who is alive to the glory of God. That "vile dirt," which has been the prolific source of so much misery and suffering to the Chinese, still continues to be a temptation and a sore evil to them. Would it were possible to show the full extent of the suffering: would that we could convince all engaged in it of the pernicious consequences of this drug, and tell them of the woe denounced against those who place a cup in their neighbour's hands. Let us strive together earnestly in our prayers that the Christian name be no longer contaminated by the opium traffic, and that the gospel may have free course in China, until she knows God and his Christ, and her land becomes Immanuel's land.

Macao, January 20th, 1841.

THE
MISSIONARY MAGAZINE
AND
CHRONICLE.

FORTY-SEVENTH GENERAL ANNUAL MEETING
OF THE
London Missionary Society.

SELDOM has it been our privilege to present a more interesting account of the position and progress of the Society, at home and abroad, than that which is contained in the appended Report of the various meetings connected with our recent Anniversary. Again are the friends of Missions called upon to offer their grateful adorations to the Lord, for the extent to which He has graciously owned and blessed our labours in the period now brought under review. Occasions of trial have been less numerous than from the nature of the work could reasonably be expected, nor have they been more than sufficient to remind us of our entire dependence upon God in every effort we make to extend the kingdom of his Son; while the measure of encouragement has been such as not only to demand our most fervent and enlarged thanksgivings, and to refresh and elevate our hopes, but to lay us under additional obligations to consecrate ourselves in far more abundant labours and sacrifices to the furtherance of this Divine and merciful enterprise: thus attesting the sincerity of our prayers, and the strength of our desires, for the advent of that blessed period when the glorious purposes of redeeming love shall be perfectly and universally fulfilled.

WEDNESDAY, MAY 12th.

SURREY CHAPEL.

The Rev. J. SHERMAN, Minister of the Chapel, read the prayers of the Church of England, after which the Rev. RICHARD ELLIOTT, of Devizes, offered prayer.

The Rev. ROBERT HALLEY, D.D., of Manchester, preached from John iv. 41, 42, and the Rev. J. BURDER, of Stroud, concluded with prayer.

TABERNACLE.

The Rev. J. BRISTOW, of Exeter, read the Scriptures and offered prayer.
The Rev. JOHN KELLY, of Liverpool, preached from part of 2 Cor. viii. 23.
The Rev. J. RAVEN, of Hadleigh, concluded with prayer.

THURSDAY, MAY 13th.

THE ANNUAL PUBLIC MEETING.

EXETER HALL.

THE Forty-seventh Annual Meeting was held at Exeter Hall, on Thursday, the 13th of May. The weather was remarkably favourable, and as early as seven o'clock, the body of

the large room was comfortably filled by a most respectable auditory. The Chair was taken at ten o'clock, and then every part was crowded. It was found desirable to open the small hall, and there also a very numerous assembly was convened. The Right Hon. Viscount MORPETH, M.P., presided on the occasion.

The proceedings were commenced by the Rev. J. ARUNDEL giving out a hymn from the Missionary collection, and

The Rev. W. CHAPLIN having invoked the Divine blessing,

The CHAIRMAN rose, and, after a few prefatory observations, said,—The actual proceedings in which this Society is engaged, the fields of labour which your agents and Missionaries are now occupying, the progress which they have already made, and the prospects which are now opening, or have yet to dawn, upon them, are probably well known to most of those whom I see gathered before me; at all events, they will be fully detailed and developed in the annual Report which will be read to you, and in the subsequent addresses which will be delivered by some, I doubt not, among the rest, who will be able to speak from their personal experience of what has been already realised, or may yet be hoped for; some who have borne their own active share in the burden and heat of the day, and have entitled themselves to the palm of success; but, whether success comes or not, are willing to spend and be spent in the holy service. But I cannot, with your permission, withhold a few remarks respecting the general character, purpose, and principle of this institution. The very name it bears, seems to me to denote the purpose, and to bespeak the pretension which it puts forth, The London Missionary Society! Here you have the locality and the object, this ancient and immense capital, the central seat of wealth and commerce, the head and heart of the empire. But I wish you to invest it with a yet higher and brighter title. London may pass to and fro upon its wharfs and through its warehouses the produce of the world; it may have piled in its marts, or crowded in its harbours, more than all the merchandise of Tyre, and all the fleets of Carthage; but, I want you to make it circulate through the world, across every sea, and along every shore, that treasure of greater price which Tyre never knew, and which Carthage would not retain. What then is the object which appeals to the wealth of this metropolis; and through this metropolis to every corner and every congregation of our land? It is to the Missionary cause that the existence and exertions of this Institution are pledged and dedicated; and I ask whether this is not pre-eminently the cause of our age, of our country, of the faith which we profess, and of the Master whom we serve? Checks, discouragements, hardships, failures, for a time, there may be—there will be—there must be. Small beginnings, inadequate preludes, long, long twilight of the day-spring yet hid behind the mountains, there must be: such is the law and the condition of the religion of the manger and the cross. But miracles of healing will accompany the toilsome course of the devoted Missionary, and awakenings from the dead will attest his heavenly work. He is a soldier of that standard which must go forth to conquer—he is a herald of the triumph against which the gates of hell shall not prevail. And it may be again, as it has but too lately been, that the testimony will require even the seal of blood. But I venture to ask you whether, among the many who remain, there are not few indeed who feel deterred even by the fate of your slaughtered agent, Mr. Williams. You have recognised in the untimely and bloody end of that devoted servant, the truth, the depth, the earnestness of those feelings and energies which your undertaking calls forth, and you remember that, in the very first days of the church, it was not till after the martyrdom of Stephen, that it hailed the conversion of Saul. But exertions and sacrifices must not be confined to Missionaries or to martyrs. There is much that must be done at home—there is much that must be done by all. I read with concern a communication, which has been put forth from an authentic quarter, which states that "the most vigorous and affecting applications are at the present time before the Directors; and, did their resources permit, they could send forth 50 additional Missionaries into fields where no labourer was yet found; but for want of funds, and from that cause only, those applications cannot be entertained, these extensive and promising fields must be declined. Since the last anniversary, more than 20 candidates for the Missionary work have been most reluctantly declined from the want of funds, and from this cause alone. The present state of the Society's finances not only forbids the increase of our Missionaries, and the extension of our Missions, but the Directors are constrained, though with the deepest sorrow and anxiety, most explicitly to state that, without the permanent augmentation of their annual income, they will be compelled to recall some of their brethren whom they have sent forth to the heathen, and to abandon the fields in which they are now labouring." Now, this appeal cannot be further enforced or strengthened by any efforts of language. The facts, the broad naked facts, supply the whole argument,

and we must look to a higher source to drive home the application. May it be crowned with adequate fruits, and with abundant blessing.

The Rev. J. J. FREEMAN read one part of an abstract of the Report, and the Rev. A. TIDMAN the other. It stated that, during the past year, seven devoted champions of the cross, with a solitary exception, all in the vigour of manhood, had exchanged the sword of the Spirit for the crown of glory; and four faithful women who had laboured in the Gospel had entered into rest. Twelve others, five males and seven females, had been constrained by the sorrows of bereavement or exhausted strength to return to their native land, the greater part of them without the prospect of resuming their work. Thus a deduction of 23 had been made in the Missionary band; but the Directors had sent out 39 devoted friends, either to supply the places of the fallen or to enter upon new scenes of holy conflict. Their distribution had been as follows:—6 to Polynesia, 8 to Africa, 9 to the East Indies, and 16 to the West Indies. The Report then glanced at the Society's operations in various parts of the world, and stated that whereas in 1837 the number of agents was only 357, it was now augmented to 691. During the last four years, with a single exception, the receipts had fallen below the outlay. The excess in that year arose solely from the amount of a large legacy. The total receipts during the past year were, 80,100*l.*; the outlay, 92,731*l.* The sum of 2,500*l.* specially contributed on behalf of the widow and family of the martyred Williams was included in the above debtor and creditor amounts.

The Rev. JOHN ELY then rose and said —In rising to address the chair this morning, I feel cheered by seeing it occupied by your lordship. It is my office to move the adoption of the Report which has just been read—an office easy in one point of view, arduous in another; the easiest of offices, for no argument or persuasion is required to secure the concurrence of this assembly in the adoption of that Report. It speaks for itself; it has convinced every judgment; it has made every heart to thrill: and yet it is an arduous duty, for to do justice to that Report, would require intellect the loftiest, information the most extensive, a tongue the most eloquent. When we listen to details so important, and so stirring, furnished in a style so impressive and so animated, we feel that the Report constitutes what it ought to do, the most important part of our whole meeting. When I look upon those brother Secretaries, and hearken to them as they read that document, I seem to find myself in ancient classic scenes, where at their public games, the historians presented specimens of their works; and I am ready to weave the leafy garland, and place it on the brows of the compilers of that Report. But, my lord, we forget the compilation when we think of the matters there exhibited before us. There are scenes which will live pictured before your understandings and your imaginations from this day forward as presented in that Report. You will think of the islands of the South Seas, once declared to be the very seats of Arcadian simplicity and unsophisticated nature, then proved to be the abodes of the most horrid cannibalism, but now filled with Christian converts, presenting examples of spiritual beauty in the numerous churches planted among them. And what though among them rises Erromanga, and what though our spirits are saddened as we picture it before us, is it not consecrated as the sepulchre, or rather now, since you have removed their bones, as the cenotaph of our martyred Missionaries, and those mountain peaks are the obelisks on which, in the blood of their martyrdom, are inscribed the memorials of devoted zeal, and the glory of the Gospel? We look to India, and there what noble examples already present themselves of devotedness to God, among men who break the bond of caste, who willingly give their goods to be spoiled for the Gospel of Christ, and who, with all the sensibilities of the heart rendered exquisitely tender by the religion they profess, learn for His kingdom, to hate father and mother, husband and wife, son and daughter. And then the West Indies present to us another specimen of Macedonian liberality, where out of their deep poverty the riches of their liberality abound towards this holy cause, and the funds of the Society, though in one point of view they excite our anxiety, in another must call forth our thankfulness. In the year of the deepest commercial depression which Britain has ever witnessed, the largest amount of contribution to this Society, ever raised from ordinary sources, has been laid upon the table of the treasurer. And what though there be deficiency? It is not occasioned by the lack of zeal nor of liberality, but by the extension of usefulness; and, with that reviving commerce which the God of providence, I trust, will speedily vouchsafe, there will be a pouring forth of your gains into this holy treasury. (After referring to the early obstacles which the Society had to encounter, Mr. Ely continued,)—But amidst all their discouragements, our fathers persevered in the spirit of prayer. They felt their dependence, but they knew their obligations; and they prosecuted their silent steady course in full assurance that, in the end, success would be vouchsafed. And now

what a review is there of what God has done on our behalf. Look, and see what agencies he has raised up at home and abroad. Oh, can the brethren around me, or the congregated mass before me, look back but to yesterday, without admiring the grace which has raised up such fitting advocates at home for this cause, without recalling that discourse of the morning, so logical, so imbued with the classic spirit, so rich in Bible learning and in Bible sentiment, and so mighty in its appeals to the conscience and the heart? Can that evening discourse be recollected, exhibiting such masculine power of intellect, such a practical acquaintance with all the details and obligations of your great enterprise, such holy, fervid fidelity in urging your duties? Can any one recall to mind those two discourses, without feeling that God, while our fathers are removed, is raising up those in their place who shall successfully advocate this great cause? But chiefly have we to contemplate the grace of God in raising up agents singularly qualified for their office abroad. Rich, indeed, have been the fruits of the Missionary field—talent, character, and zeal. Our Missionaries—what have they been? Men whose foreheads were flints, while their hearts were flesh; who have united the boldness of the lion with the gentleness of the lamb; men who have combined the wisdom of the philosopher with the skill of the mechanic, and the simplicity of the little child; who have been the most successful explorers of seas and continents; who have mastered the most untractable languages; who have met the subtlest sophistries of the Brahmin, and subdued the wild savageism of the barbarian; who have retained the refinements of taste, while enduring companionship with degraded aborigines; who have familiarly held intercourse with them, that they might qualify themselves for their work, and yet have never sunk to their level—men who have achieved labours, the monuments of which are the world's wonder; whose enterprises have attracted the attention of philosophers and of statesmen; and whose holy zeal, and extraordinary success have gladdened the heart of the people of God, while they have confessed that these are the messengers of the churches and the glory of Christ. Were it necessary, how easily might individual examples be selected? And think—for I love to pass the limits of our own Society—think of Martyn, that sublime being, with his mastery of languages, his eminent spirituality, and his heroic self-devotion. Think of Carey, trained upon the stool of the cordwainer, but becoming the botanist of India, the master of Oriental languages, the pattern and model of a missionary. Think of Morrison, to whom two empires stood indebted—Britain and China; while he gave to Britain the key of the language of China, he threw open the Bible to the Chinese themselves. Think of Williams, that man of versatile genius, that discoverer of islands, that reformer of nations, that apostle of archipelagos, that expounder of the cause of missions before nobles and princes. And then think of the living; Moffatt ordained on the very day when Williams was ordained, twin brother with him in spirit; and whom when you look at him, you scarcely know whether most to admire, the sublime missionary, the wise philosopher, or the unconscious poet. Think of Philip—the Howard to the Hottentot and the Caffre, with a heart to bleed for the oppressed, but never to quail before the oppressor—Johns, and I will say, though he be present, Freeman—whose distinction it has been to train up men and women for a martyrdom that has established the unchangeable character of the Gospel that we profess. But the time would fail me if I were to go and speak of the Meads and Crisps, and Hills and Campbells of the East. We contemplate in our missionary field a constellation, every single star of which would be enough to attract our admiration, to call upon us to give glory to God who has given such grace to men. And then what singular instances of gracious interposition has the history of missionary enterprise furnished. Take but a specimen in the South Sea Islands. After fourteen or fifteen years' labour, the missionaries prepared to depart; and here in London the Board of Directors met that they might consult whether or not they should withdraw the mission from those islands; and at that very juncture the missionary passed from Eimeo to Tahiti—he heard the whisper of prayer in the bush—it was a convert—another and another was presented—a roll was opened—their names were entered; they crowded on the missionaries; the roll was abandoned, and island after island, group after group, was converted to God, till, as at this day, the South Sea missions constitute the joy and the glory of our Society. Turn to the West Indies. There was Smith—they dragged him to a court which they called a court of justice, and they alleged against him a charge which they substantiated, as they could, by producing his unpromulgated private journal. And what did that journal contain? That on certain occasions, as he sat in his oratory, he heard the lash fall upon his convert, and the shriek follow the lash, and because he dared to express his pity and prayer on behalf of that poor victim, they thrust him into a dungeon, and they sealed his martyrdom. But that which seemed to threaten the dispersion of the

West Indian churches, and the overthrow of the West Indian mission, was the very instrument of their resuscitation. The British Parliament resounded with a vindication of the Missionary and the Missionary cause, and this day your West Indian converts are contributing, one eighth, perhaps one seventh part of the entire annual income of this Society. And then what gracious outpourings of God's Holy Spirit have there been upon the missionary field! We look even to China, and there is the church once embosomed within its borders. The elements still exist, and Leang-afa is a confessor whom some communities would canonize. We then pass over, and contemplate Madagascar. You there behold Stephen's piety, as amid a shower of stones he breathed out the supplication for his murderers, and commended his spirit to the Saviour's hand. You behold his piety exhibited again, in the men and women strengthened by grace to be faithful unto death. You have seen Rafavavy, you have heard of Rasalama, and you cannot but be astonished at the grace of God vouchsafed to these Malagashy. But look over the whole field, its entire aspect inspires joy and gratitude. Myriads of converts break the sacramental bread each Sabbath, and myriads more have passed already from the missionary field below to the church above. The great work has made its impression upon the heathen around, and they acknowledge that it is a work which they cannot gainsay. The British public, the civilised world, have their eyes fixed with wonder upon the scenes where the wilderness has been made to blossom as the rose; and now, instead of ribald scorn, and philosophic contempt, we have every where the tribute paid to the greatness, the benevolence, the success of this great enterprise,—while the churches at home, rejoicing, are revived by the reaction of that blessing which has been vouchsafed to their labours abroad, and pictures which seemed to be but the distant images of prophecy are now embodied before our very view.

Mr Ely concluded by moving the first resolution—

"That the Report now read, with the requisite additions, be approved, printed, and circulated; that this meeting, with humble thankfulness to the exalted Head of the church and Ruler of the world, records the holy pleasure and encouragement which it derives from the decisive indications of His gracious approval afforded to his faithful servants, the agents of this Society, in their varied and unwearied labours for the advancement of knowledge, happiness, and religion among the perishing millions of the heathen world."

The Rev. W. Carter, (Incumbent of Malton,) in seconding the resolution, said, Though I read with considerable interest the proceedings of the different Missionary Societies contained in their various publications, as opportunity presents itself, yet I am not minutely acquainted with your operations; and I trust I feel in some degree as Barnabas did, "Glad to see and hear how the grace of God is magnified in the conversion of sinners, in turning them from darkness to light, and from the power of Satan unto God." Such tidings we have heard this morning, and, as was stated in the Report, they are the seal of your apostolicity. It is sufficient, as stated in this resolution, that God has manifested his approval of your work. When we contemplate the world at large, we every where behold valid reasons for Missionary exertions. On the Continent of Europe we see Infidelity and Popery prevailing to a fearful extent, destructive, as we believe, to the well-being of many hundreds of thousands of our fellow-creatures. The system of Mohammedanism, in the awful words of the Apostle, encourages every thing that is "earthly, sensual, and devilish." Paganism buries in the deepest night myriads of this world's population, who go down to the darkness of the grave amid all the miseries and horrors of their own despair. It is true that the parties living under these various systems have their priests, but what are they? only ministers of unrighteousness and prophets of deceit. It is true they have their temples, but what is the worship there presented but blind and depraved superstition? They offer, indeed, their sacrifices, but they have no reference to that great sacrifice which was offered on Calvary—they are ignorant of that name whereby alone they can be saved, the name of Jesus. Living without Christ they are without hope in the world. I could not attempt to light the torch of eloquence at the funeral pile of the poor heathen; I would not sound the death knell over their lost spirits, but I am desirous that all Christians should seriously consider those passages of Scripture which refer to this subject, "Whosoever shall call upon the name of the Lord shall be saved." You may judge of whom that is spoken by what is subjoined, "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" This is the species of instrumentality which you are putting into exercise, and which our Almighty Father loves to honour. Notwithstanding what some would say in depreciation of this and similar institutions, from the day of Pentecost to the present time, more souls have been converted to God by the preaching of the living word than by any other means.

The resolution was then put and agreed to.

The Rev. Dr. LEIFCHILD, after adverting to the removal of many of the difficulties that formerly opposed the Missionary enterprise, and the great benefits which it had conferred upon mankind, said,—There are persons who think little of the advancement of the world to this state, and it is only those who can compare the two states who can duly estimate the value and importance of the change. We are now ready to say, The worst is over, the way clear, the future comparatively easy, and we have nothing to do but steadily to prosecute our labours. In this I find a sufficient answer to those who taunt us with the question, "What have you done?" Done!—we have not done. We have been making preparation for doing. We have been levelling mountains, filling up valleys, making crooked things straight, and rough places smooth, to prepare in the desert a high way for our God. The preparation is effected—the way is made—the chariot of the Gospel is going forth in every direction through the length and breadth of the heathen world, and the Saviour is going forth in it to proclaim salvation to the nations, to claim the fulfilment of the promise which his Almighty Father made to him when he gave the heathen for his inheritance, the uttermost parts of the earth for his possession, and to say to the nations, "Behold your God." If we had done nothing more than this, I for one would rejoice, and I do rejoice in the preparation thus made. But the actual results of the labours of our Missionaries, as you have heard this day, are such as to deserve the most grateful acknowledgments, and to warrant the most sanguine anticipations. Some instalments of the grant have been already paid; some parts of the heathen have been won by the Missionaries to the faith of Christ in all lands. There is scarcely a tribe but has lent some warriors to the standard of the Son of Jesse. We see the groups of converts in all directions—sound in Christian knowledge and practice—setting even to us an example in the simplicity of their worship, and the devotedness of their hearts and lives. We see their children around them being trained up in the nurture and admonition of the Lord. We see native teachers rising up amongst them, and going forth with all the ardour of new converts, and yet with all the stedfastness and fortitude of veterans. We see these groups in Africa, in the West Indies, in the teeming islands of the Southern Seas, in the East, and in the far North. These spectacles greet our eyes wherever we turn our view. And is this a state of things from which we are to go back? Are men who have been brought out of the ignorance of heathenism to the knowledge of the true God to go back again to darkness? Are women who have been elevated by Christianity to the rights of their sex to go back again to degradation? Are slaves released from their fetters, and partaking of the freedom of the Gospel of Christ to go back again to their chains? Go back! Is the sun to go back? Who does not see in this state of things the promise and the pledge of continuance and advance even to the consummation? As Noah, when he sat upon Mount Ararat, with the Divine promise of the subsidence of the waters, saw the top of one green mountain appearing after another, could not doubt but that he should see the whole earth again vivid with the beams of the sun, and blossoming with fertility greater than before the flood: so we, looking at these spots of moral beauty and cultivation, with the Divine promise on our side, cannot doubt that there will be a universal spread of fertility in knowledge and in piety. I shall not suspend my joy to the consummation. As I can fetch matter for joy out of the past by faith in the page of history, so I would find matter for joy in the future by faith in the page of prophecy, now confirmed by actual appearances. I know there may be much labour to be performed, much tribulation to be undergone, some dark days and conflicting scenes to be passed through, but let those who are of a more melancholy temperament dwell upon them, let them go and linger amid the war trumpets, and vials and plagues of the Apocalypse, I shall encourage my hopes by listening to the silvery sounds of that trumpet which seems now to be floating on the distant breeze, "Hallelujah, hallelujah, the Lord God Omnipotent reigneth. The kingdoms of this world have become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." If ever there might have been an ambiguity about the arrival of such a state of things, there is room for doubt no longer. I wish the men of the world could be brought to our meeting—to listen to our Reports—to listen to the recitals of Missionaries—to the scenes of their labours and successes—recitals more wonderful than romance—recitals such as I am bold to say they could hear from no other quarter. The knowledge which travellers acquire of those countries through which they pass is comparatively very small with that of the Missionaries who dwell there, and become one with the inhabitants. Recitals, I will add, true to the very letter, and challenging and defying contradiction. If they could be made acquainted with what God is doing by the instrumentality of this Society, they could not withhold their applause, their admiration and their support. There is one thing which I beg to mention in this connexion. The operations of this Society have all been

the effect of the voluntary principle. This is the principle you must inculcate on your converts abroad. You must teach them this diligently, that as "they have freely received, they must freely give." They must maintain the means among themselves, and send those means to others; without that the work cannot go on. We may begin it, and we ought to begin it; but they must carry it on, and they must be taught to do so. In the West Indies, however, they do not seem to need teaching. A congregation of 800 persons, some of them receiving assistance, and all of them field labourers on the lowest wages, have raised, during the last year, 800*l.*, besides supporting Sunday-schools and day-schools, and the preaching of the Gospel on twelve plantations, to upwards of 3000 negroes. Methinks they might come and teach us. We have few congregations of that number and character that do so much. It seems to me that this has been the most pleasant feature in the communications made to us this morning. The recent revivals of the work of God among the heathen call upon us for redoubled exertions in the Missionary cause. Now that God is calling us forward with his own voice we must obey. It is not enough for us to renew our efforts, we must increase them—by increasing prayer, by circulating information, by augmenting our own contributions, by increased zeal in obtaining the contributions of others. We must enlarge our resources; we must enlist new energies in the cause; we must beat up for recruits; we must go beyond parents, and we must enrol their children. Sunday-schools must teach their disciples the duty and the privilege of contributing to this work. We need not be debarred from increasing our exertions in the Missionary cause by the demand made on our energies in consequence of new spheres opening around us at home. Not, however, that I could be indifferent to home, God forbid! But I believe that the greater our exertions in the Missionary cause, the better it will be for home. That may not appear to be the case in theory, but it is proved to be the case in fact. When the benevolent feelings of Christians are aroused to the work of the conversion of the world, their sympathies become excited to the claims of home, and the advocates of those claims must, for the sake of avoiding inconsistency, meet with success. What has been the result of the extra movement which has been made in the metropolis? The revival of the work of God abroad, has called forth powerful statements of the destitute condition of the inhabitants of this metropolis, which have met with a warm response. I believe that the best friends of Home Missions will be the most liberal contributors to foreign operations. Cool their zeal to foreign objects, let them withhold their contributions to the Missionary cause, and then make your appeal for home, and the principle would be so cold and dead as no longer to respond to it. But when, on the contrary, you see feelings awakened for the conversion of the world, there is a ground for your appeal for home, and you can never fail. There was an individual reproached by a wealthy neighbour for having given a liberal contribution to the Missionary cause. He had given 100*l.* at one of the meetings, he gave that every year, and it must come to that at last, if we are to advance. His neighbour said to him, "You have been too liberal for the world abroad, and have forgotten the world at home. There is Ireland—has she not a claim?" He replied, "I grant that Ireland has a powerful claim—I will subscribe 50*l.* for Ireland if you will join me." "No," he said, "have we not enough to do in England?—we must begin at home." The gentleman answered, "Very well, let us commence with home—I will give 50*l.* for England if you will join me." He made an evasive reply; and so he saved his money, but lost his credit for sincerity and sympathy, and could grumble no more about consistency. I imagine he is a specimen of all the grumblers in the land. What is the fact? Since we have increased in zeal for foreign Missionary exertions, our societies at home—our City Missions, our Town Missions, our Home Missions, have been in more vigorous activity than ever. In the recent exertions for the foreign cause, who stepped forth more nobly than Thomas Thompson, Esq., the Treasurer of the Home Missionary Society? Then, again, will not success abroad have a reaction at home? Shall we not be carried back to the standard by the patterns of Christianity raised up by Missionary efforts? The various denominations have hardly gone among the heathen before some have been converted to simple Christianity. Their character is cast in the original mould, free of all those peculiarities of sect, and form, and denomination which adhere to us here. When we hear of the fact of the simplicity of their worship, of their attachment to the house of God, of their liberality to their ministers, of their affection to one another, of their obedience to the civil power, while in religion they have no king, but Jesus, they will be our patterns, and we shall be ready to say, We will not be outdone by our converts; those whom we have brought into the course, shall not surpass us in the race. I wish we had some of our negro converts here this morning as patterns. I should like to have them as specimens of liberality to this

cause. I wish that our wooden-leg friend, referred to in the Report, was here to set us an example, and to make every one say, "So much for myself, so much for my wife, so much for my child." I conclude by moving,—

"That this meeting regards with grateful pleasure the kindness and liberality with which the appeal recently made by the Directors in aid of its funds was received. It most earnestly entreats the friends of the Society throughout the empire, by a liberal advance in the amount of annual subscriptions on the part of the affluent, by encouraging and directing the Missionary ardour of the young, especially in Sabbath and other schools, and by multiplying well organised and systematic efforts to meet the circumstances and sustain the zeal of all, to prevent in future the necessity of 'special efforts,' and to enable the Directors not only to preserve undiminished the present number of the Society's devoted agents, but to adopt others whom God has raised up in answer to our prayers, and to enter on some of the fields which he is opening as the result of our exertions, and where the multitudes that have long sat silently in darkness, now awakened to a sense of their misery, earnestly implore the light of life."

The Noble CHAIRMAN then rose, and said, that he was reluctantly, but inevitably, obliged to leave the chair. He only hoped that he should elsewhere be as worthily occupied as he had been that morning.

His lordship then retired, amid the cordial plaudits of the assembly, and was succeeded in the chair by WILLIAM ALERS HANKEY, Esq.

The Rev. Dr. ALDER (Secretary of the Wesleyan Missionary Society,) on rising to second the resolution, said,—It is pleasing to reflect that we, who belong to different religious communities, are assembled here this day for the purpose of assisting one of the noblest Missionary institutions of modern times, to accomplish a divinely promised result by the use of a divinely appointed agency. The result that we seek to accomplish is the conversion of the world to the faith of our Lord and Saviour Jesus Christ, and the instrumentality we employ is the glorious Gospel of the blessed God. The truth as it is in Jesus is the best instrument that can be employed, and it is so because it derives its appointment not from the wisdom of man, but from the wisdom and grace of that Being who in his dispensations has accommodated himself to the character and circumstances of man, and whose counsels of old are faithfulness and truth. If we had assembled for the purpose of aiding institutions having for their object the extension of human knowledge and the improvement of man's social condition, every benevolent individual would approve of the design. But we aim at holier and higher objects than these; and be it remembered that in proportion as we succeed in accomplishing the primary object in view, we secure for man subordinate results which are intimately connected with his social happiness. Unquestionably we shall succeed in this high enterprise, and although the resolution directs our attention to pecuniary embarrassments, be it remembered that we have not come here to-day for the purpose of determining whether the cause shall go on or not: that was determined before the first Missionary Society was formed, that was determined before Abraham was, for even before the days of Abraham the voice had been heard saying from the holy place, "The Seed of the woman shall bruise the head of the serpent." But although we have not come here for the purpose of determining whether the cause of God shall go on, we are come to determine whether we shall go on with the cause. If it were necessary, I might dilate on triumphs which this Missionary Society has, under the blessing of God, already achieved. I might direct the attention of the assembly to the new positions you have taken, from which, as from centres, the rays of evangelical truth are diverging in every direction. I might direct your attention to the preparatory work which has been accomplished in the removal of prejudice, in the reduction of barbarous languages to a written form, in the drawing up of grammars and lexicons, in the establishment of schools in which young and old are taught to read that book, which has God for its author, and the salvation of man for its object and end. I might look at the manner in which you have been enabled to stretch forth the curtains of your habitation; and, what is more important, I might dwell upon the spiritual conversions which, by the grace of God, have been effected in various sections of the globe where your devoted Missionaries are labouring. Nay, to do justice to the results of Missionary effort, we should pass from the church militant on earth to that portion which is triumphant in heaven. There you will find the Hottentot, the Caffre, the Friendly Islander, and New Zealander: there you will find the Tahitian, and some of the Aborigines of America, before the throne, having washed their robes and made them white in the blood of the Lamb. But if I am asked for proof of that success, instead of speaking of chapels erected, of schools formed, of natives brought into the fold of Christ, I reply that you are in debt, and that debt is the result of your success. If you plant a Missionary in Africa, or any where else, and he succeeds, you will have chiefs coming from all parts, calling upon you to send Missionaries to them. It is the same with every other form of agency you employ, in subserviency to the Gospel, for the accomplishment of your design. You are not alone in reference to embarrassment. The Society with which I am officially con-

nected is also in debt; we have a rule in our community which expressly provides that we shall not get into debt, and yet with that rule before us, we have violated it. We have, however, been encouraged to do it, because there is a saving clause, "Without the probability of paying." We have all along had that probability, and from the demonstration of Christian friends, it appears to me certain that you will be relieved from your embarrassment, and so shall we. If God is able to raise up children unto Abraham from the very stones, he will provide the gold and the silver necessary for carrying on this great and holy work. The resolution is a practical one, and I like it on that account all the better. It not only states the fact that the Society is embarrassed, but it very correctly points out the necessary means for obtaining its removal. Every man of business must see, that you cannot depend on special efforts. Your expenditure is continuous, it is spread over the whole year; and unless you have a certain amount of income, you must of necessity from year to year increase your embarrassments. It would be unsafe for any such Society to depend upon any extraordinary manifestation of Christian benevolence, though I have no doubt that you would take it. I like the resolution because it states that there is to be a liberal increase in the amount of annual subscriptions. That is the best cure for all your difficulties. I had occasion to attend one of our Missionary meetings in Sheffield, and it was thought that every man who had the happiness of possessing a wife should introduce her name into the list of subscribers. It was also determined to place Missionary boxes in families. I attended a meeting at Liverpool, where some young people were so impressed with the statements brought before them, that they returned home, and asked permission to go without butter and sugar, in order that they might contribute the money thereby saved to the Missionary box. Leave was granted them; I saw the money counted out, and it amounted to 10*l*. It teaches the children self-denial. They were invited to a juvenile party, and one of them used sugar and butter. On being remonstrated with afterwards by one of his brothers, he replied, "We should have saved nothing for this Missionary cause, and therefore I might as well take it." It shows that there was principle at work. We should all bear in mind that we cannot separate the duty of propagating the Gospel from the privilege of enjoying it. If we come up to the point of obedient duty, resting on faith in Christ, God will come up to the point of promised mercy; and when the church has scattered the seed of the kingdom throughout the world, he will pour out his Spirit from on high, and a nation shall be born in a day.—The resolution having been put and carried,

The Rev. T. ARCHER rose to move—

"That this meeting humbly and reverently acknowledges the Divine power of the Holy Spirit as the only source of Missionary success in the salvation of the heathen, and most affectionately and strongly recommends to all the friends of this sacred cause, with continued and enlarged efforts to combine fervent and persevering prayer, well assured that to what amount soever exertion should be augmented, it must, without this promised grace, prove labour in vain."

I shall not occupy your time by dwelling upon the grounds of that work to which as Christians, in these days of Christian activity, we are unitedly and individually pledged. We do not invoke the force of human authority in any quarter for its success. We know that the mythology of India shall perish—that the pagodas shall be deserted—that the priesthood shall be abolished; but we do not ask the British Government to lift up its hand against a single temple. We only say, leave the system to itself, and with the unaided energies of the truth, accompanied by the power of the Holy Spirit, the proudest and most colossal monuments must fall before the ascendant glories of God's own Son. If we go to Madagascar, we do not ask that the Queen should take the Christian people of the land under her patronage; we only say, "Leave them alone; we wish not your support to defend and shelter them; but leave truth to an open field to operate as the antagonist of error, and we cannot, without dishonouring the God of truth, for a moment doubt the issue." When on this platform, in the year 1836, John Williams—that man whose eloquence and intellect might be aptly compared to an elephant's trunk—so fine that it could pick up a pin, and so massive that it could heave an oak from its solid foundations—an intellect possessing the calmness of conscious strength, and yet connected with the deepest simplicity—an intellect as much at home in building a ship as in converting a soul—as much at home in the palace of the great as in our missionary halls, when he stood on this platform and met the assertion that the missionaries had employed the power of the king to propagate their own religion, and to advance their own interests, and in a most manly and Christian spirit repudiated the charge, and said that in all cases the power of truth and the influences of the Holy Spirit only had been invoked by them. Far distant be that day, when the Christian church or its missionaries, in any department, shall invoke any other power than that which is kindred to the truth itself. If none of these things will do, we are thrown directly upon the resources of the Holy Spirit, upon which I will not dilate; and

of this we may rest assured, that nothing but the power of the Spirit has ever produced a single spiritual revolution, or ever can. Reference has been made to the great revolution which has taken place in the opinions of men regarding the missionary enterprise. But do I thank the world for the homage it has paid to the cause of missions? Certainly not. They have not given a single particle of praise to the cause which has not been forced from them. Science has now paid its tribute to the magnitude of the work, but it has been extorted by the labours and eloquence of the missionaries themselves. We have nothing for which to be grateful to the world. The world has much to be indebted for to us, and we ought to remember that in this great work the world can do us no honour; that the brightest corouct cannot reflect a single beam of glory upon the cross, but the cross can give unspeakable splendour to the brightest coronet—aye, the most majestic diadem that ever flourished on a monarch's brow. This is the great distinction—that the cross adds to all, and borrows from none. My motion refers to the necessity of fervent prayer. I put it to the meeting, to many by whom I am surrounded, whether they are in that position in which it may be expected that, as a praying church, the Spirit of God will descend upon us. Is the spirit of prayer now diffused upon the church to that extent, to which we ought to look for it in connexion with the full manifestation of Divine influence? There is nothing of the kind. One other remark. We must be more united. Unity will bring the Spirit down, and the Spirit's descent will increase our unity. The more we seek that Spirit, the more shall we become one: and the more we are one, the more will the Spirit of love descend upon the church.

The collection was then made, and several donations were announced by the Rev. J. ARUNDEL.

The Hon. and Rev. BAPTIST NOEL rose and said, I desire nothing more than to promote, by any little power I possess, that spirit which has been generated by the manner in which this important resolution has been introduced to your notice. The sentiments uttered by the reverend gentleman who has proposed it, are those which I would utter, though with less power. Like him, I am deeply impressed with a conviction of the importance of those sentiments which the resolution embodies, not that there are not the most encouraging symptoms of the progress of the Missionary work, but becauset hose symptoms have all been the result, as we have reason to believe, of the influence of the Spirit of God, and if any thing should so act upon our minds as to diminish our sense of the importance of the Divine aid, I am deeply persuaded that no possible results which we can derive from the aid of many, or the patronage of a few, would at all substantally aid the work we have commenced. Viewed as under His direction, and made effectual by His help, there are many things in the present condition of the Missionary work to excite our hopes. Some of these have been detailed to-day, and we should be ungrateful to God if we did not dwell upon them, and thank him for them. Whilst we have the assurance that the great Head of the Church is with his people to the end of the world, as they go forth to proclaim his name to the heathen, and we are endeavouring at home to bring dead sinners to believe on him, whilst we have the promise of the ever-blessed Spirit to make these efforts effectual, we must have much to hope in prosecuting these works of faith and labours of love. If we turn to the consideration of lower topics of interest and encouragement, we find in them also materials for hope and joy. It is in this respect that I must in some measure qualify the assent which I should give to the sentiments uttered by my reverend brother who has just addressed us. Though we have often received from the world much of injury and opposition, when that opposition is loosened, and when men render to this great and good work, or to any philanthropic work, a cordial support, I think that we do owe them something. We should, therefore, I think, be thankful for that progress of knowledge, that progress of humanity, and that sense of justice, which even beyond the limits of the church of Christ, leads men to concede to their Christian countrymen a just liberty to promote sound opinions. There are also other features in the present state of Missions, which warrant much hope. The accumulated experience of forty-seven years, has not been lost on this Society. I doubt not but those most conversant with its proceedings have perceived, from year to year, new modes of proceeding, to promote the work which before they overlooked, and mistakes corrected, and circumstances tending to mar its progress removed. It appears to me to promise much good in prosecuting this object, that the Missionaries instead of being placed singly, to faint amid the difficulties of their various spheres of labour, should be more and more crowded together. The attention of Missionary Societies has been called to this object. It will probably save much of Missionary life and Missionary labour, and will, probably, make each Missionary far more effective than he was before. This conclusion is forced upon us by observing the success of the experiment which has been made by the American

churches, in placing clusters of Missionary stations, through which means, each part has received aid from the rest. The united prayers of the Missionaries would give energy to the whole body, and when the work of grace is proceeding in one spot, all the Missionary brethren could come to the aid of that one brother. We have seen, in this fact, a machinery proposed to us, from which, by the blessing of God, far greater results may be anticipated than when Missionaries are labouring singly among the heathen. Our attention has been called peculiarly to the necessity of forming a native ministry. It is absolutely impossible the one hundred millions of Hindostan should be furnished with pastors from Europe, however great we might suppose the zeal of the Christian body to be. Other demands upon their energies and resources at home, would render it impossible to maintain (however strong their faith and love) a body of European instructors for those two millions. If they are to be taught, and churches are to be established among them, it must be by native ministers being given to that people—ministers whose maintenance shall be far less costly, who shall speak to the people in their own language, without any of the mistakes to which foreigners must always be liable; who knowing their habits and prejudices, could more easily penetrate their minds; and being accustomed to the climate in which they labour, could labour for a greater number of years. We have seen, therefore, that Missionary Societies have been called to pay more attention than heretofore to bring up native Missionaries by a sound and complete education. This is encouraging, but at the same time, while sharing somewhat in the glow of satisfaction which the encouraging prospects presented to us this day have diffused through the meeting, I cannot conceal from myself that there are various considerations of an opposite character, upon which my mind is compelled to rest. We may bless God that since the beginning of this century there has been a growth of Missionary feeling—a growth that would not have been anticipated by those veterans in the cause who have cheered our hearts by their common sense and their good sentiments. But although that growth has been indeed beyond what could be anticipated, it would become every one who looked at the promises God has given to his church, or measured the obligations under which he personally lies to the Redeemer, to ask whether the state of the church of Christ at this day is all that we could desire. I would ask whether the triumphs of the Gospel of Christ, after eighteen centuries, have been such as the early church might have anticipated? I would ask whether there is not now a spiritual death around us?—a mass of those ignorant of the Gospel of Christ presented to our view in the world, which is altogether appalling to those who think that for eighteen centuries the church of Christ has had a commission to preach the Gospel to every creature, and during that period has been under the watchful care of its Founder and its Head? There was one point also in the Report which furnished to my mind painful topics of reflection. Why is it that the state of the older Missions in the South Seas, which is the very triumph of modern Missions, that these are now under declension? Why is it that you hear more of the spiritual health of the Rarotongan and Samoan groups than of the Tahitian and their neighbours? It shows us that we may anticipate circumstances to arise in the progress of each Mission tempting its members to declension. When we reflect on the history of the early churches, we have reason, I think, to anticipate such declension in these churches gathered amongst the heathen; and ought we not, with the utmost solicitude and care, to guard against the progress of it? But it is not declension abroad which alone is to be apprehended? We have to ask ourselves, as those who fear God and desire the progress of his cause, whether we have not grounds to fear declension at home? The warning of the apostle sounds in my ear and reaches my heart, when he says, "Be ye not high-minded, but fear." For although there be a promise given to the church of Christ, that that church shall never fall, there is no such promise given to us as a part of it—that is, there is no security whatever that any particular churches may not decline in piety, and even have their candlesticks removed. Every where the church of Christ is exposed to declension, and if there be a period when it is specially exposed to it, it is when persecution ceases; it is in those days when secondary objects may take unjust possession of the mind, and dispel the higher and more important, upon which our spiritual welfare depends; it is in days like these that we have to ask ourselves most solemnly, is there nothing to apprehend from declension in the church of Christ? Why, the very terms, this day, in which we have heard our cause advocated, reminds me that there may be declension and defeat. We have heard it repeated, and it is repeated elsewhere, that the gates of hell shall not prevail against the church of Christ, a promise given to it by the great Lord of the church in a period of sorrow, a promise given to it to animate his feeble followers, when few and persecuted. But is that the only language which the church of Christ ought

to be able to employ now, when it is said in the prophetic word that her light and her glory is to attract all nations to flow to it; when it is a community that is to be established above the mountains and the hills; when we are told that it is the stone cut out without hands, which, after striking every antichristian institution, is to grow to a mountain, and fill the whole earth? It is not enough to speak of triumph because we have not been overwhelmed, to be like a beleaguered city from which the garrison make no sally. We may be too much rejoicing in the various accidents of our position, while we are not asking, Is the Spirit of the living God amongst us? Are our own hearts the habitations of peace? Are we living ornaments to the power of the Gospel? Perhaps unseen, unfelt, unnoticed, even while we indulge in our joy, the opposite qualities may be stealing into our hearts, the same formality on the one hand, and unbelief on the other. Worldliness may be penetrating the secret recesses of our hearts, and the very circumstance that we meet in these annual triumphs may nourish, may favour that false self-complacency against which my rev. brother so properly guarded us, and against which we ought unceasingly to watch. Under these circumstances our refuge is indeed in that blessed spiritual influence, the recognition of which is the object of the present motion. Just in proportion as we feel it deeply that the Spirit of God must animate every part of this great work, we may hope for his blessing. But in connexion with this feeling there must be another. To what is it owing that the Spirit of God has not been more largely poured out, when there have been so many thousands of prayers presented at a throne of grace? Is it not because there is something in our own spirit which belies the prayers we utter, and because we are not making those sacrifices of faith and love which might prove our prayers to be sincere? We want, as it seems to me, a deep persuasion of the ruined state of our fellow-creatures, a thorough consciousness that the mercy of God has saved us from it. We want to feel that we are the favoured inheritors of the kingdom of heaven through the blood of the Redeemer; that God the Spirit has made our humble hearts the temples of his presence; and then to look down, as the last speaker said, from the heights of truth upon a world lying in wickedness and sorrow, that we may feel our hearts yearning over their miseries and longing to save them. There must be nothing partial, nothing local in our feelings, if we would do our work. It is when we feel for those who are dead in sins at home —those at our own doors that are perishing for want of faith and grace; it is when our hearts are so animated with Christian feelings that they overflow on all around us, that we may hope to send forth Missionaries with success to the nations of the world. It seems to me also that we want a deep conviction that the church of God is called to the work of saving men's souls. It should be impressed upon us that our Master has said, "Ye are the salt of the earth, the lights of the world." It is not any contribution, however liberal to this great cause, nor the general doubling of the contributions to the Society, which, I believe, would give it permanent force. It is when each individual man and woman feels that Christ has said to him or her, "Ye are the salt of the earth, the light of the world," that, giving themselves to Christ first, they may with real Macedonian liberality afterwards give their money and influence to this great cause. I feel as strongly as my brother felt, that we need a thorough union of heart amongst all the people of God. I cannot express to you the sense I have of the importance of this truth, I believe it to be one capital want of our times, I believe it to be the one great necessity of the church of God at this moment; and if there are others who make it their boast to nail their colours to their party, we, if with not more of zeal, at least with as much of energy as it is possible to command—we call on every man to nail his colours to the mast of unity among God's people. Now it has often been my part to advocate your Mission among my brethren, and tell them what God has wrought by you; and so it is my office now, which I discharge with equal pleasure, to ask your brotherly affection, your cordial sympathy for those pious bishops, those pious ministers of my own church—which raises 80,000*l.* like yourselves for the progress of the Missionary cause among the heathen— who, animated with the very same principle, and manifesting the very same zeal, are operating for the great object which you have in view—the evangelization of mankind. These pious members of the church of England have been the companions of my infancy and youth; I have known their worth intimately; I have seen their humble and arduous labours often; I rejoice in the proofs of God's work of grace in their various spheres of pastoral exertion; I know the state of the Missionary Associations they have formed, and on all these grounds I ask you to love them as brethren, and to feel for every one of them not only in this cause, but in every work of benevolence and mercy. But if there be one topic more important than another, and on which I would desire that my own mind should rest, it is that a Christian man must feel as though the whole work devolved upon him alone. It is to individualize ourselves

while we thus meet together, and combine to promote the work of God among the heathen. God has ever wrought great effects by means of a few determined minds, and if each of the vast assembly that I have now the honour of addressing, were animated with all that piety, and faith, and devotedness, which the most favoured followers of Christ have ever enjoyed, what a harvest of spiritual blessings might be reaped for this country and for the world! We want to be individually just what those nine humble Madagasse Christians were, who hesitated not to be tied to poles hands and feet, and rather than deny that Redeemer who saved them by his blood, submitted to the spear being passed through their bodies, and being hurried prematurely into eternity; we want their spirit of self-sacrifice to animate our bosoms. Who called them to make so full a sacrifice for the cause of Christ? They were a source of energy that would thrill through a nation, and make the whole of this island rejoice under the blessing of Christ. We want to be what that humble field labourer was who was referred to in the Report, and, like him, to present whatever we have to offer at the feet of the Redeemer, as the tribute of our gratitude to Him who has bought us with his blood. If that spirit once pervade the mass of those real Christians in the country that can feel as he did, "God's work must be done, and I shall soon be dead and cannot do it;" then should we spend the remainder of our lives, with all the powers which God might give us, to promote the happiness of our fellow-men, and increase the prosperity of the church at large. It brings us to this, that that which is the best policy for any political party, for every denomination of the church of Christ, is the best policy also for every Missionary Society, and for every individual Christian, —it is to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, by which the blessing of the Spirit of God might rest upon a party, upon a denomination, upon the Missionary Society, on an individual. I am deeply persuaded, that if we all give our hearts mainly to this, not neglecting, in their proper position, any lower motives or other means of action—but if we mainly set our hearts on this, individually manifesting, in the very highest degree, love to God and to our fellow-creatures, founded on faith in Christ, we shall take the very best means which are open to us as individuals, both to heal the divisions in the church of Christ, and lessen the disorders—that cannot advance it—and to remove the abuses we may deplore. By promoting all right objects, temporal and spiritual, we shall do our parts best as Christian citizens, as subjects of the British Crown, as members of society, and as disciples of our common Saviour.

The resolution was then put and carried.

THOMAS THOMPSON, Esq., next stood forward to address the meeting. I shall, he said, be forgiven for calling your attention to the position in which we stand with regard to the country. We have had the delight of knowing, that the Church Missionary Society, the Wesleyan, and the Baptist, and now the London Missionary Society, have met together at this grand Anniversary. But, alas! let us analyse the whole of the Reports which have been laid before us, and we shall find that the utmost that all the Directors of all the various Societies have expressed, is, that they have been able to maintain their position unabated. But I call upon every one present, and I ask if they are satisfied with the past, without making efforts commensurate with the wants of a sinful world? I believe that it is by the moral subjugation of Britain, that we shall effect the renovation of the world. I believe there are resources in the Christian church comparatively untouched, the securing of which, would remove all the difficulties of our missionary societies. You are aware that an appeal has been made to the Sunday-school children, and the result has been, that I have received contributions from twenty-five counties, amounting to about 290*l*. [For the details, see list, page 104.] I would suggest the propriety of pressing the claims of the heathen, upon Sunday-school children throughout the country.

The Rev. Dr. MORISON presented the Society with 60*l*. towards the fund for Mrs. Williams and her family, received from Mr. Baxter as the profit upon the sale of two oil engravings, the one representing the landing of her lamented husband at Tanna, and the other his martyrdom at Erromanga. He had on a previous occasion paid in 55*l*. from the same source. He (Dr. M.) considered it a discredit to the churches that a larger sum than 2,500*l*. had not been raised.

The Rev. W. MORTON (from India) rose to move—

"That this meeting learns, with affectionate sorrow, that the health of the Rev. William Ellis, though mercifully improved, will not allow the resumption of his duties as one of its Foreign Secretaries, especially with the increasing labours and responsibilities of that office; it acknowledges with respect and gratitude his long continued and useful labours, both as a Missionary and as an officer of the Society, and earnestly entreats of the Father of mercies his perfect restoration and prolonged usefulness; that Thomas Wilson, Esq., be Treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman be the Foreign Secretaries, and the Rev. John Arundel be the Home Secretary for the ensuing year; that the Directors who are eligible

be reappointed; and that the gentlemen whose names will be read be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies, should any occur."

Mr. Morton read a letter which he had received prior to his departure, from some natives in Bengal, expressing their deep obligation to Christian Missionaries for their services, though the parties themselves had not embraced the Christian faith. He also read a translation from an article in a native Bengal newspaper, in which similar sentiments were advocated.

The Rev. Dr. HALLEY rose and said,—I think that for a few moments the meeting will prolong their patience to express their regard for that devoted man who is retiring from his official connexion with the Society; but who never, while he has a hand to write or a heart to feel, will lose his interest in an institution with which he has been so long and so well connected. At the same time I cannot but congratulate you on the provision made to supply his place—a provision which will well carry out the arrangements of the Society. I do think, that throughout the country there could not have been found two men more suitable to discharge the various and important duties devolving upon them, than Mr. Tidman and Mr. Freeman; and I have risen on behalf of my brethren in the country, to congratulate you on the provision you have thus made to supply the place of that amiable man who was so devotedly attached to the Society, first, as a Missionary, then as a writer, then as a zealous Secretary; and who, I believe, has lost his health by his zealous exertions. But on his retirement from the Society, we cannot refrain from presenting our fervent prayers to the Author of all good, that his health may be completely restored, if it pleases Providence, and that he may hereafter prosecute these labours which cannot but be beneficial in a high degree to this Institution, to the Christian church at large, to the cause of our fellow-creatures, and of our adorable Redeemer. The noble Viscount in his opening speech told you that London was the head and heart of this great empire. It is the head of this Institution, and we are content that it should be so; that you should have the organ of speaking—at least as long as Dr. Leifchild comes to the meeting,—we are content that you should have the organ of consumption and consume the money, and we will be the hands of the Institution, and gather all the gold and silver that we can. This has been a most deplorable year for the interests of trade; but depressed as we are, we are not dead, we shall revive again, and recover health, and you will be amongst those for whom we shall most zealously labour. I trust that we in the country shall never allow this to be in the strict sense of the term, "The London Missionary Society;" rather let it be the Missionary Society, commonly called by courtesy, The London Missionary Society.

The resolution was then put and agreed to.

The Rev. F. MONOD said,—I stand before you as the representative of the Paris Evangelical Missionary Society. It was formed in the year 1822, and we have now eight Missionary stations, at which 14 Missionaries are engaged. The blessing of God has rested upon all their labours. We have received pressing claims from Africa, urging upon us to come over and help them. Four Missionaries are now preparing to go forth to the heathen, out of eight whom we have in the Institution. Our income last year amounted to 2,845*l.*; our expenditure to 3,163*l.*; so that it is in Paris as in London—the outlay is greater than the receipts. This is a very small amount, but do not despise it, for the Lord doth not. It is no small thing to see England and France engaged in the same work, with the same object in view. It must have a salutary influence in producing mutual peace and goodwill in both countries. Let Christians unite in prayer and exertion, and they will render political collision between the two nations impossible. It is by these that we shall be able to check the influence of Popery, and then we shall no more hear of Missionaries called Christians attempting to propagate their faith by gunpowder, or making their religion a pretence for keeping open a brandy market. Brethren, have we received into our own hearts the Gospel which we profess to preach to the heathen? If a heathen were to visit us to see the effect the Gospel has produced here, what would he find? I do not know what he would meet with in England, but in France we should be compelled to bow down our heads. We say, "Lord sanctify us, enlighten us, and make us consistent with our principles, when we try to propagate the Gospel of Jesus Christ." This work must be done, and it will be done; let us go forth in faith and vigour, and the Lord will be with us; and if he is for us, who can be against us? I beg to move—

"That the sincere and grateful acknowledgments of this meeting be respectfully presented to the Right Hon. Lord Viscount Morpeth for his kindness in presiding on this occasion, and for his obliging and valuable services in conducting the business of the day."

Dr. PARKER (American medical Missionary, from China,) briefly seconded the resolution, which was put and carried by acclamation.

The Rev. J. ARUNDEL then pronounced the benediction, and the meeting separated at four o'clock.

THURSDAY EVENING, MAY 13th.

ST. BARNABAS CHURCH.

The prayers were read by the Rev. W. THOMPSON, A.M., Minister of the Church; after which the Rev. WM. CARTER, B.A., Incumbent of Malton, Yorkshire, preached from Psa. cxxvi. 5, 6.

FRIDAY EVENING, MAY 14th.

SACRAMENTAL SERVICES.

SION CHAPEL.

Rev. A. REED, D.D., presided.

Prayers and addresses by Revs. J. Drummond, W. Hodson, D. E. Ford, and Dr. Parker, from China.

CRAVEN CHAPEL.

Rev. T. ADKINS, Southampton, presided.

Prayers and addresses by Revs. Dr. Leifchild, Dr. Urwick, Dr. Steinkopff, Robinson, and Seaborn.

BISHOPSGATE CHAPEL.

Rev. JAMES HILL presided.

Prayers and addresses by Rev. Messrs. Mannering, Micaiah Hill, D. Martin, (Creaton,) and P. Thompson.

YORK-STREET, WALWORTH.

Rev. R. ELLIOTT, Devizes, presided.

Prayers and addresses by Rev. Messrs. Fletcher, (Southend,) Castleden, (Woburn,) Bunter, and Caston.

CLAREMONT CHAPEL.

Rev. J. BENNETT, D.D., presided.

Prayers and addresses by Rev. Messrs. Spencer, Brown, (from St. Petersburgh,) Morton, (from India,) Wilkins, and Howes.

WELL-STREET, HACKNEY.

Rev. J. FLETCHER, D. D., presided.

Prayers and addresses by Revs. J. Carlisle, Dr. Burder, J. Burder, and T. Mann.

STOCKWELL CHAPEL.

Rev. J. REYNOLDS, Romsey, presided.

Prayers and addresses by Rev. Messrs. Arundel, Taylor, W. Jackson, Glanville, Eldridge, Dubourg, Cobbin, Hobson, J. E. Richards, Cranbrook, and T. Jackson, the Minister of the Chapel.

KINGSLAND CHAPEL.

Rev. J. CLAYTON, Jun., presided.

Prayers and addresses by Rev. Messrs. Warden, (Ventnor,) Fernie, (Bushey) Jefferson, Bright, (Luton) and Vardy, (Hounslow.)

TOTTENHAM COURT CHAPEL.

Rev. JOHN ELY, Leeds, presided.

Prayers and addresses by Revs. Dr. Campbell, and T. W. Jenkyn.

HANOVER CHAPEL, PECKHAM.

Rev. JOHN BURNET presided.

Prayers and addresses by Rev. S. Thodey, J. Pulling, H. Richards, J. Viney, H. B. Jeula, J. Wardlaw, T. Timpson, G. Browne, J. Brown, W. J. Hope, and H. V. Wilson.

JAMAICA-ROW, BERMONDSEY.

Rev. JOHN HUNT presided.

Prayers and addresses by Rev. Messrs. Adey, Austin, Bodington, Freeman, May, Mirams, Morris, Muscutt, Rogers, Rose, Rowland, and West.

TREVOR CHAPEL, CHELSEA.

Rev. JOHN HARRIS, D.D., presided.

Prayers and addresses by Rev. Messrs. Legge, Campbell, Dr. Vaughan, Stoughton, and Sherman.

ANNIVERSARY COLLECTIONS.

Surrey Chapel	204	11	4
Tabernacle	50	18	0
Exeter Hall	320	4	4
St. Barnabas Church	16	18	0
Sion Chapel	32	7	6
Craven Chapel	21	12	8
Bishopsgate Chapel	21	12	8
York street Chapel, Walworth	32	14	8
Claremont Chapel	35	7	10
Well-street, Hackney	18	16	0
Stockwell Chapel	21	16	0
Kingsland Chapel	18	0	0
Tottenham Court-road Chapel	21	15	0
Hanover Chapel, Peckham	20	3	1
Jamaica-row, Bermondsey	9	5	10
Trevor Chapel, Chelsea	27	0	0
	£873	2	11
Mr. G. Baxter, for the Family of the late Rev. J. Williams	60	0	0
Sunday-school Special Collections, as per following List	290	12	2

Special Collections in Sunday Schools, in consequence of the Appeal made by Thomas Thompson, Esq.

	£	s.	d.
Yarmouth Sunday-school Union	2	13	2
East Retford	0	5	0
Woodford	1	0	0
Maidstone	1	0	8
Wimborne	1	5	0
Finsbury Chapel Special Meeting	18	13	6
Chesterfield	2	10	0
Falmouth	1	3	6
Leamington	5	2	0
Carluke	0	10	6
Trevor Chapel, Brompton	15	4	0
Moreton-in-Marsh	1	14	7
Bilston	7	1	0
Poultry Chapel	1	0	8
Bridport	8	3	7
Reading	17	1	5
Margate	1	14	0
Blandford	2	9	6
Bromley	1	4	0
Ilfracombe	5	0	0
Kingsland and Maberly	13	2	10
Cornwall-place, Commercial-road	0	14	2
Abingdon	8	3	2
Carlisle	3	2	6
Romsey	4	10	0
Sandwich	1	0	0
Barnet	0	15	1
Farnham	1	7	8
Barking	2	3	8
Ashbourne	1	6	3
Hull Sunday-sch. Union	21	4	6
Wotton-under-Edge	4	10	0
Camperdown-hall, Dundee	1	1	3
Mere	2	0	10
Northfleet	1	6	0
Ebenezer Ch. Shoreditch	0	15	0
Dartmouth	3	18	7
Hayes, Middlesex	1	2	6
Whitchurch	0	10	0
Ware Old Meeting	0	12	0
Portsmouth, Pembroke-st.	0	11	0
Wakefield Union School	1	2	0
Brentwood	0	16	7
Wellingborough	10	5	6
Taunton	17	4	2
Southampton	13	1	10
North Shields	4	11	0
Leicester	4	7	0
Anvil-street and Tabernacle, Bristol	3	1	10
Selby	3	10	0
Worcester	8	8	0
Castle-green, Bristol	5	0	0
Sion Chapel, do.	1	4	0
Saffron Walden	0	16	8
Witney	1	0	0
Barnstaple	9	9	9
Wakefield, Zion Chapel, Alverthorp, and Potorems	2	6	0
Fulwood, Teachers, Ploughboys and sisters	3	0	0
Kingsland Chapel, Bristol	1	1	7
Hitchin	3	0	0
Bideford.	6	1	0
Coggeshall	10	0	0
Wem	3	0	0
Chelmsford, Rev. J. Gray	1	0	0
West Bromwich, Rev. J. Hudson	2	12	0
Newmarket	1	2	6
Tunbridge Wells	1	0	0
Albany Chapel	0	11	6
Hackney, Girls' School	1	0	0
Dunmow	1	6	4
Tisbury	1	0	10
	290	12	2

Errata and omissions in the last Magazine.

	£	s.	d.
Union Chapel, Islington—Miss Owen, Bath, for 5*l*., *read*	10	0	0
D. Allan, Esq., *omitted*	10	10	0
Surrey Chapel, the total amount of 760*l*. 11*s*. 4*d*. included the Ladies' Association, collected by the following, viz.—			
Miss Dix	9	13	4
Miss Field	1	19	1
Miss Gee	4	0	4
Miss Greenaway	0	11	4
Miss Hadland	10	5	0
Miss Heward	9	2	10
Mrs. Jones	9	10	7
Miss S. Killick	4	15	7
Miss H. Newsom	4	13	8
Miss Peterson	6	7	0
Mrs. Powell	35	10	0
Miss Rideal	5	13	10
Mrs. Robinson	3	11	0
Mrs. Sherman	40	14	6
	146	8	1
Woburn—Mr. Fromow, for 5*l*. *read*	10	0	0
Lancashire, East Aux. Society: the following line was omitted—Interest allowed by the Treasurer	30	12	1
East Grinstead: particulars of amount acknowledged last month—			
A few Friends	3	19	3
Sunday-school	1	8	9
Vestry Bible Class	2	8	0
	7	16	0

DEPARTURE OF MRS. JOHNS, WITH RAFARAVARY AND THE OTHER MADAGASCAR REFUGEES, FOR MAURITIUS.

It is expected that the above will sail from England in the course of September next ensuing.—Additional particulars will be given in the *Chronicle* for July. The present early announcement is made for the purpose of soliciting friends throughout the country to contribute articles for the use of infant, children, and adult schools in Mauritius.

NOTICE OF SHIPMENTS FOR THE SOUTH SEAS.

We beg to apprise the friends of the Missionaries in the South Sea Islands, that a vessel will sail about the end of this month with various supplies for the Mission-families in that part of the world. Those, who mey wish to take the coming opportunity of forwarding parcel or boxes to the Islands, will have the goodness, in order to secure their transmission by this ship, to send them to the Mission House, Blomfield-street, Finsbury, not later than the end, or, if possible, than the middle of the present month. Each package should be accompanied by a letter to the Home Secretary, specifying the contents and value.

W. Tyler, Printer, 5, Bolt court, London.

Rev.d John Alexander.
Norwich.

Painted by F. Cockin   Engraved by J. Cochran

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JULY, 1841.

MEMOIR

THE LATE REV. JOSEPH MASSEY,

PASTOR OF THE INDEPENDENT CHURCH AT BOOTH, NEAR HALIFAX.

This highly esteemed minister of Christ —so suddenly removed by death, in the midst of his days and of his usefulness —is entitled to a more extended notice in the pages of the Evangelical Magazine, than it is in our power to present. The materials available for the purpose of biography are exceedingly scanty, which, we are apprehensive, will disappoint the well-founded expectations of a numerous and sincerely attached circle of friends. In the absence, however, of that ample and more detailed information concerning our departed brother, which it would have been desirable to lay before the public, it cannot fail to be gratifying to his religious connexions and friends, to reflect on those excellencies of character and disposition, which so greatly endeared him to their hearts, and to know that his name will long be had in remembrance. This brief sketch is offered as a tribute of affectionate esteem, and with an earnest desire that it may stimulate other Christian pastors to "work while it is day, for the night cometh, when no man can work."

The late Mr. Massey was born at Blackburn, Lancashire, on the 12th of January, 1798. His parents being poor, and strangers to the influence of religion, it is not to be wondered at that his early education, both secular and religious, was altogether neglected. Amidst these unpropitious circumstances, however, he became an example of that proficiency, moral and intellectual, which may be attained under the greatest disadvantages, and a proof that none similarly situated need despair of ultimate success. All, indeed, cannot expect to become great and distinguished; but all may, by the cultivation of their minds, and the acquisition of knowledge, become respected and useful. This was remarkably verified in the subject of this memoir. By the energy of natural talent, and the subsequent ardour of his application, we behold him gradually merging from obscurity, and rising to the attainment of usefulness and honour in the

church of God. Desirous of learning to read, he entered the Sunday-school in connexion with Chapel-street Chapel, in his native town. To the training he received in that excellent institution, which for a series of years has been blessed with a succession of pious and devoted teachers, he was indebted for the elements of his learning, and the commencement of his religious course.

What an encouragement is here presented to teachers in general to labour and not to faint! Who can tell what characters may issue from the classes which surround them on the Sabbath, to bless the world and the church? Little might it enter the mind of his instructor, at the time, that his work of faith and labour of love would be crowned with such eminent success; and that the seed he was then sowing would yield so rich and plenteous a harvest. It is a truly animating consideration, that the numerous and flourishing Sabbath-schools in the manufacturing districts of our country have already sent forth many pastors into our churches, and many missionaries to the heathen world. From the school our departed friend was regularly conducted to the house of God; and was thus providentially brought under the enlightened and efficient ministry of the Rev. Dr. Fletcher, now of Stepney, which proved a blessing to his soul. There it was that the word came with power to his heart, and produced those impressions, which issued in saving conversion, and led to the entire consecration of himself to God. There he received "the truth as it is in Jesus," and was filled with joy and peace in believing. He enjoyed the inestimable privilege of attending the preaching of the gospel in that place for several years, and his profiting appeared unto all. Often, at subsequent periods, when speaking of his honoured pastor, and the advantages he had derived from his ministry, has he been known to burst into a flood of tears, and pour forth the warmest expressions of gratitude and praise to the God of all grace for his distinguishing goodness and mercy to himself. "Had I not been thus brought under the sound of the gospel, I should still have been like many of the companions of my early days, living in ignorance and sin, a stranger to myself, and to the way of salvation by Christ,—

"Oh! to grace how great a debtor,
Daily I'm constrain'd to be."

The following narrative of his early history and his religious experience, we give from his own pen:—

"Every one who knows the grace of God in truth, will have peculiar pleasure in reviewing the way in which he has been brought to an acquaintance with divine things. It is well known that the purposes of infinite wisdom and mercy are accomplished in various ways, and I have to state that the operation of divine grace on my mind, if I ever experienced it, was not marvellous or sudden. It was not my happiness to be favoured with a pious education. Many years ago, through the influence of a youthful companion, I began to attend the Sabbath-school, in connexion with Chapel-street Chapel, Blackburn. I enjoyed the complacent smile, and the kind advice of a devout and affectionate superintendent, who has long since departed to his rest and reward, in the skies. At the period to which I have just referred, I was providentially brought under the ministry of the Rev. Dr. Fletcher. Sabbath after Sabbath I listened to the preaching of the everlasting gospel, which, for a considerable time, produced no saving effect on my mind. And though I was sometimes so deeply impressed with the majesty of truth, that whilst I heard I trembled, still when I again retired from the scenes and services of the sanctuary, these impressions were soon effaced, and the voice of the preacher was lost in the clamours and bustle of the world. Nevertheless I continued regular in my attendance on the public ordinances of religion, till it pleased God, who caused the 'light to shine out of darkness, to shine into my heart, and give me to see the light of the glory of God in the face of Jesus Christ.' He called me by his grace to the possession and enjoyment of the spiritual and substantial blessings of the new and well-ordered covenant. 'By the grace of God I am what I am.' I soon found increasing pleasure in hearing the glad tidings of salvation. Some of the texts from which I heard discourses are still distinctly in my recollection. There was one on the subject of 'the new birth,' which led me to much self-inspection; and another from 2 Cor. viii. 5, 'And this they did, not as we hoped, but first gave their own selves to the Lord,' &c. This latter passage was the means, under God, of leading me to feel the force of the dying injunction of the Saviour; and, from a concern to

show forth his death, I was proposed as a candidate for church fellowship.

"Before I was brought to an enjoyment of that peace and confidence which spring from believing views of the mercy of God in Christ Jesus, I was the subject of many distressing fears in reference to my acceptance with God. With trembling hope at the throne of the heavenly grace I often adopted, in prayerful entreaty, the words of Cowper:—

'O make this heart rejoice, or ache,
Decide this doubt for me;
And if it be not broken, break,
And heal it if it be.'

In his own good time the Lord heard and answered this request, and gave me a participation in that blessedness which is peculiar to his people. Encouraged by the rich provisions of infinite mercy, cheered by the animating glories of the great Redeemer, and inspired with confidence by the wonders of his dying love, my guilty, anxious soul repaired for shelter and defence to the shadow of the cross. This is a short account of the dealings of the Almighty, in bringing me to a knowledge of the truth as it is in Jesus. Still I sometimes doubt whether I ever felt aright the commanding power of the religion of the Bible; but it is my ardent desire constantly to seek, and humbly to trust that glorious and triumphant grace by which the saints are ripened and matured for the splendours and bliss of immortality."

No sooner had he become a Christian indeed, than he looked around him on his ignorant neighbours, and deeply mourned over their guilty and lost condition. And he not only pitied, but asked himself, What can I do? and was roused to make every effort in his power for their salvation. The grace of God, when it once enters the heart, calls forth all its tenderness and compassion for the ignorant and them that are out of the way. It makes the partaker conscious of his own happiness, and superiority as a child of God, and inspires his bosom with the most lively and benevolent concern for the salvation of those around him. Mr. M., speaking of his call to the ministry, and of the motives by which he was influenced, says,—

"When I was myself awakened from the slumbers of nature, and enabled to comprehend something of the magnitude and importance of the 'great salvation;' when I felt the commanding power of the claims of eternity, and began to look upon my fellow-sinners in the light in which divine truth represents their present state, and their future destiny, I was anxious beyond expression, to proclaim to those who were 'perishing for lack of knowledge' that glorious gospel, which alone can avert their doom, and make them wise unto salvation. Having spent some time in seeking direction from above, and in the investigation of the principles by which I was actuated, I made known my desire of entering the ministry to a few pious friends, who sometimes heard me speak in the school and in the villages, and often encouraged me to persevere in the work. A long time had not elapsed before the prevailing desire of my heart was known to my revered pastor, who kindly aided me with his counsel and advice. He most willingly directed me to those books and studies, that were best adapted to promote the object I had in view; and, in process of time, I was called to deliver an address to the church, which being approved, I was recommended to the academy, to enter upon a course of study, preparatory to the work of the ministry. I trust, my motives are sincere, and that I shall ever feel the constraining power of the Saviour's love. I resolve, in dependence on his grace, to consecrate every faculty of my mind, and every energy of my being to the glory of God, and the noblest interests of men."

After the approbation of the church at Blackburn had been secured, Dr. Fletcher deemed it most expedient, that his preparatory studies for the Christian ministry should not be carried on in the Blackburn Academy; and he was cordially recommended to the Academy at Idle, now Airedale College. He was admitted in the year 1822, where he prosecuted with vigour his various studies, under the judicious and efficient tuition of the Rev. W. Vint. His prayers were now answered, and he had attained the situation which had long been the object of his ardent desire, and he availed himself of all the advantages which it afforded. His improvement in the various departments of knowledge was considerable, and his occasional services were acceptable to the churches where he preached. His affability and general demeanour were such as gained him the esteem of his tutor and his fellow-students.

Having honourably completed his academical course, he accepted the unanimous invitation of the church at Hyde, Cheshire, to become their pastor, and commenced his labours there in July, 1826. After having preached with great acceptance and usefulness

to the people, he was ordained on the 22nd of March 1827, on which occasion Dr. Payne, of Exeter, Dr. Fletcher, of London, and Mr. Sutcliffe, of Ashton, conducted the leading parts of the service. At Hyde, a wide and barren field presented itself before him; he entered upon the cultivation of it with diligence and zeal, and was privileged to witness the fruit of his labours. Many sinners were awakened and converted under his ministry; and considerable accessions were made to the church and congregation. The debt upon the chapel was entirely liquidated; and a large and commodious school-room, the erection of which was rendered necessary by the increasing number of Sunday-scholars, was also left unincumbered. He likewise established a Bible and a Tract Society, and promoted other objects of usefulness.

Mr. M. was married November 30, 1826, to Miss Haughton, of Newton Heath, near Manchester, who, together with two interesting children, survives the beloved partner of her days.

Whilst our lamented brother was greatly beloved by his own flock, his sincere piety, uniform consistency of character, and unceasing efforts to do good, secured him the cordial and affectionate esteem of the neighbourhood at large; and far distant is the day when his name and his worth will be forgotten at Hyde. But uninterrupted enjoyment is not the portion of man in the present state. The sky may, for a season, be clear and placid, but it will, sooner or later, be overspread with darkness; and though the sun of prosperity may, at one time, shine upon us, with serene and unclouded lustre, we know not how soon the gloomy storm may approach, and lay waste our comforts. Accordingly this faithful minister of Christ, during a pastorate of nearly ten years at this place, was not without painful trials. His sensitive mind rendered him liable to be wounded whenever he was called to encounter harsh and unfeeling treatment, and even, on some occasions perhaps, to be hurt by symptoms of unkindness, where no offence or disrespect was intended. He resigned his charge at Hyde, amidst the tears and regrets of many, and removed to Booth, in the parish of Halifax, where he commenced his labours on the 1st of May, 1836. Here his course was short, but successful. He was instrumental in reviving the cause, and uniting the people, who honoured him with their confidence and esteem, to the close of his days.

Mr. M. was not without a share of those failings and imperfections which attach to the characters of the best of men; but few, we believe, ever acted with more uniform consistency, integrity, and affection. The genuine piety which lay at the foundation of his entire character, shone forth conspicuously in every circle in which he moved; and he has been enabled to pass through an ensnaring and tempting world without a spot or blemish. He was greatly beloved by his brethren in the ministry; and much might be said, if our limits permitted, on his affectionate disposition, his fidelity in friendship, his neglect of self-interest, and his ardent attachment to the cause of truth. As a preacher, he "shunned not to declare the whole counsel of God." His aim was to win souls to Christ, and to establish those who had believed through grace. A worthy and venerable deacon of the church at Booth testifies :—

"He was a good preacher, sound, experimental and practical. In the pulpit, he always seemed intent on usefulness; his sermons were rich, and full of gospel truth, and I have often thought they must have cost him great labour. I may also add, that his cottage preaching excelled any I ever heard—his discourses being so well adapted to the capacities of his hearers —plain, and yet full of important matter. He always manifested an ardent desire for the instruction of the rising generation in the Sunday-school. He met the Bible class once a week, and commented briefly on the chapters they read; and I have reason to be-

lieve, that through his instrumentality, and the blessing of God, impressions have been made on the minds of many in the congregation and the school, which matured by divine grace, will be to the glory of God."

That a minister of Christ, who was thus "instant in season and out of season" should have been cut off in the midst of life, in a manner so sudden and distressing is, indeed, an inscrutable mystery of Divine Providence. The last service in which he was engaged at Booth, was on a week evening. On returning to the house, he said to his beloved partner, "I never felt a greater concern for the salvation of souls than I do at present; after addressing them this evening, I felt as if I could have gone down from the pulpit, and have fallen upon my bended knees before them, beseeching them with tears to give their hearts to Christ."

His illness commenced the latter end of last November, and was not, in the first instance, considered serious, being only a slight oozing of blood from the gums; this, however, continuing, he called in his medical attendant on the 2nd of December, who, on an examination of the mouth, found the gums much wasted, relaxed, and spongy, and the teeth enveloped in a very thick deposit of tartar. There being no general or particular disease of the system, the condition of the gums was considered as the cause of the hemorrhage. This was, in some degree, controlled by the constant application of the most powerful astringents, but could not be suppressed. Medical skill, and the most prompt and unceasing attentions, proved ineffectual. The hemorrhage continued, and terminated in death on Tuesday evening, the 8th of December, 1840.

From the nature of the disease under which our departed brother laboured, and the sudden manner of his departure, little can be expected respecting his dying testimony. During his affliction, and in the immediate prospect of death, he was patient and serene; there was no particular elevation of spirit, but a calm and steady waiting for his Lord. He was greatly refreshed by having the Scriptures read to him, and requested particular portions to be selected, as expressive of his own feelings and prospects. He departed in the forty-third year of his age.

How greatly he was beloved in his life, and how deeply lamented in death, was evident from the weeping crowds who followed his remains to the grave. He was interred on the Monday following his decease, in the burial-ground adjoining the chapel. Many ministers and friends were present on the mournful occasion. The Rev. Dr. Pridie, of Halifax, read the Scriptures and prayed; the Rev. J. Sutcliffe, of Ashton-under-Line, delivered the funeral address in the chapel; and the Rev. Mr. Ewing, of Halifax, spoke at the grave. The sudden and unexpected bereavement was improved, on a succeeding Lord's-day, to a crowded congregation by the Rev. A. Blackburn, of Eastwood, with an extract from whose sermon we shall close the present article:—

"For a period of nearly four years, he has laboured among you in the ministry of the gospel. I might dwell on the varied excellencies of his character, his powers of mind, his impressive public services, his lucid statements of gospel truth, his powerful enforcements of Christian duties, his close and searching appeals to the conscience—but you know with what fidelity, earnestness, and affection, he has preached the word among you. You know with what solicitude he has watched over your interests; what a lively concern he felt in your welfare. You have witnessed and felt the kindness of his heart, the integrity of his principles, the holiness of his life, his zeal for the Lord, and his travail for the birth of souls. I can testify, from confidential intercourse with him, how deeply he was concerned for your spiritual good; how he agonized in spirit to make full proof of his minisity among you; and especially how, on several

recent occasions, when favoured with an interview with him, he manifested an intensity of desire for more decided testimonies of divine approval, which, I was convinced would not abate, nor suffer you to rest, until the arm of the Lord was made bare in strengthening the things that remain, and bringing converts to Christ. Thus he continued in his Master's work, and was faithful unto death. 'Blessed is that servant, whom his Lord, when he cometh, shall find so doing.'"

THE REVIVAL OF RELIGION IN ROXBURGHSHIRE.

No. III.

To the Editor of the Evangelical Magazine.

JANUARY 1841.—My last two papers were confined to a narration of the incidents which occurred during the time that our protracted meeting was being held. For a few weeks after that period, I continued to meet twice-a-week with the anxious inquirers, and the number of these soon amounted to seventy-two. It was very cheering to witness one after another obtaining peace of mind through a simple belief of the truth, and by their walk and conversation giving pleasing evidence of having "passed from death unto life." The change on many was so manifest that even enemies were compelled to acknowledge that "all old things had passed away, and all things had become new." Many of those who were only awakened have gone back to the world, their "goodness" proving "like the morning cloud and early dew that soon passeth away." A few of these now stand ranked amongst our bitterest foes. It is a pleasing fact, however, that out of the very many who gave evidence of a real change, only one has apostatized. Since our meetings were held, we have received one hundred and one persons into the fellowship of the church.

Opposition and persecution were manifested to a very considerable extent. I could narrate facts calculated to draw tears from the eyes of all who have hearts to feel. "I am not come," said our Saviour, "to send peace on earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." A number of the young female converts who assembled together for prayer and praise, were much reproached and vilified; but amidst all the contumely that was heaped upon them, they manifested a spirit of great meekness, forbearance, and decision. They still continue to meet together twice a-week, and instances are not wanting of their meetings having originated good. The peace of many families has been disturbed through the Lord's taking possession of the hearts of some of their inmates; and diabolical plots were more than once laid, to ruin the "converted people." God makes the "wrath of man to praise him, and the remainder thereof he doth restrain." These enemies of the cross of Christ have often been outwitted, and their doings have been overruled by omnipotent mercy for the eternal good of souls.

One striking feature in the work has been, that whole families have been brought under the influence of divine truth, and that, whilst the members of these families were residing in different parts of the country. I shall give one instance. At our meetings in Denholm, a young woman was brought under very deep convictions of sin,

On the Friday, and on Saturday night, she was rejoicing in the belief of the gospel. On Sabbath, she gave me a note to the following effect: "A wife, who found peace last night, requests the prayers of God's people for the conversion of her unbelieving husband." He was present, and that night he was deeply convicted, and remained among the anxious inquirers. The arrows of the Almighty fixed themselves in his conscience, and, after writhing for some time like a wild bull in a net, he yielded to God and found peace in believing. On being asked what it was in the sermon he heard which produced the first impression on his mind, he told Mr. Cameron that it was his quoting and commenting on that passage, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." As Mr. C. did not recollect having introduced this passage, or having at all alluded to the sentiment contained in it, he examined the manuscript of the sermon after going home, and found that there was nothing there at all connected with the subject. It must, therefore, have been introduced on the impulse of the moment, and it is interesting in such cases to observe the leadings of Divine Providence. Here was a man brought to the meeting in a state of alienation from God. The preacher was led to say what he had not intended, but what was fitted to make the proper impression on the mind of the hearer, and the Spirit of God carried the word home with power to the heart. How necessary is it to pray that the Lord may direct us what to say, and how to say it. Shortly after their change, they both united in writing to a brother who lived at —— (twenty miles off), and who was very far from God. The letter informed him in a simple and straightforward manner, of what God had done for their souls, and urging him to repent and turn to the Lord. He received the admonition in the worst possible spirit, and wrote an ill-natured and scoffing reply. Before he sent it off, however, he had some compunctions of conscience. For some time he deliberated whether he would send it or not. At length he resolved he would, reasoning thus with himself: "If there is any reality in this change, of which they speak, they will forgive me; if it is not a reality, they will be angry, and trouble me no more." Thus resolving to test the reality of the work, by the answer he might receive, he despatched his letter. The very next day brought the answer, full of love and tenderness, entreating him not to ruin his soul, but to yield to the influence of the truth of God. This was too much for him. The spirit in which the letter was written greatly melted him down. He felt there must be a reality and a power in religion of which he had never formed any conception. He could get no rest in his spirit. He came to —— to see his relatives, and was utterly confounded at the change he witnessed. He accompanied them to Denholm the following Sabbath. I had a long conversation with him at the close of the services. He left me, accompanied by two of the members of the church, and that evening he was rejoicing in Christ as his "all in all." He continues stedfast, walking in the way of life. Another brother, who had fallen into habits of dissipation, and seemed about to go headlong to destruction, was soon after powerfully arrested. He was brought into a state of distress truly dreadful. One of his brothers, a faithful follower of Christ, told Mr. Cameron that when he went to him to bring him for conversation, he found him rolling on the floor, literally in an agony. In a few days, he completely broke down, and received the truth like a little child. Nine members of this family have been brought to the Saviour since March, 1839. It is truly a happy family, and through their instrumentality, others have received good to their souls.

One great effect of the meetings was the stirring up of the people of

God to labour more assiduously as well as to pray more fervently, for the conversion of sinners. The following account given by one of the members of the church, of the conversion of a young man, is highly interesting. I give it nearly in the narrator's own words :—

" My dear Pastor,—In compliance with your request, I now lift my pen to write you an account of the conversion of ——. I have endeavoured to collect all the interesting particulars connected with his former life, his change of heart and mind, and the evidence of that change since it took place. O may the Spirit of all grace bless the perusal of it to the awakening of those who are dead in sin, and for the quickening of God's own people, that God may be glorified thereby!

—— is a native of ——. His father died when he was very young. He was brought up in the country by an aunt, with whom he resided till he was nine years of age. At that early period, he seems to have been the subject of religious impressions, but, on being removed into town, these impressions all vanished. As he grew in years, he indulged in all manner of wickedness, and went with the multitude to do evil. His conscience became seared as with a hot iron. His only parent got him bound as an apprentice to the shoemaking trade. These years were spent in folly and sin, and in reviewing them, he is often filled with deep distress. Having served his term of apprenticeship, he resolved on going to Edinburgh to follow out his business. Such was the length he indulged in sin, that, on leaving his native place, he was carried on board the vessel in a state of beastly intoxication. In Edinburgh, he continued to indulge in his habits of dissipation, until all the money his mother had given him was spent. During his stay there, he was seized with measles, and was quite delirious during the greater [illegible] of his illness. When his reason returned, he began to reflect on his past life, and formed many resolutions of amendment, should God restore him again to health. He then felt he was unprepared for death and judgment. He immediately began to put his resolutions into effect. He gave over swearing, to which he had been addicted. He left off drinking to excess; betook himself to prayer; and became a regular hearer in a place of worship. He then thought, that if he should again be visited with affliction or death, he should be prepared for either. He was ordered by his surgeon to remove to the country for the benefit of his health. He came south to ——, and during his residence there he heard Mr. E. Young preach on the value of the soul. He was a little impressed under that discourse, but his master, (a very careless man,) condemned the doctrine, said the preacher was under a delusion, did not speak the truth, and persuaded —— to dismiss all his fears. In the course of a day or two, all his impressions were gone. He did not remain long there, but came to ——, six or seven months ago. He seemed to be in a very unsettled state of mind, and did not intend to remain here, but to proceed to ——, where he had previously engaged himself. Before leaving this place, he called at my house, accidentally, as the world would term it, but what we should call the leadings of Divine Providence. Having left his late employer, I gathered from his conversation, that he would like to get a little work before he left the town. I therefore engaged him. He was with me a short time, before I spoke to him about his soul. My brother —— had spoken to him, and he was very angry with him, and he told me afterwards that had my brother not desisted, he would have struck him; thus manifesting the most determined opposition to the truth.

" One day he came down for work. We were alone, and I spoke to him very closely about the things that belonged to his eternal peace. He listened with great attention, and then declared that he had never heard of such doctrines till he came to this part

of the country. He saw no necessity of regeneration, and, like Nicodemus, he was led to exclaim, 'How can these things be?' That same night he expressed a desire to go to a prayer meeting, held a short distance from town. He went, and he said afterwards, that he thought he would have fallen down during the time we were engaged in prayer. He was evidently brought under deep convictions of sin. He became so anxious, that he could neither work nor take victuals, and sleep departed from him. He was under very deep convictions. I never witnessed one more so. His soul was in an agony, and he had even harboured the thought of taking away his own life. His impressions were greatly deepened at seeing God's people so happy here, and also by reading Pike's 'Motives to Early Piety.' On Friday evening, wishing to have some private conversation with him, we took a walk together into the country. We went to a solitary spot for prayer, and whilst engaged in this exercise, he wept much. The tears flowed in great abundance. Still he found no relief to his burdened soul. We then separated for prayer: he went to one part of the plantation, and I went to another. When he returned, I asked him if he had found peace to his soul. 'Oh, no,' he cried, in great bitterness of spirit, 'I am not worthy to be called one of the family. I have awfully transgressed God's holy law, and there is no mercy for me.' I thought, surely this is the cry of a broken heart and contrite spirit, which God will not despise. At that instant a glimpse of hope seemed to burst through the darkness of his mind, and he cried, 'Yes; the atonement has been made; but, then, I am so sinful, so unworthy.' He passed a sleepless night. I had no opportunity of conversing with him till the following day, about two o'clock, when we have a prayer meeting. We made him the subject of earnest prayer before God, and again his distress was very great. After the meeting was over, we remained together, and, with all affection, I entreated him to believe the testimony that God had given of his Son. Again and again he attempted, hesitated, and wept because he could not believe. I continued to repeat such passages as the following: 'Behold the Lamb of God,' &c.; 'God so loved,' &c.; 'God is in Christ reconciling,' &c. At length, he said, 'Lord, I believe.' He threw his arms round my neck, wept, and his whole frame shook. He attempted often to thank God for the salvation of his soul, but his joyful feelings overpowered him. After waiting for a short period, he became more composed, and we both knelt down at our Father's footstool. He prayed with great fervency, thanking God for his blessed deliverance, and then prayed for the poor instrument whom God had honoured in bringing him to the Saviour, and then wrestled very earnestly for his unconverted relatives.

"Next day he went from house to house, telling their inmates how their souls might be saved. He had been in the habit of frequenting a shoemaker's shop. Before his awakening, he had joined with the workmen in speaking against conversion and the converted. He visited them during the time he was under convictions, and they were not a little astonished to hear him speak more favourably of conversion. He said to them, 'Well; if there be such a thing, and I should ever experience that change and come and tell you, will you believe me?' They answered, 'We will.' No sooner had he found the Saviour, than he went and told them. 'Oh, yes,' he said, 'there is such a thing as conversion, and it is a blessed change; and I now tell you that, unless you undergo it, your souls must perish eternally.' They were much struck, and his words produced a deep impression on their minds. He has again and again wrote to his friends about their eternal interests, and telling them what God had done for his own soul. He has ever since manifested in his walk and conversation, the reality of the change, and all the brethren here have the fullest confidence in him as a child of God."

ANOTHER ECCLESIASTICAL CURIOSITY.

To the Editor of the Evangelical Magazine.

My Dear Sir,—In the early part of the present year, a Sermon was preached and published "by the Rev. Francis Minden Knollis, M.A., Fellow of Magdalen College, Oxford; Rector of Congerstone, Leicestershire, and Domestic Chaplain to the Right Honourable Earl Howe." The title of the said Sermon is, "The Dregs of the Drunkard's Cup; with a Word of Solemn Warning to all Swearers, Sabbath-breakers, and Neglecters of Public Worship." Well, say you, there was probably need enough for that; and perhaps it was loudly called for by some very painful occurrence. Yes, sir; it was occasioned by "the early death of a young man in the Author's parish, who fell a victim to excessive drinking." But, sir, it seems to me rather curious that "a real minister of God" should call the drunkard his "brother," and say to his congregation, "Almighty God has spoken from our departed brother's early grave." It seems, also, curious to me, that, while St. Paul says, "He that eateth and drinketh unworthily," at the Lord's table, "eateth and drinketh damnation to himself," the Rector of Congerstone should tell his parishioners that the communion-table is "the best place to get rid of sin." That this worthy "Fellow of Magdalen College, Oxford," is a devout believer in the "efficacy of sacraments," must appear obvious, when he informs us, that his young brother, moved by "his reverence for the ordained ministers of the Lord," was, "for many a Sunday and holiday during last spring, to be found in his place at the house of God; and once,—alas! it was only but once, he knelt with the faithful around the table of our dying Lord." But, on that occasion did the ordained minister of the Lord forget to caution the "open and notorious evil liver not in any wise to presume to come to the Lord's table until he had truly repented and amended his former life?" or did he venture to neglect an order which he had solemnly promised to obey, believing it opposed to the salvation of souls? Be this as it may, his words are, "Oh, had our departed brother but gone on as he had begun, who can tell but that the more often he had received the cup of the Lord, the less inclined he would have been to relish the poisoned cup of devils; the more often he had partaken of the Lord's table, the less disposed to partake of the table of devils; the more often he had come to the Lord's house, the more seldom would he have visited the scenes of temptation and the tents of sin!" Now, Sir, although I cannot presume to say what might have been the result of "more often coming to the Lord's house," even where a Fellow of Magdalen College is the officiating minister, I know who it was that wrote to the Corinthians, that if any brother was "a drunkard, with such an one" they were "not to eat;" and I think it right to tell those who boast of their "pure and apostolic Church," that such "a godly discipline" needs to be "restored" as may exclude drunkards from the Lord's table until they shall so repent and reform as to receive the memorials of a crucified Saviour as the word of God requires.

We now come to "one of those weak and paltry arguments so often brought forward against our apostolic Church by ignorant persons within it, and prejudiced enemies without it." Mr. Knollis says, "Our 'sure and certain hope' is not of 'his' or 'her' resurrection whom we bury, but only of the general resurrection to eternal life, which every Christian believes there will be at the last and fearful day. It is in sure and certain hope of this resurrection—of this life that will never end,—that we bury all, both just and unjust. And that the Church means no more than this, you

may easily prove by turning to the Burial of the Dead at Sea, where you find it declared, 'We commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, and the life of the world to come.' Ask our adversaries," says the preacher, "if they think it likely that the Church could mean that all who were buried in the earth went to heaven?" and he confidently affirms, that "she never was guilty of such folly or presumption as this." It seems, however, that she has the folly and presumption to suppose that all whom her Bishops ordain receive the Holy Ghost through the imposition of their hands; and to thank God that every baptized infant is regenerated; nor is this all the folly and presumption that wise and good men have laid to her charge, and even proved against her. I may be among the "ignorant and prejudiced," but I conceive that, in the language of Scripture, "everlasting life," and "eternal life," mean everlasting happiness, as opposed to "everlasting punishment." (Matt. xxv. 46.) I conceive, also, that whatever may have been the object of the "sure and certain hope" expressed in the Burial Service, it is so connected with the body committed to the ground as to express the idea of ITS "resurrection to eternal life," whether it be the body of a saint or that of an impenitent sinner!

But, truly, Mr. Editor, it is an "ecclesiastical curiosity" that I now send you; for this Fellow of Magdalen College, Oxford, says, when speaking of "the drunkard's fearful destruction," "Believe me, my brethren, I know no case (except the case of those who have wilfully separated from the Church, for they will not listen to Christ's priests at all, and have cut themselves off from his promises,) more awful than that of a drunkard in his last hours." You will not, then, I am sure, be greatly surprised at the rector's "word" to his "dissenting parishioners," which I consider as completing the curiosity of my present communication. Here it is, both carefully and faithfully transcribed, for the reflection and pity rather than the amusement of your readers: "Brethren, though you may separate from your appointed shepherd, that shepherd both pities and prays for you, his wandering sheep. Almighty God has placed you within my charge; I watch for your souls as one who must give an account. If you will not attend your minister's church, nor hear his words, nor read his advice, ye refuse all these at the peril of your immortal souls. Ye have again and again been told that division is not of God; (Rom. xvi. 17, 18) that to the church (the visible church, descended in one unbroken line from Jesus Christ; governed by his bishops, priests, and deacons, and consisting of all baptized Christians,) are left all his promises; and if a man will not hear that church, Christ has himself told you his awful state. (Matt. xviii. 17.) But this is not what I am now about to urge. I would have all dissenters (and those two or three so-called Church people, who act and speak like them) reflect, what mischief they are doing, both to morality and religion, by refusing to obey the real ministers of God. How, brethren, can you blame a person for one sin, when you are guilty of another? (Matt. vii. 4, 5.) How can you tell a drunkard that he should refrain from strong drink, because the Bible says so, when he can answer at once, 'And the Bible also says, let there be no divisions among you?' How can you blame a man for Sabbath-breaking, while he can answer that schism (or dissent) is as great, or even a greater sin. Oh! my friends, believe me, I speak these few words in faithfulness and love. Until we all stand together, in one mind and one judgment, and as the Scripture says, 'glorify God with one mouth,' (Rom. xv. 6,) depend upon it, our prayers will be hindered. What then will you do at the last, if it be found that your very separation from Christ's Church has been the means of encouraging many of your neighbours in sin and hardness of heart? What if, in this very parish some poor lost

soul should rise up in judgment, and say, 'True, I lived and died a drunkard, a swearer, or a sabbath-breaker; true, my minister talked to me of my sinful ways again and again; yea, with tears in his eyes, and sorrow in his heart; but such or such a neighbour said he was quite wrong in speaking against the sin of dissent, and so I thought he might be wrong when he talked against other sins also. They said he was wrong when he spoke against divisions, though I knew he had the Bible on his side; so I thought he might be wrong for saying so much against drunkenness, &c., though the Scripture spoke against that sin also.'

"Oh! my dissenting parishioners! have you ever well thought of this? have you ever reflected how your sin may embolden thousands in theirs also?

"Think of it now, I entreat you. These very words are proofs of my good will towards you; and that I am not that bitter person that some of you seem to think; for, whatever you may imagine, I must earnestly love your souls, while I hate and abhor your separation and your sin.

"May God bless you, my dear people, one and all; may he make every dissenter a real churchman, and every churchman, a real Christian!"

It seems, then, that the rector of Congerstone would have people to believe, that the division of a county into parishes, and the appointment of a minister to each by the bishop of the diocess, is sanctioned by the New Testament; or that, if such an arrangement be the ordinance of man, it is, nevertheless, equally sinful to neglect it. Has he yet to learn that, in the times of the Apostles, the minister of every congregation was "ordained by election," (as Tyndale translates,) among the people by whom he was chosen as their overseer, or bishop? (Acts xiv. 23.) Let Mr. Knollis consider whether he was not virtually appointed by his noble patron, and whether all that the bishop did, was not a matter of form, and something which followed of course. But where, in the Christian Scriptures, can we find authority for proceedings so unlike those of the early followers of Christ? Now if the inhabitants of Congerstone did not choose Mr. Knollis as their pastor, and if he became their "appointed shepherd" without their consent, and therefore not according to the word of God, what presumption is it to call them "his wandering sheep," and to say, "Almighty God has placed you within my charge!" And is it possible that, by "the visible church," he can mean the Church of England exclusively? Do those bodies of Christians, to whose assemblies his parishioners wander, make no part of the visible church? Does he mean to insinuate, that, to the Church of England alone, God has left his promises? and that, if a man will not hear her, whether she speaks according to Scripture or not, he is in the state of "a heathen man," or "a publican?" So the Papists spake of their church at the time of the Reformation; and, accordingly, most of them now consider the rector of Congerstone as a heretic, and in danger of endless perdition!

How the Church of England could have descended, "in one unbroken line, from Jesus Christ," I am unable to conceive. For my part, I have been in the habit of conceiving, that she was created by acts of parliament, and that by the laws of men she continues to be what she is, as the Church of England. But I would not be so positive as the worthy rector of Congerstone, being fully aware that I may be "ignorant and prejudiced." I know, however, that Christians are required to "try the spirits" of teachers, "whether they be of God;" and I venture to affirm, that none are "the real ministers of God," but those whom he has made so. It appears, also, to me, that the followers of Christ are not required to "obey" even "real ministers" any futher than as they speak the words of Christ, and enforce his commandments. There can be no dan-

ger, I conceive, of encouraging drunkards to continue in their progress to destruction, by disregarding the assumed authority of a parish minister, or declining to obey, where, according to Scripture, no obedience is due. When will men learn that "schism" and "division" are terms which denote difference of opinion in a congregation, accompanied with uncharitable contention? And what can be more evident, than that this evil is sometimes best cured by a peaceable separation from those who cannot walk in love and concord? As I believe that orthodox dissent is the cause of Christ, I cannot unite with Mr. Knollis in praying, that God may "make every dissenter a real churchman," I do, however, pray that God may bless his "dear people, one and all," regretting, at the same time, that any man, worthy to be called a churchman; should still require to be "made a real Christian." In love to all who own Jesus Christ as their only Lord in the church, I remain,

Dear Sir, yours truly,

J. B.

POETRY.

THE MISSIONARY MEETING.

May 13, 1841.

How bright was the day, and hallowed the even,
When the thousands of Zion assembled from far,
To witness the progress of truth o'er the nations,
And greet the first risings of the long-promis'd star.

The hosts of the Lord were gathered afresh,
To hear of the conquests their Captain had won,
And high rose their joy as the tidings were told,
Of the mighty exploits his armies had done.

What though the last foe his triumphs has spread,
And heroes have fallen in the heights of the field,
Their cause is immortal, their Leader remains,
T' advance with his standard, and never to yield.

What, though on tyranny's ill-fated isle,
The blood of his martyrs has lavishly flown,
That blood! it was precious in his sight as it fell,
And mark'd out the land ere long as his own.

The north now gives up, the south keeps not back,
The east and the west their offerings bring,
His heralds are shouting through every clime,
The love and renown of their glorified king.

See China now opening her long massive doors,
And India's myriads awaiting his laws,
The "Star of their Remphan" is dimming at last,
And the crescent is waning in sight of the cross.

The isles of the captive, but now of the free,
Exult in the liberty Jesus conveys,
Whilst far o'er their hills, and along through their vales,
Are echoed the songs of his mercy and praise.

And there do the children of Africa bend
In lowly devotion at the foot of his throne,
The curse that has hovered so dark and so long,
Transform'd to a blessing by the crucified One.

All hail, mighty Saviour! the power is thine,
To Thee shall the nations and kingdoms be given,
Thy right 'tis to reign; Thy praise shall resound,
From the dwellers on earth to the dwellers in heaven.

Go forth in thy chariot of salvation to man,
Around the circumference of earth let it roll,
Till high hallelujahs to God and the Lamb,
Shall swell the grand chorus from centre to pole.

THE CITY OF THE GREAT KING.

Psalm xlvi. Rev. ii. 2.

Beautiful city! on the eternal hills,
Enshrined in light, thy glorious fabric stands;
One song of gladness thy vast temple fills,
As in that perfect house not made with hands,
Do congregate the bright celestial bands.

Redeem'd from time—no scorching sun
Pours on thy palaces excess of light;
Nor doth the moon her twilight circle run,
To show the dimness of the silent night,
But from the jasper throne love shineth bright.

The adoring throng, for place so pure made meet,
Worship in blissful chorus, while the wave
Which makes thee glad, flows down thy golden street,
And trees of life the crystal waters lave.

Nemo.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Nestorians; *or, the Lost Tribes: containing Evidence of their Identity: an Account of their Manners, Customs, and Ceremonies; together with Sketches of Travel in Ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By* Asahel Grant, M.D. 8vo. pp. 348.

John Murray.

The appearance of this volume is peculiarly opportune at a time when the labours of our American brethren have begun to awaken deep sympathy on behalf of the small, but venerable remnant of the Nestorian Christians. The authentic history of this people, to say nothing of the fabulous conjectures of romance, is invested with a powerful and undying interest. The most ancient of all Christian sects, their early efforts to evangelize the world, made their name famous from Palestine to the borders of China, and were not unknown within the limits of the empire itself. The political vicissitudes through which they have passed, have been strangely diversified; at one time protected and patronised by eastern princes, at another crushed by the iron hand of despotism; until, at last, by the exterminating cruelties of Tamerlane, they were reduced to a mere handful, and compelled to take shelter amidst the inaccessible fastnesses of the Assyrian mountains. In their chequered history, they have exhibited instances of Christian heroism, unrivalled in the annals of the gospel, and have shown, amidst all their varied fortunes, an indomitable hatred of oppression, and a love of freedom.

It is natural to inquire into the origin of this remarkable people. From their own traditions, many of which appear to be invested with an air of probability, it would appear that they are descended from a Jewish stock. Their language, resembling as it does the Hebrew; their features, which strictly conincide with those of the chosen tribes; their marked abhorrence of images and pictures in their religious worship, while all other Christian sects in the east have resorted to them, are facts in their history which render it by no means unlikely that at some remote period of antiquity, they were driven from

their father-land, and scattered in those regions which they ever since inhabited. Dr. Grant's theory is at least worthy of grave consideration, supported, as it is, by much critical and acute observation, in which he modestly states it as his opinion, that their ancestors may have been a portion of those Israelites, who, by the fate of war, were carried away captive by the kings of Assyria, into some district of country not far distant from the spot where they are now located. *The scriptural account of the Assyrian captivity may be found in 1 Chron. v. 26, and in 2 Kings xv. 29.

But how were this people first converted from Judaism, and ranked under the banners of Christianity? Both the oral and written traditions of the Nestorians are full of information on these points. With one voice, they attribute the first propagation of the gospel amongst them to Thomas the apostle, who, with Thaddeus and others, it is said, proclaimed glad tidings of salvation among them and other eastern nations. Many of their sanctuaries are dedicated to St. Thomas, and in their liturgies, they have several thanksgivings to God for the benevolent and successful labours of this inspired apostle. Nor must it be forgotten that many of the early fathers make distinct mention of the preaching of Thomas along the vast line of country from Palestine to India, which goes far to confirm the tradition of the Nestorian Christians.

Only one additional inquiry remains respecting the ancient fortunes of this interesting people. How did they acquire the distinctive appellation of Nestorians? There can be little doubt that it arose from their espousing, to a greater or less extent, the cause of Nestorius, who was excommunicated, for what was called heresy, by the third general council at Ephesus, A.D. 431. This remarkable person was a native of Syria, and there received his training for the sacred ministry. He was ordained presbyter at Antioch, and was raised to the episcopate at Constantinople, in the year 428. He assumed the character of reformer; exposed, in severe terms, the rising superstitions of the age, and, as might be expected of a man of his exact temperament of mind, fell into some daring theological speculations. His brethren in the episcopate were jealous of him, particularly Cyril of Alexandria; he was arraigned, excommunicated, and banished, first to Arabia Petræa, then to Lybia, and at last died in Upper Egypt. There is good reason to believe that he mainly suffered for his orthodoxy. He was charged with refusing to the Virgin Mary the epithet, "*Mother of God*," with rejecting the current homage paid to departed mortals, and with holding the notion that Christ had *two persons*, as well as natures. The first of these charges, he seems, we regret to say, not to have honestly deserved; for, like those of his age, he was disposed to honour the Virgin sufficiently. In rejecting the demonaltry of the fifth century, he incurred the censure of ecclesiastics, but preserved a good conscience. And as it respects the third charge, suffice it to say, that he invariably denied its truth; and, upon the whole, there is too much reason to believe that had he been more disposed to fall in with the superstitions of his times, he would have retained his standing in the Church of the Nicene age.

As might have been anticipated, the ex-bishop of Constantinople was regarded by thousands as an oppressed and injured man. By his own countrymen in particular, his cause was enthusiastically espoused. In the school of Edessa, in Mesopotamia, where numbers of Christian youths were then educated, the name of Nestorius was revered, and his opinions imbibed. The new sect grew mightily and prevailed over all the east. In Persia, its converts multiplied by thousands; and, for the space of more than a thousand years, it has preserved its existence, and maintained its substantial identity in the very countries where first it embraced the opinions of its original founder.

The Nestorians of the present day are found chiefly among the almost inaccessible mountains of Koordistan, or in the district of Oroomiah in the western region of Persia. They live along that line of country which divides the Turkish and Persian dominions. But they are carefully to be distinguished from two other sects of their countrymen known by the names of *Jacobites* and the *Chaldeans*. The former are *monophysite* Syrians, who contend that Christ had only one nature; and the latter are a portion of the Nestorians who, within the last two centuries, have been drawn into the vortex of Romanism, by the zeal of the Jesuits. The Jacobites are largely spread over Mesopotamia, and speak the Arabic language; the Chaldeans, who received their name from the Pope, when they went over to Catholicism, inhabit chiefly the valley of Mesopotamia, and speak both the Arabic and modern Syriac. Between the two sects there exists an irreconcilable hatred; while both are divided by strong prejudices from that branch of the Nestorians which inhabits Koordistan and Oroomiah, and which may be regarded as the only living representative of the ancient Nestorian church in Assyria, northern Media, and north-western Persia.

Among this interesting people, the American Board of Foreign Missions has entered, under peculiarly favourable auspices, upon a course of evangelical labours. Dr.

Grant, the author of this admirable volume, was their first missionary. From the representations of Messrs. Smith and Dwight, who visited the Nestorians in 1831, it was thought well that a Christian physician should be the first to make trial of the field. He arrived at his destination towards the close of 1835, and was well received by the objects of his mission. His professional skill became every where his recommendation to the confidence of the people.

"The Nestorians," he observes, "in particular, welcomed us with the greatest kindness and affection. The bishops and their priests took their seats at our table, bowed with us at our family altar, drank in instruction with child-like docility, and gave us their undivided influence and co-operation in the prosecution of our labours among their people. They regarded us as co-adjutors with them in the necessary work of instruction and improvement, and not as their rivals and successors. We had come, not to pull down, but to build up; to promote knowledge and piety, and not to war against their external forms and rites.

"We found much in their character to raise our hopes. They have the greatest reverence for the Scriptures, and were desirous to have them diffused among the people in a language which all could understand. In their conduct towards other sects, they are charitable and liberal; in their forms, more simple and Scriptural than the papal and the other oriental churches. They abhor image-worship, auricular confession, and the doctrine of purgatory; and hence, they have broad common-ground with Protestant Christians, so that, not inappropriately, they have been called the Protestants of Asia.

"But they had, as a people, sunk into the darkness of ignorance and superstition: none but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life. Still there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people. Indeed, we cannot but hope that something of vital piety may have continued to burn upon their altars from the earliest ages of the church, and we trust it will again shine forth in a resplendent flame."—P. 6.

In short, the missionaries have been permitted to prosecute their work, not only without molestation, but with every possible encouragement. The churches of the Nestorians have been opened for their Sunday-schools, and for the preaching of the gospel; in the city of Oroomiah a seminary and girls' boarding school have been opened; and among the villages of the plain, fourteen free-schools have been established for the education of the rising generation.

It appears in the highest degree providential that the American churches have entered upon this field of missionary labour; for there is reason to believe, that the whole remnant of the Nestorians would have become a prey to the wiles of the Jesuits, if they had not been moved to take compassion upon them. Mr. Parkins, one of the American missionaries to Oroomiah, writes as follows, in the American Biblical Repository for January: "Had we not come to their rescue, we have reason to apprehend that the incessant working of the artful machinations of Jesuit emissaries; their endless intrigues; their promises of large sums of money, or favours procured through their instrumentality from Government as rewards of conversion; their threats to bring the arm of Mussulman displeasure against such as refuse to yield; and their actual oppression, wherever they can bring power to their aid for this purpose, would gradually have obliterated the Nestorians as a people, and attached the last man of them to the Romish standard. We are here, it would seem, just in season to prevent this result. But every inch of the ground is still to be contested. Papists know the importance of this field, and are coming into it like a flood. Here, as in almost every part of the world, the Protestant missionary must experience his greatest trials and difficulties from the agents of "the man of sin." No measure will be left untried for leading away the Nestorians from the religion of their fathers, and subjecting them to Papal control. A few years ago, a Jesuit offered to the Nestorian Patriarch ten thousand dollars, on condition that he would acknowledge allegiance to the Pope; to whom the Patriarch replied, in the emphatic language of Peter to Simon Magus, "THY MONEY PERISH WITH THEE." And of late, emissaries from Rome have tendered to him the assurance, that if he will so far become a Catholic as to recognise the supremacy of their master, he shall not only continue to be Patriarch of the Nestorians, but *all the Christians of the east* shall be added to his jurisdiction. To this the Patriarch replied: "*Get* thee *hence, Satan.*" The "newest measure" that has been reported to us is a recent order, fresh from the Pope, to the Catholics of these regions, to CANONIZE NESTORIUS, whose memory every Papist has been required for so many centuries to *curse*; and to *anathematize* the *Lutherans*, *i. e.*, the Protestant missionaries, with whom they propose also to class such of the Nestorians as shall not go over to the ranks of the Papists. The Nestorians fully understand that this surprising change is intended only to decoy

them; and they very naturally spurn the honour thus proffered. And as to being classed with the *Lutherans*, a brother of the Nestorian Patriarch, and his designated successor, who is now with us, told the Catholics, a few days ago, that he regarded it as an enviable exaltation."

Most sincerely do we wish our American brethren success, not only in checking the deceitful schemes of the Jesuits, but also in spreading among the Nestorians the true light of the gospel. They have entered upon their work amidst many encouraging circumstances; the people have welcomed them as angels of mercy; the good already effected is far greater than could have been expected in the short space of five years; and their agents seem to be eminently fitted for the delicate and difficult undertaking upon which they have entered.

Dr. Grant we have seen and conversed with, and he is on his way back to the scene of his labours. He is a man of acute observation, of competent learning, and of most engaging manners. His whole soul seems bent on the evangelization of the Nestorians. His conviction of their Jewish origin seems to fire him with zeal for their restoration to the primitive faith of the gospel. What he has written to prove that they are the lost ten tribes is, to say the least, most touchingly interesting. If he has not proved his case, he has done much towards it. His inductions are calm and scholarly; and we very earnestly recommend his instructive volume to the notice of the British churches. It is fitted to produce a powerful impression on behalf of the Nestorian Christians, "situated," as Mr. Parkins observes, "in the midst of the followers of the False Prophet, invaded on all sides by artful Romish emissaries, and stretching forth their hands to Protestant Christendom, with the imploring cry, 'Come over and help us.'"

AMERICA; *Historical, Statistic, and Descriptive. By* J. S. BUCKINGHAM, Esq. In three volumes. 8vo.

Fisher, Son, and Co.

Mr. Buckingham, in explaining his reasons for entering upon his present laborious undertaking, has justly observed that, "In some of the English writers (on America) there was an evident determination to seek only for blemishes, and turn even the virtues into ridicule. In others, there was a strong political bias hostile to every thing connected with the very name of a republic; causing them, therefore, to see every thing through a jaundiced medium. In some, again, there was an elaboration of disquisition on a few prominent features of the national character and national institutions, with the contemptuous neglect of minuter but not less important details; and in others, a substitution of fictitious and imaginary stories for facts, which, however it might display the talent of the writers for invention, and broadly exaggerated humour, could only mislead the reader as to the real state of society among the people so unjustifiably misrepresented and caricatured."

As there is palpable truth and honesty in these remarks; so we are happy to say that they are the precursors of a work breathing throughout the spirit of integrity, combined with tact and intelligence in the arrangement of a vast mass of facts and reasonings extending to almost every thing American. The popularity of Mr. B.'s Lectures upon Egypt and Palestine drew around him much of the intelligence, learning, philanthropy, wealth, and religion of the New World; by which he obtained an insight into the real state of American society and its institutions, rarely enjoyed by the English traveller. His Lectures were read by at least a million of the American people, of the better sort, during his stay in their country; and his addresses at public meetings, held for philanthropic and religious purposes, were listened to by at least a million more, of the middle and lower classes; so that he became intimately conversant with the best portions of American society, from the merchant and the statesman, down to the humble peasant, and the laborious artizan. He visited every state in the Union except Arkansas and Florida; and remained sufficiently long in all the principal cities and districts, to prosecute those inquiries, so necessary to the preparation of an impartial book of travels.

So far as we have been able to judge, we regard Mr. Buckingham's work as not less valuable for its historical, than for its descriptive character. He has enlivened his living portraits, by brief but accurate references to the events of the past, and to the memory of the departed.

Without professing to write a religious book, Mr. B. has done ample justice to the state of religion in America; and though he by no means indicates a party bias, yet he has not failed to speak the truth, when the effect has been to represent individuals and churches in a disadvantageous point of view. Now and then, his aim at impartiality has betrayed him into something like indiscrimination, and injurious liberalism; but, upon the whole, he has done honour to his integrity and love of what may be called fair play.

Mr. B. is earnestly devoted to the temperance cause, and has furnished many details of a highly interesting character on this growingly important subject. There can be no doubt that the hold which it is

now taking of the public mind, both in England and America, will, with other causes, prepare the way for that great moral renovation which awaits society at large; but which must, in the first instance, thoroughly pervade the Christian populations of the globe.

Our author has offered many seasonable remonstrances to the Americans, on the subject of slavery, which they will do well to listen to. And as he has invariably treated them with candour and respect, we sincerely trust they will not be in vain. But when the General Assembly, and almost all the ecclesiastical bodies in the United States, spread the shield of their protection over the slave interests, there can be but little hope of a speedy adjustment of this momentous question.

In taking our leave of Mr. Buckingham's amusing and instructive volumes, we beg to express it as our conviction, that he has furnished a more correct view of Americans and their institutions than any other author who has preceded him. Their faults he has not extenuated; but he has set down nothing apparently in malice, envy, or ignorance. There is a slight air of self-complacency in the work, which it could well have spared; but it has so many other redeeming qualities, that we are not disposed to censure with severity the author's self-love.

Ancient Christianity, *and the Doctrines of the Oxford Tracts for the Times. By the Author of "Spiritual Despotism."* Vol. I. Parts V. and VI.

Jackson and Walford.

(*Concluded from page* 239.)

"At the present moment, the Christian community, and especially the clergy of the Episcopal church, are called upon to make their choice between Apostolic Christianity and Ancient Christianity; and this weighty alternative must soon merge all other distinctions, leaving only two parties—the adherents of the inspired and those of the uninspired documents of our religion." This is Mr. Taylor's deliberate conviction, and we agree with him. But this controversy will open all the questions between Protestantism and Romanism, —the theological as well as the ecclesiastical: they are too closely interwoven to be separated. For Romanism, notwithstanding the subtle evasions and adroit expedients of the Oxford tractarians, has, at length, been forced into the discussion; and though the Nicene church is the ostensible object which divides the parties, Popery, as a system of faith and practice, is the real matter of dispute between them. On the one side, all that is required of the Church of Rome is, that she should concede her exclusive infallibility, and fall back on the catholic infallibility of the Nicene church, in order to secure for herself the cordial support of those who envy her the exclusive possession of "that something" which, "amid all the errors and evils of her practical system, has given free scope to the feelings of awe, tenderness, devotedness, and other feelings which may be especially called catholic." The Tridentine fathers and those of the Nicene church are regarded with almost equal complacency by Mr. Newman. The real opponents, then, are Puseyism and the Reformation; the Oxford Tract writers and all true Protestants, without and within the pale of the Episcopal Church of England. Those who range under the standard of the latter, labour under peculiar disadvantages—they are deeply pledged to a "religion of sacraments," and to a hierarchy infinitely more cumbrous than the armour of Saul on the lithey form of the stripling of Bethlehem, when he essayed to meet the giant of Gath. For our own champions, we have nothing to fear: they are "ready, aye, ready, for the field." They are clothed in the panoply of heaven; and "Church Principles," unsupported by the authority of Scripture, and diametricallly opposed to apostolic Christianity, they are prepared to demolish, with the same ease with which the Philistines vanquished Samson when the Lord had departed from him. Men are not qualified to enter upon this holy warfare with any other prospect than that of defeat who are "tied and bound by the chains" of "apostolic succession," "baptismal regeneration," and a "sacrifice for the living or the dead in the Eucharist." Those who arrogate to themselves the power of absolving sinners, whether penitent or impenitent, and yet choose to be called Protestants, are mere stragglers from the enemies' camp, and will certainly be taken and punished as deserters. With a few noble exceptions, we fear that the evangelical clergy of the Established Church will be worse than useless in this controversy. The mantle of their predecessors has not fallen upon them. They are men of another spirit; and the weapons of their warfare are carnal, and not of the ethereal temper which enabled a Scott to remain in the furnace and to contend with demons on their own ground, while the smell of fire scarcely passed upon him, or the unhallowed flames singed a hair of his head. He was inconsistent as a clergyman, but he preserved his character as a Christian and a Protestant. So did, for the most part, his noble compeers, that little band of living martyrs, who were at the same moment the reproach and the glory of their church. What a miserable show of opposition to the doc-

trines of Puseyism are "the Plain Tracts for Critical Times on the important Subjects of Baptism and Regeneration," put forth by "a Union of Clergymen!" "Are these your gods, O Israel? Are these the defenders of the faith once delivered to the saints?" These tracts are too feeble to obtain readers—too contemptible to ask for refutation. The Nicene doctrine of baptismal regeneration is in the prayer-book; is expressly taught in the Catechism; and it cannot be erased from them except by Act of Parliament. It is tenaciously grasped by the hierarchy, and is maintained in the publications of the Society for Promoting Christian Knowledge—a Society patronised by an immense majority of the clergy, and, with few exceptions, by the bench of bishops, with the archbishops at their head. Tract No. 90, with the measures consequent upon it, and the letter of Mr. Newman to Dr. Jelf, Canon of Christ's Church, and of Mr. H. B. Wilson to the Rev. T. T. Churton, M.A., Fellow and Tutor of Brazennose College, have transferred the ground of the controversy between Puseyites and Protestants, from the Nicene Church to the Church of Rome. Mr. Newman has openly taken his stand on the decrees and decisions of the Council of Trent. If, while he professes to repudiate the infallibility of the Pope, and the authoritative teaching which arises out of it, and which puts constructions upon the doctrines of the Nicene church, which, in his opinion, they will not bear; he yet maintains purgatory, in the sense of Augustine and Cyprian, to be a place for believers, not unbelievers, not where men who have lived and died in God's wrath may gain pardon, but where those who have already been pardoned in this life, may be cleansed and purified for beholding the face of God—this he says is the doctrine of the Tridentine fathers. Pardons and indulgences, he admits, if they are "not *large* and reckless indulgences from the penalties of sin obtained on money payments." Veneration and worshipping of images and relics is also a part of his creed, with which he would fain reconcile the homilies and articles of the English Church; so likewise is the invocation of saints, and the sacrifice of the mass. The Popish exaggerations and extravagances he disallows, but he contends for them all; and that, we think, in whatever qualified sense they may be propounded, ought to satisfy every Protestant, that the tractarians are so far in alliance with Rome, and that, in the end, could they get themselves established, their authoritative teaching, and the abject superstition of the people, would be precisely the same. We have had occasion to repeat, more than once, that the ancient Christianity, which the Oxford Tract writers are so anxious to restore, exhibited more features of antichrist than any that have been presented by the Church of Rome, since she assumed to herself the infallibility which is by the Puseyites claimed for the church of the first four centuries.

The celibate, with the whole ascetic system, as we have seen, was worse. The very fact, that the doctrines and practices we have enumerated were the principal characteristics of the ancient church, is a proof how much it had degenerated since the apostolic age; and when they are examined, especially the veneration of relics, the invocation of saints, and the sacrifice of the mass, we shall find, that to stop at Rome would be less inconsistent with apostolic Christianity, than to take as our model the earlier antichrist of the third or even the second century.

Mr. Taylor, after an induction of striking facts in the form of evidence, thus sums up the whole: "While the great Nicene writers, *one and all*, are seen to exclude the gospel and to substitute a flimsy, home-made justification hammered out of celibacy, almsgiving, fasting, and all the frippery of the ascetic discipline, they are also heard to indulge in the wildest extravagances regarding the efficacy of the sacraments, the dignity of the sacerdotal office, the power of the church, and the like. They are also heard invoking the saints, adoring, or near to it, the relics of martyrs, and magnifying whatever is formal and human, while they depress or forget whatever is spiritual and divine." We had marked several passages as quotations in proof of this solemn allegation; but we must content ourselves with the following extracts which, directly or inferentially, establish the greater part of it. The first is taken from the Eucharistic liturgy, attributed to Chrysostom, and which, whether it be his or not in its present substantive form, is abundantly corroborated in his voluminous works. It was used in the Constantinopolitan church. Chrysostom was, pre-eminently, the doctor of "the tremendous mystery," and this liturgy, without hazard, may be regarded as evidence of the sacramental practice of the church, to which his preaching and writings had given a character. Mr. Taylor justly observes, "Some passages and phrases of this liturgy may serve the purpose of showing how very little the Romish Church has done to exaggerate or encumber the ritual system which it inherited. We are used to inveigh against the Romish mass-book. Let us look into the Constantinopolitan. As to the eucharistic doctrine, there may be distinctions which I am not acute enough to descry, between Chrysostom's belief and that of the Romish Church. Yet I doubt if one reader in ten thousand

would suppose any thing else than that the following was the language of a believer in transubstantiation: 'Hold no tthat it is bear bread and wine; it is body and blood, according to the Lord's declaration. Judge not the matter by *taste*, but according to the undoubting confidence of faith!'

"The 'order of divine sacrifice' commences with an instruction to the officiating priest, enjoining previous continence and fasting and confession; and then directs that, when he enters the temple with the deacon, both shall make three reverences—προσκυνηματα towards the east, and before the *image* of the Saviour, and of the most holy Theotokos (mother of God,) and one reverence to each of the choirs.

"The priest's private prayer implores grace that he may duly perform the 'bloodless sacrifice.' Then follow the ceremonies of taking up, blessing, kissing, and putting on the several officiating vestments. The eucharistic bread, it appears, was fashioned cross-wise, or in four limbs, and impressed with the sign of the cross on each limb. In preparation for the consecration, the priest took a 'holy spear,' with which he performed various touchings, and piercing of the cruciform loaf or cake; after which it was elevated, and then replaced in the charger; the deacon, addressing the priest, says, 'Slay, Sir!' Then the priest immolates the holy cake, saying, 'The Lamb of God is slain, who taketh away the sin of the world.' Then the deacon says, 'Prick, Sir,' and the priest pierces the cake *on the right side*, with the holy lance; at the same moment, the deacon pours wine and water into the chalice.

"Then the priest, taking the second oblation, says, 'In honour and remembrance of our most blessed and glorious lady Theotokos, and ever virgin Mary, through whose intercessions accept, O Lord, this sacrifice upon thy celestial altar.'

"In making the third oblation, the priest recites a long list of saints and doctors, commemorated on that day, and of all saints, 'by whose prayers protect us, O God.' Then follows a prayer commemorative, and for the remission of the sins of the founders of the church. Here the priest names those, whether living or *dead*, to whom he refers. The offering of incense is followed by a long ceremonial of veiling and unveiling, lifting and depressing, kissing and blessing, and bowing and crossing, interspersed with prayers and passages of Scripture, and supplications in this style,—'O Christ, our true God, we beseech thee, by the intercessions of the most holy, undefiled, and over all blessed and glorious Mary our Lady Theotokos, and always virgin, by the might of the honourable and life-giving cross, and of all the saints, have mercy upon us, our good and benevolent God.'

"At length, the deacon, reverently placing the dish or charger on his head, and carrying the censer; and the priest carrying the chalice, the two perambulate the church, reciting prayers and pronouncing blessings.

"After the consecration, follow prayers, and among them, 'For repose and remission of sins for the soul of N.' At the elevation of the host, all bow and worship. The priest and deacon then partake of the bread and wine, with complicated ceremonies; the priest saying to the deacon, as he communicates, 'This hath touched thy lips, and thine iniquities are taken away, and thy sins are purged.' Another round of prayers brings the priest and the deacon to the spot where the chalice is exhibited to the people, and the bread distributed among them.

"Such was the comment put by the Nicene church upon that 'breaking of bread,' of which we read in the Acts of the Apostles."

With regard to sacerdotal assumption, there is not any thing in the Church of Rome that surpasses the impious arrogance of the Nicene clergy. Referring to the apostolic constitutions on this subject, lib. ii., chap. 57, Mr. Taylor says,—

"Let us listen to these early notes of spiritual ambition. The bishop is the minister of the word, the guardian (φυλαξ) of knowledge, the mediator between God and you (the people) in whatever appertains to worship: he is the teacher of piety. He, after God, is your father, having regenerated you to the adoption, by water and the Spirit. He is your prince and ruler; he is your king and potentate. He is your earthly god, after God, and who ought to have the benefit of your reverence; for of such it is God has said, 'I said, Ye are gods.' Such is the style of men, calling themselves the successors of the apostles. We are used to speak with horror of the papacy, when we hear of its assumption of 'divine honours;' but how far short of such an assumption did these Nicene bishops come? The annotation on this passage, lib. ii. chap. 26, shows that such a mode of speaking of sacerdotal persons is warranted by the highest authorities of the Nicene age."

Our space and the nature of our work, forbid our entering so much at large as we originally intended into the authorities and arguments of Mr. Taylor, as he has followed, exposed, and refuted the Tract writers, through the six parts of his work already published. We have done enough to guard our less informed readers against confounding ancient Christianity with the gospel of Christ and the simple institutions of the

apostolic church; they will have seen that in many very important particulars, the Church of Rome has stronger claims upon such men as the Oxford Tract writers, than the church of the third and fourth centuries; and that it is, indeed, all things considered, greatly to be preferred; and that, if the clergy of the Church of England insist upon it that she is not Protestant, in all consistency, she ought at once to reconcile herself with Rome; and, by the union, constitute a universal church, which will merge the infallibility of the Pope in that catholic infallibility which he is said most unrighteously to have usurped.

What is thought of the Oxford divines by the Romish clergy, we learn from a religious periodical published at Rome (Avvenimenti Edificanti Massime Recenti) where it is said, speaking of the Puseyites, "These gentlemen labour to restore the ancient Catholic liturgy — the breviary, (which many of them, to the knowledge of the writer, recite daily,) fastings, the monastic life, and many other religious practices. Moreover, they teach the insufficiency of the Bible as a rule of faith; the necessity of tradition, and of ecclesiastical authority; the real presence; prayers for the dead; the use of images; the priest's power of absolution; the sacrifice of the mass; the devotion to the Virgin; and many other Catholic doctrines, in such sort as to leave but little difference between their opinions and the true faith, and which difference becomes less and less every day. Faithful! redouble your prayers, that these happy dispositions may be increased." This passage is thus designated in the table of contents: "Mirabile avvicinamento fra Protestanti alle Dottrine Cattoliche."

We know not how persons holding such opinions and adopting such practices without the pale of Rome, and members of a communion professedly hostile to it, can reply to a Catholic, who chooses to address them in the following manner:—

"To advance so far, is to advance too far, or not far enough. You stand in an ambiguous position, which it is hard to justify on any principle whatsoever. Even if the reformers had some pretext for change, in relation to certain abuses of the Romish church, it was their high sin to have rejected and blasphemed the monastic system, unquestionably ancient as it is. This system was no Popish corruption; and to cast it out as evil, is to retract the first principle of church authority, and to set up another, even that of the ultra-Protestant principle. But what say you to the church within which, at the peril of your souls, you remain, and at whose altars you minister? Your church has outraged Catholic antiquity, by its rejection of monasticism. Your church has no holy virg but was there any ancient church that had not, or that did not make its boast of them? Your church has not a monastery, or a convent, or a hermit, or any one of those things which the church universal of the Nicene age regarded as of the highest value. Call now St. Athanasius, and St. Basil, and St. Ambrose, and St. John Chrysostom, and St. Gregory Nazianzen, and St. Augustine; call them from their high seats in glory, and let them judge between you and us! What name, think you, would these holy doctors bestow upon a church shorn of all the honours of virginity, naked, naked as it is? With what emotions of horror would they look around upon your married bishops, your married priests; bishops and priests married after ordination—married, some of them a second time, it may be a third! Tell us, then, are you bearing a faithful and courageous testimony to holy Catholic principles, in conforming to a church which, as you cannot doubt, would have been spurned and condemned by all the fathers and saints of the best age?

"Tell us, and tell the world plainly, do you think with the holy fathers, above named, on these momentous subjects? or, do you think with the founders of your Protestant church? You are wont to use strong language (though not too strong) in speaking of the sin and danger of dissent; but may not not a man sometimes do worse in conforming, than he could in dissenting? Dissenters, if they sincerely think what they profess, are, at least, honest men. But now, tell us, do *you* think with your church in those prominent matters, in relation to which it contradicts and impugns Catholic antiquity? If you think with your church concerning the monastic life, the merit of virginity, the invocation of saints, the devotion paid to holy relics, and the like, where is your professed deference to antiquity? If you do not think with it on these points, essential as they are, what are you but Dissenters, wanting courage?" Tract No. 90 is, indeed, a disingenuous attempt to introduce into the Church of England, under cover of its Articles, all the ancient Christianity recognised by the Council of Trent, and the subsequent letter of its writer to Dr. Jelf discovers all the crookedness of jesuitism without its subtlety.

Whatever may be the disguise assumed by the Christian Knowledge Society on the one hand, and the Oxford Tractarians on the other, the real thing that is advancing, assisted by all the efforts they can employ, is Popery. And it is in vain to attempt to conceal the fact from ourselves, that aided by these auxiliaries, marching under false colours, the system, in its own proper character, is

spreading. "It is," says a contemporary, "increasing in extent as well as in vigour; it is lengthening its cords, as well as strengthening its stakes. Ten years ago, it was customary to deny this, and perhaps there was not so much reason then to admit it; but we have witnessed the gradual alteration of opinion, until all who know or care any thing upon the subject, acknowledge and bewail the fact, that the increase of Popery is regular and rapid. We speak not of other countries, we speak not even of Ireland, although they do not, as we think, form any exception to the statement. We speak of Great Britain. Its Catholic population has multiplied at a faster rate than can be accounted for by any influx of the Irish or national increase of the English. This appears from their own statistics,* and the testimony of all whose observation qualifies them to testify on the matter."

These considerations are sufficiently alarming, when we see the most influential and learned clergy of the Church of England dismantling its towers, and levelling its barriers, inviting the enemy not only to commence the siege, but to enter into the citadel.

Popery, then, will, ere long, compel real Protestants of all churches to form one mighty phalanx to arrest its progress. The weapons that conquered the Romanism of the sixteenth century, must be wielded, equally against the Puseyism and the Popery of the nineteenth. Though Mr. Taylor betrays, occasionally, his antipathy to dissent, and is at no pains to conceal the low estimate he entertains of the literary and other qualities of dissenting ministers, we believe that when the conflict begins in earnest, the only height, which Bacon says cannot be "commanded," will be the grand principle of dissent, the sufficiency of the Scriptures in opposition to all human and ecclesiastical authority; and that the most successful combatants in the field of Protestant truth will be the very men he affects to despise. He may rest assured that he is not the only person not trained by a university education, who can read and accurately translate the Greek and Latin fathers; though he may be the only one visibly connected with dissent, and avowedly estranged from it; and at once an impugner and supporter of the Episcopal Church of England. While we feel it right to say as much as this, we unfeignedly express our obligation to Mr. Taylor for the service he has, in these tracts, rendered to the cause of Protestant Apostolic Christianity. Had his work been constructed on a better plan, its materials better digested and arranged, and its style less ornate and pretending, it would have been far more popular, and, consequently, more useful. His four Lectures on Spiritual Christianity deserve and shall obtain our early notice.

* Within the last twenty-four years, the Catholics have increased six-fold in Great Britain. Their present state is as follows:—Chapels, 540: Colleges, 10; Convents, 19; Missionary Priests, 642. In Scotland, besides the chapels, there are 20 stations where divine service is performed.

FAITH: *A Poem.* In two Parts. 1840. J. W. Parker, West-street.

This is an anonymous production; but the author need not desire to conceal his name, for the poem is really a healthy and vigorous composition, containing many passages of great beauty and pathos, which are not always found characterizing works of this description, in the present day. The doctrine which is the theme of the poem is not discussed in a dry formal manner, but illustrated by the various examples recorded in the volume of inspiration, which throw a flood of golden light across our path, and reveal more forcibly and clearly to our minds the real nature of faith, than any mere abstract statement can possibly do. We have been exceedingly pleased with the deep tone of piety pervading this work, and the household feeling that now and then breaks out. Take the following as a specimen of the latter:—

"When the fond parent, o'er his dying child,
His only earthly treasure undefiled,
Watches, with anxious eye and throbbing breast,
By hopes and fears elated and depressed,
The flick'ring lamp of life, now bright now dim,
The upturn'd rolling eye, the quiv'ring limb,
The livid hue, the dews of death o'erspread,
The gasp convulsive, and the prostrate dead;
Oh, what supports him in that trying hour,
But faith in that wise overruling Power,
Which gave, and which in mercy takes away,
Freeing the spirit from her suffering clay?
The father feels the saint triumphant still,
Bows meekly to his heavenly Father's will;
And while his tears in bitter torrents flow,
He upward looks, exclaiming, 'I shall go
To him (where death dividethnot,) though he
Shall never more return again to me.'"

We can only find room for the concluding lines of the poem, which we cheerfully recommend to our readers, as well deserving a perusal, and as calculated to produce a healthy tone of moral and religious feeling:—

"'Mid all the ills by fiendish arts designed,
The chains by tyrants forged to curse mankind;
War's desolating blast; the fettered slave
For help imploring, and no arm to save;
Fell superstition, with her demon brood,
Her burning pyre, and savage rites of blood,

Earth's dread convulsions, hurricanes and storms;
Disease in all its foul and hideous forms;
The raving maniac, and the idiot's glee;
The iron grasp of cruel poverty;
The tempest of the passions sweeping o'er
The smiling charities of life,—no more
To glad the eye and swell the grateful heart,
Despair imploring death's delaying dart;
The murderer's blade, and famine's withering scourge;
With all the woes that tune the wailing dirge
O'er earth's devoted soil:—the Christian knows
From man's first fatal sin they all arose;
That still his fall no detriment shall prove,
To God's unchanging, everlasting love!
His wisdom infinite and power divine,
Through all the chaos shall sublimely shine,
With purposes of good o'erruling all;
And, lifting from our eyes the mystic pall
That shrouds his judgments now, will prove that he
From evil, good evolves—from discord, harmony!
Faith, from the Rock of Ages, calmly eyes
The foaming billows and the threatening skies;
Smiles on the wrecks of time, no tempest fears,
Firmer in danger than when none appears.
Some in the calm, have ventured from that Rock,
And fallen sad victims to the tempest's shock,
The blackening clouds have settled o'er their track,
The winds have driven their fragile vessel back
And wreck'd, their place of refuge still in sight,
Have sunk, despairing, to the realms of night!
Some terror-struck have made the dreadful leap,
Plunged from that Rock into the yawning deep;
So weak, alas! in danger's threat'ning hour,
A sudden prey to the destroyer's power!
To that eternal Rock, O Christian! cling;
Your safety thence, and thence alone, must spring.
They in death's awful hour no terror share,
Who find an anchor and a refuge there; —
They undismay'd shall see the world in flames,
While the archangel's trump its end proclaims;
And all the myriads of the dead arise,
To meet the Judge descending from the skies;—
His radiant smile their trembling hope shall raise;
Their bodies glorified beneath its rays,—
His voice, in tones than seraphs' sweeter far,
Acquit them at the final judgment bar;
Before the universe their title own
To love and serve around his Father's throne."

MEMOIR *of the* REV. C. T. E. RHENIUS, Missionary in South India. By his Son. pp. 627.

Nisbet.

The subject of this lengthened memoir appears to have been an eminent Christian, greatly distinguished by his zeal and devotedness in the service of God. His mental endowments were evidently of a superior order, and he displayed a commanding energy of character. His remarkable qualifications for the missionary enterprise are attested by Archdeacon Robinson, who spent a few days at Pallamcotta, when on a tour through part of the Presidency of Madras. "While the people," says the Archdeacon, "were assembling in the chapel, I had an opportunity of witnessing Mr. Rhenius's method of addressing the heathen: we were walking round the splendid cloisters of the great pagoda of Varunner, and were followed by many hundreds. His lively and perfectly native mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmans crowded around him with eagerness, and as we stopped occasionally, a question led to a remonstrance on the folly of his stupendous idolatry, thus convicted and exposed by their own replies; till his remarks assumed gradually the form of a more general discourse, addressed to the multitudes around, who were hushed into the most breathless silence. He is bold, impressive, vivid, cheerful in his whole appearance, happy in his illustrations, and a master not only of their language, but of their feelings and views."

"In the South India Christian Repository," says his son, "we find it stated that Mr. Rhenius obtained an influence over the native mind, unequalled by any since the days of Schwartz, if, indeed, equalled by Schwartz himself."

He and his pious colleagues appear to have been favoured with remarkable and very extensive success. Some deductions, we fear, however, must be made from the apparent amount of success, in consequence of some views and some methods of procedure which swelled the number of persons professing to be converts, by opening too wide the door of admission into the church, and by treating with too much indulgence and forbearance the retention of some of their former customs and habits. We object also decidedly to the employment, by Christian missionaries, of heathen schoolmasters; a practice which he adopted and defended on principles which appeared to him sound, but which we think mistaken. We doubt

whether the discipline of the churches he planted was sufficiently strict and correct, and whether he was sufficiently cautious and discriminating in the selection of the agents and catechists he employed.

In the latter stages of his missionary career, Mr. Rhenius found himself in a position of great embarrassment and perplexity, by the difficulty of reconciling some of his practical principles as a conscientious Lutheran minister, with the degree of conformity to the usages of the Church of England required by the Church Missionary Society, in whose service he was engaged. This led at length to a dissolution of his connexion with that society. On the points of painful difficulty connected with that subject it is not, however, necessary that we should enter. "He rests from his labours, and his works will follow him." "At his death he had not completed his forty-eighth year, and he had spent twenty-four years in India."

This memoir we may safely recommend as deeply interesting and edifying; while, at the same time, we must avow the opinion, which applies to a very large proportion of biographical works, that had the memoir been more condensed, and the volume of less extent, it would have been more to our taste, and would have been more adapted to secure both readers and purchasers.

The HOLY BIBLE, *containing the Authorized Version of the Old and New Testaments, with nearly Twenty Thousand Emendations.*

Longman and Co.

It will not be expected, by any of our judicious readers, that we should pronounce confidently upon the merits of a work which has engaged the literary hours of the editor for the space of thirty years, and which contains nearly *twenty thousand* corrections of the authorised version. We have not been able to extend our investigations to more than about three hundred of the alterations introduced; but of them we are able to speak in terms of decided approbation; and partial as our inquiries have been, we think we have been able to discover that the editor has proceeded upon safe and scholarly principles in the important undertaking upon which he has spent so many of the best years of his existence. He has impaired no doctrine of the gospel, has ventured on no conjectural renderings, and has done no violence to the evangelical spirit of the inspired oracles. In not a few instances, he has shed light on the sacred text, by placing it in a clearer point of view; while, by better renderings, he has removed many contradictions and indelicacies out of the way of the English reader.

No pains have been spared in collecting the best translations of the Scriptures from the writings of biblical critics in all countries; while existing manuscripts, of known value, have been carefully examined.

The work is unique as a specimen of typography. In modern times, there has not appeared any Bible that can bear the slightest comparison with the edition before us. Though the type is small, its face is so broad and clear, as to be intelligible even to those whose vision has been slightly impaired.

We thank the editor very cordially for this successful attempt to combine the scholarship of the world, in improving the authorized version. It is a happiness for any Christian to have lived to accomplish such an undertaking.

THREE DISCOURSES *of the* REV. JOSEPH MEDE, B.D., late Fellow of Christ's College, Cambridge. *Edited by* CHARLES EBENEZER HARLE. 8vo, pp. 56.

Burns, Portman-street.

The editor, a layman, we presume, of the Episcopal Church, has here associated his name with that of the "pious and profoundly learned" author, whose style is not, indeed, adapted to suit all tastes, precision being looked for, perhaps, too much in the construction of modern sermons; yet, for the early part of the seventeenth century, these, and others of this author's productions, contain some singularly striking passages.

Considerable judgment is displayed in so disposing the several quotations with which these and other similar writings of the age are charged, as not to be repulsive to general readers, while scholars and divines may still reap the full advantage they afford. Unlike some commentators, Mede never labours to explain, where explanation is not necessary: he states a difficulty, and presently removes it.

We gather, from the editor's introductory matter, that he has a more extended design in connexion with Mede's works. How much soever we may differ from Mede on some points of doctrine or of criticism, we believe the Christian world will feel its obligation, if Mr. Harle shall proceed as he has begun.

CHRISTIAN CONFIDENCE. *A Sermon, occasioned by the death of S. Collingwood, Esq., Printer to the University of Oxford. By the Rev.* ELIEZER JONES, Minister of the Independent Chapel in that city.

Ward and Co.

Single sermons seldom excite much interest beyond the locality where they originated; but a sermon from Oxford, the seat of

learning, and the place whence sophistry and error are pouring forth their deleterious and perilizing influence—a sermon from Oxford, furnishing a lucid and impressive illustration of those truths which constitute the vital glory of the gospel, should most certainly be hailed with thankfulness and read with interest.

The sermon which we wish to introduce to the notice of our readers is founded on 2 Tim. i. 12, which contains Paul's avowal of unflinching confidence in Christ, when concurring events indicated that the time was at hand when his principles must be tested at the martyr's stake: and from this passage the author proposes to illustrate the *nature* and *value* of the religion of the gospel.

We cordially concur in the preacher's commencing statement, in which he informs us, that the design of funeral discourses is not to eulogize the dead, but to instruct and warn the living; and also in his description of true godliness, which, he says, includes "the restoration of the sinner to the enjoyment of the friendship of God, and the exercise of humble and holy confidence in the power and grace of Christ as the only Saviour. The religion of our fallen world is, not gratitude merely for benefits received as creatures, but obedience and submission to an offended God, springing from love to him, because, notwithstanding our crimes, *He* has infinitely loved us."

And, in further illustration of the same important sentiment, we read in a subsequent page,—"The smitten sinner can enjoy no tranquillity until he has resigned his eternal salvation to him who said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' A discovery of Christ as 'able to save to the uttermost,' as answering every demand of justice and law on his behalf, and as successfully pleading his cause with the Father, by the intervention of his own deeds and sufferings, whereby 'he magnified the law and made it honourable,' instantly removes all anxiety and terror, and produces unutterable joy. This is the first and last act of Christian faith—to rest upon Christ. That repose will confer solid happiness while we live, and the exultation of a conqueror when we die."

In speaking of the value of the religion of the gospel, our author tells us, that "it ministers to its possessor a consciousness of rectitude and honour under the pressure of every adverse and trying event; that it imparts a calm and settled certainty of his title to 'the inheritance of the saints in light,' and that it assures us of the inviolability and efficacy of the Saviour's friendship."

The illustration of these thoughts closes with the following bold and energetic appeal. —"What besides the hope inspired and sustained by the gospel can abide the ordeal of death? What can avail us in 'that day' when the earth shall vanish away, and the heavens be wrapped together as a scroll, except the friendship of the mighty Arbiter of our destinies? *That* will be glory indeed, for the certain enjoyment of which we might proudly bear the vengeance of earth and hell!"

We might have quoted more largely from this sermon, which we have read with considerable interest; but we should prefer that our readers would peruse for themselves this Oxford exhibition of unmixed and important truth; and we conceive that no right-minded individual will rise from reading the *thirty-eight* pages which this sermon contains, without improvement.

Though we cordially approve of the sermon as a whole, and felt deeply interested in the eminent piety of the individual whose death it was designed to improve; yet, should a second edition be called for, we would with all kindness, recommend the suppression of such words and phrases as, "the crisis of our *fate; advantageousness; indiscerptible joy; betrusting* confidence," &c.; because they savour more of show and sound than of the simplicity of the gospel of Christ, and that plainness of speech which becomes the dignity of the pulpit and the high responsibility of the ministerial office.

PRISCILLA, *the Helper. A Memoir of Mrs. Rowton, of Coventry.* By JOHN GRIGG HEWLETT, Minister of Wall-street Chapel, Coventry. 18mo, pp. 198.
Ward and Co.

This is a deeply interesting memorial of one of the excellent of the earth, whose devoted piety and exemplary character will be long and gratefully remembered by all who knew her. As a specimen of Christian biography, the volume before us is unusually well written, and does equal credit to the judgment and Christian feeling of our esteemed friend the author, who has acted with sound discretion in not suffering so estimable a character as that of his late friend to sink into oblivion for the want of an affectionate tribute of sincere and honest respect.

The volume, too, has evidently been composed with a view to general usefulness, beyond the immediate sphere in which the subject of the memoir exhibited the faith and patience of the saints. It abounds in the assertion of great principles, and suggests many available methods of doing good to the bodies and souls of men. Were the Tract or Book Society to arrange with the author for the publication of a future edition of the work; we cannot help thinking that they would eminently consult the great objects for which they were originally formed. We recommend the work, with the utmost cor-

diality, to our numerous readers, believing it to be greatly fitted for general usefulness.

WORKS RECENTLY PUBLISHED.

1. *The Modern Judea, Ammon, Moab, and Edom,* compared with ancient prophecy. With Notes and Engravings illustrative of Biblical subjects. By the Rev. JAMES AITKEN WYLIE, Dollar. 12mo, pp. 522. Collins, Glasgow; and Adams and Co., London.

2. *A Course of Lectures to Young Men.* By Ministers of various Denominations in Glasgow and its neighbourhood. 12mo, pp. 288. Collins, Glasgow; and Adams and Co., London.

3. *Isaiah unfulfilled.* Being an exposition of the Prophet. With New Version and Critical Notes. To which are added, *Two Dissertations:* one on the "Sons of God" and "Giants" of Genesis vi, and the other, a Comparative Estimate of the Hebrew and Greek Texts. By the Rev. R. GOVETT, M.A., Fellow of Worcester College, Oxford, and Curate of St. Stephen's, Norwich. 8vo, pp. 476. Nisbet and Co.

4. *Letters from Italy to a Young Sister.* By CATHERINE TAYLOR. In two volumes, 12mo. J. Murray.

5. *The Mother with her Family.* Being Scriptural Exercises and Prayers for Children every Sunday evening. By the Rev. T. TIMPSON. With *Counsels to Mothers* in teaching religion to their Children. By MRS. HANNAH MORE. 18mo, pp. 206. J. Snow.

This is a volume of a deeply interesting character, well fitted to accomplish the benevolent object of the author.

6. *What have I to do with Missions?* Exhibiting the misery and degradation of the Heathen Nations, and the duty of all to support Christian Missions. Designed especially for Missionary Collectors. By the Rev. T. TIMPSON. 18mo, pp. 72.

This is one of the most effective manuals ever devised for the proper excitement of missionary collectors. We trust it will find an introduction in all our churches.

7. *Part I. The Journal of Civilization.* Established for the promotion of civilization at home and abroad; and for the record of geographical discovery, colonization, and missionary enterprise. Royal 8vo. W. Smith, Fleet-street.

Such a work as this was a desideratum, and we are happy to be able to commend the manner in which the first four numbers are executed.

8. *Memoir of the Rev. Robert Findlater,* late Minister of the Chapel of Ease, Inverness. Together with a *Narrative of the Revival of Religion,* during his ministry at Lochtayside, Perthshire, in 1816—1819. By the Rev. WILLIAM FINDLATER, Minister of Durness, Sutherlandshire. 12mo, pp. 346. Collins, Glasgow; and Adams and Co., London.

9. *Tracts on the Errors and Evils of the Church of England.* By the Rev. W. THORN, Winchester. 12mo. Twenty-four in number. Jackson and Walford.

10. *The Early Life and Conversion of William Hone.* Edited by his Son, WILLIAM HONE, author of the "Every Day Book." 8vo, pp. 48. Ward and Co.

11. *Chorazin;* or, an Appeal to the Child of many Prayers, on Questions concerning the Great Salvation. By D. E. FORD, author of "Decapolis." Simpkin, Marshall, and Co.

12. *The Lady's Closet Library.—The Hannahs;* or, Maternal Influence on Sons. By R. PHILIP, author of the "Marys," "Marthas," "Lydias," and the Lives of "Bunyan," "Whitefield," and "Dr. Milne," &c. &c. Royal 18mo, pp. 308. G. Virtue.

PREPARING FOR PUBLICATION.

Memoir of the Rev. John Thornton, of Billericay. By JOHN THORNTON, author of "Christian Responsibility."

OBITUARY.

THOMAS CHALKLEY.

On Monday, March 15, 1840, died at Lay Green, near Hitchin, Hertfordshire, Thomas Chalkley, aged 42. He was a member of the Congregational church at Wheathamstead, and "an Israelite indeed in whom was no guile." Till within a year or two of his death, he was scarcely ever absent from the house of God, whenever the doors thereof were open for prayer and praise. Although he was, comparatively speaking, poor in this world, yet his heart devised liberal things, and he was ever ready to devote a great part of his little substance towards the support of the cause of Christ.

His intimate acquaintance with the Scriptures, and his close walk with God, rendered his conversations very spiritual and edifying. Firmly established in the truth, he felt a holy indignation at all those sentiments which were derogatory to the infinite dignity of his Lord; yet this was connected with tender compassion towards those who had unhappily imbibed them, and with great candour towards all his brethren who differed from him in lesser matters. Maintaining a very deep impression of personal guilt and depravity, of extreme unworthiness, and innumerable imperfections, it was his supreme desire habitually to make use, by faith, of the atonement and intercession of his adorable Lord; and he often groaned in spirit that the exercise of his faith was so weak, so that, consequently, his spiritual enjoyments were so variable; nevertheless, amidst all changes of frame, he was enabled to rejoice in the unchangeableness of a covenant God.

With the gradual decay of nature, he had all the supports and consolations which are to be desired, and according to his frequent wish, he left to his friends strong testimonies

of the fidelity and kindness of his Saviour, in upholding him to the end. During his long and lingering illness, the spiritual interests of Zion still lay nearest his heart; this was evident from the general tenour of his conversation, and his frequent intercessions for the congregation with whom, in the time of his health, he used to worship.

He was interred in the burial-ground connected with the chapel at Wheathamstead, on the Lord's-day afternoon, March 21st, when a funeral sermon was preached by the Rev. Thomas Gilbert, the pastor of the church, from Rev. vii. 17, "And God shall wipe away all tears from their eyes." This text he had long chosen for the occasion, desirous that the attention of the auditory should be chiefly directed to the unutterable blessedness of those, who having washed their robes and made them white in the blood of the Lamb, are for ever before the throne of God.

The removal of such characters is doubtless a great loss to the church, but the presence of the everliving Head is insured, who is able to raise up others, and hath graciously engaged the perpetuity and universal extension of his kingdom in our apostate world. Of that kingdom may every reader be made a true subject, and be emulous of possessing and discovering more and more of the spirit of departed saints. Thus, in a faithful and persevering regard to our Lord and Saviour, may we also rely on his infinite grace, to make us finish our course with joy, and to confer a crown of righteousness, which he will give to all who love his appearing.

MRS. SYKES, OF NORWICH.

Widow of the late Rev. J. Sykes, of Guestwick, Norfolk.

From a Funeral Sermon by the Rev. A. Reed, Pastor of the Old Meeting, Norwich.

After some remarks on the text—"It is the Lord! let him do what seemeth him good,"—exemplifying the Christian's view of human events; "It is the Lord"—his ready acquiescence in the Lord's will; "let him do what seemeth him good"—the preacher observed that this pious sentiment was the motto of Mrs. Sykes's life, and that a short outline of her history would show how she obtained, cherished, and matured this habit of character, which, before many witnesses, was proved immoveable amid the severe assaults of the last enemy.

"Our dear friend was not favoured with the privilege of a decidedly religious education. Her father was the keeper of a large inn at Dereham, in Norfolk; so that, it might be imagined, she must have been an early witness to scenes of frivolity and to company of a worldly character. She has, however, been heard to say, that her father was extremely careful to guard her from the evils of such a situation, and that even when quite young she felt the desirableness of being truly religious, and believed that truly religious people were the only happy people. But though she had these feelings, she proved she was, as yet, destitute of real piety; for she still mingled in the gay amusements of a vain and thoughtless world.

"When about eighteen, she was invited to pay a visit to a pious friend who lived in Norwich, and by her instrumentality she was for the first time brought under the faithful preaching of the gospel. The discourses of the Rev. Mr. Bowman, a clergyman in the city, were made the means of enlightening her mind, and of renewing and changing her heart. Then she first began to believe. The dawning conviction, 'It is the Lord,' broke upon her mind. But the effect of this new sentiment was far from pacifying and delighting her at once. It was the flash of lightning disclosing her danger; it revealed her sin. She felt she was in a lost and perishing condition, under the displeasure of a just and holy God; and a state of alarm and distress succeeded, which for some considerable time caused her mind to suffer poignantly. At length she heard Mr. Bowman preach from Psa. xxxiv. 5, 'They looked unto him and were lightened.' The character of God as a reconciled Father in Christ Jesus was set before her. She was encouraged to trust herself to his free mercy. She began to say, 'I will offend and fear and keep from him no longer. I give myself to him. Let him do (with me and mine) as seemeth him good.' Joy and peace now took the place of terror and confusion. Her feet were 'set in a large place.' She said, 'He also hath brought me up out of a horrible pit and from the miry clay, and set my feet upon a rock, and established my goings; and hath put a new song in my mouth, even salvation to our God.' The passage which had first wrought this change in her she could never mention but with the deepest emotion. She soon after this united herself with the people of God, and in the year 1778 she joined the Christian society at Mattishall, then under the pastoral care of the Rev. J. Carter. Often has she mentioned her delight in the services of the sanctuary at that time; and especially the delightful walks which she had thither from Dereham, a distance of about four miles, with a little band with whom she 'took sweet counsel and went to the house of God in company.' How much more refreshing to us would our Sabbath services become, if we were more earnest and devout in our preparations for them. In 1784 she became united in marriage with the Rev. J. Sykes, who was for nearly fifty years the esteemed pastor of the church at Guestwick

in this county; and many yet remain in that place who can bear witness to the Christian consistency of her deportment in all the relations of a bishop's wife. Here she manifested not only the active charities, but the patient resignation, of the Christian life. Her children were taken from her, one after the other, by consumption, and the life of others was threatened. They who visit the grave-yard at Guestwick may see a long line of seven tombs, side by side, of her children who fell asleep in Jesus, and may judge what a school these successive bereavements supplied for teaching a tender mother to say, 'It is the Lord! let him do what seemeth him good.' At length, her husband, to whom she had been devotedly attached for so many years in trial and in joy, was parted from her by a sudden stroke. Her friends gathered round her, fearing that her faith might fail in this extremity. But with a superhuman fortitude, her confidence seemed to rise superior to every calamity. And now that in the attempt to offer prayer amongst his family beside the corpse, the eldest son faltered and could not command his feelings, to the amazement of all, the afflicted widow took up and carried through with astonishing fervour and collectedness the prayer that sobs had stifled. She has often said that her assurance of re-union with her beloved husband has been so great ever since, and her recollection of him so constant, that she felt as if they had never been really parted. By faith her spirit has followed him to the realms of glory.

"During the last sixteen years of her life she has resided in Norwich and been connected with this place, and you know how holily and unblameably she behaved among us, 'adorning the doctrine of God her Saviour in all things.' Her eminence as a Christian may be doubtless traced to her serious and conscientious attention to the chief means of grace—private prayer and praise, reading the word of God, meditation, and constant, devout attendance on all the public ordinances of religion. Hardly ever was the house of God open but she was found there. It was *her earthly house.* Nor was she less anxious to secure the frequent attendance of her household on such occasions. Her delight in exercises of private devotion was peculiar, and she was in the habit, to the end of her life, of rising very early, that she might the more enjoy them. She delighted also in the word of God; and even a day or two before she died—when one hand was quite paralyzed and the other very feeble and her sight dim, she would have her Testament brought that she might read as usual. She opened it and muttered over it several passages from different parts of the Bible from memory, and then some verses of hymns. From time to time, as the volume weighed down her hands, she lifted it again, and when she could no longer sustain this effort, she wished it to lie by her side, saying, 'I love to look at it.' Amongst the poorer members of the church she was invaluable. Once a month she usually invited a dozen or more to dine at her house. A minister or city missionary met them, and the evening was spent in reading, singing, prayer, and religious conversation. These meetings were very profitable and sweet to her guests, very important to the prosperity of the church—and very suitable to the injunction of our Lord, 'When thou makest a feast, call the poor, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.' It is no wonder that when her coffin was leaving the house to be conveyed away to the distant sepulchre, the poor who could not follow so far, crowded the doors, with sorrow for themselves, sympathy for her relatives, and thanksgiving for herself. She has her reward. Oh! may some one arise to fill her place below! Thus in all the ripeness of faith, hope, and charity, she tarried here for some years; many enjoyed her fellowship—many more owned the retiring excellence of her character, and rejoiced in a share of her prayers. Truly she was a mother in Israel! During the last year of her life her strength appeared to decline, and it was often with great difficulty and pain she was enabled to reach her accustomed seat in the house of God. But it was only from the commencement of the present year that the time of her departure appeared to be drawing nigh. Her faculties were at this time as vigorous and active as ever. When she became sensible of the approaching change, not a word escaped her, not a symptom of discomposure was ever observed. Often would she say, 'My times are in his hand.' 'I know not what may be before me, but he has said, "I will help thee," and that is enough.' She knew in whom she had believed. She trusted in the finished work of Jesus, and was enabled to 'hold the beginning of her confidence stedfast unto the end.' The few last days of her life were days of most distressing restlessness and bodily disquietude. But her confidence remained unshaken. Mr. S. Blunderfield, her son-in-law, repeated to her the hymn, 'There is a land of pure delight.' When he came to the verse, 'Could we but make our doubts remove,' &c., he paused, and said, 'But you have no doubts to remove.' She quickly replied, 'No,—not one!' Shortly after,—'But I am so slow in praising him!'—

'But, Oh! when that last conflict's o'er,
And I am chained to flesh no more,
With what glad accents shall I rise
To join the music of the skies!'

On the Sabbath morn, her daughter, Mrs. Blunderfield, entered her room, and said, 'It is a bright morning—but you have a brighter and better before you.' 'Yes,' she answered, 'better!—better! I shall be like him, for I shall see him as he is.' She was happy in being permitted to see the chief part of an attached family around her bed-side. After a weary night, the 69th Psalm was read to her. She said, 'I feel as if I could not think of any thing.' 'That is owing,' said her daughter, 'to your disease.' She at once rejoined, 'The work is done—all done for me. I have nothing to do, the Lord knows. I have only simply to commit my soul to him.' The night before her death, her mind wandered much; but the repetition, of a verse of Scripture, or a hymn, still recalled and calmed her. The last passage mentioned was the apostle's triumphant language, 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.' Unable to speak, she slowly shook her head and lifted her hand, and so evinced that even in the valley of the shadow of death the Good Shepherd was with her. At length, respiration gradually ceased, and the spirit escaped to the realms of joy; and we doubt not the declaration of St. John, of which she was so fond, is now fully realized by her, 'We shall be like him, for we shall see him as he is.'

"She has gone. But she left a precious testimony behind. We saw her in a great fight of affliction; gasping, moaning, struggling for breath, and that for many days. Yet ever and anon her patience seemed to say, 'It is the Lord! let him do what seemeth him good.' We saw her in manifold temptations; but she always bowed before the mighty hand of God. When forbidden to take her beloved seat in the house of prayer—laid aside, and encumbered by the unwonted infirmities of age,—still we heard nothing but the assurance that all was '*right—quite right.*' We saw her when the summons came for her to depart hence—she was undisturbed; but meekly bent her head, as if she meant, 'It is the Lord.' We saw her in the drooping stillness of death—her friends were vainly leaning over her, and yearning to relieve,—and when the last breath had passed, and she sat up, pale and motionless,—what could we do but kneel together by the bed of death, and expand into words of blessing and submission the motto we had learned from her—'Let him do what seemeth him good.'

"We saw her reposing in the narrow coffin, attired in the plain garments of death, and we lingered to gaze on the serene countenance—fixed mirror of the quiet soul. We followed her to the grave, saw her remains deposited beneath the earth where her family lay: we turned away and left her there, saying, 'It is the Lord! let him do what seemeth him good.' And now, when the heart craves her, and the sudden flashes of memory fill the eye with tears—we check the sigh; we think of her—a saint before the throne; we hope to meet her there, one day, and learn to exclaim—'It is the Lord.'

"And yet again, when we look forward to the vicissitudes of life through which we must pass, to our final end, and think how soon mortal pain may seize us, or our relatives be torn away, one by one, and we left desolate—there is nothing that gives us peace like the simple sentiment—'It is the Lord: let him do what seemeth him good.' 'Whose faith follow: knowing the end of their conversation—Jesus Christ, the same *yesterday, to-day, and for ever.*'"

Home Chronicle.

AN APPEAL TO YOUNG CHRISTIANS.

Reprinted from the Missionary Repository.

My Dear Young Friends,—Though personally unknown to you, permit me, through this little book, to speak to you. I rejoice to think that many of you feel interested about the work of God amongst the heathen in distant lands—that you pray fervently that God would bless the efforts of those dear missionaries who go forth to preach the Gospel to them; but, after all, there is too much danger, I fear, of your not sufficiently thinking of the subject, and of your allowing your hearts to grow cold and indifferent to it: but, dear friends, it is a solemn truth, that while we hear the Gospel every Sabbath, the heathen have not this privilege; while we have family worship in our houses every day, they have none; while our lips are employed in singing the sweet praises of Jesus, they, alas! are lifting up their voices in honour of false gods which cannot save them; while we have Christian teachers to point us to Jesus, they spend their days in ignorance, and are as the beasts that perish: but, while all this is true, do you pity them? Do you feel for them? Do you pray enough for them? Oh recollect, that the same Gos-

pel which enlightens you, which blesses you, and which tells you of a crucified Saviour, is sufficient for them, their souls are as precious in the sight of God as yours, and Jesus has died to save them as well as you: but, alas! they are perishing—they need your help, and you can help them if you choose.

It is believed that there are about eight hundred millions of people in the world, and only two hundred millions of these are supposed to be Christians; the other six hundred millions, then, are in a state of darkness, "without God and without hope in the world." How little is done for this vast mass of immortal souls by Christian people! only a few thousand missionaries are sent out to them: it is like throwing a drop of water into the great sea. In the empire of China alone, there are three hundred and sixty millions of souls, and very few Christian teachers, and perhaps not more than one hundred converts among them: in India there are more than one hundred millions, and only a few thousand Christians: in Africa there are about one hundred and fifty millions, and but few teachers and converts: in the Teloogoo country, where I have laboured, there are ten millions of people, and perhaps not more than one hundred or one hundred and fifty true converts; and there are many other parts of the world equally dark. How true are the words of Jesus Christ, "The harvest truly is plenteous, but the labourers are few." We appeal to you, dear friends, to think of these facts: as those who have received much mercy at the hands of the Lord—as those who know and love the Saviour,—oh! weep over the miseries of the heathen, and pray that they may be blessed with a knowledge of salvation.

But I must tell you something about the London Missionary Society. Many of you feel interested in this Society; there is, however, a heavy debt on it of many thousand pounds, and the Directors say, that if friends do not come forward and give the money immediately, they must recall their missionaries, and tell them they cannot support them any longer—they must give up their missions, and break up their schools and churches. Now if this be the case, what is to become of the scholars in the schools—of the native teachers—of the orphan children who have been rescued from wretchedness and misery? Oh! they must go back to heathenism: and why?—not because their teachers are unwilling to teach them any more,—not because the government has banished the teachers from the land, but because English Christians will not give more money to support them! Now the London Missionary Society has six hundred and seven European and native teachers, one hundred and one churches, nine thousand nine hundred and sixty communicants, seven hundred and sixty-four schools, and forty-one thousand seven hundred and fifty-two scholars. Now think what a sad thing it would be, if any of these missions and churches were broken up—these schools and scholars dismissed! Oh, do you not fancy you hear the dear children, as they go back to their houses, say,—"Ah! we have lost our teachers—we have no Bibles now—no catechisms now—no sweet hymns of Jesus's love now—all is at an end; English people say, they cannot give their money to support our teachers and schools, therefore we must go back to heathenism." Surely, dear friends, you cannot bear the thought, if you have any spark of love to your Redeemer, you would do what you can to prevent such a calamity. And perhaps other societies, such as the Baptist, the Church, the Wesleyan, and the Moravian missionary societies are somewhat in the same circumstances; if so, they also call for your sympathy, and your affectionate regard. But, perhaps, you may ask me to tell you what you must do. You may help the work in many ways: 1st, You are in the habit of collecting money for the different missionary societies—you may increase your subscriptions, and beg of others who give to do so too: some of you may give twice, and some three times as much as you do now. Think! has not Jesus done much for you? has he not given *all?* yea, himself for you? and it is not too much that you can give him. 2nd. You may increase the number of your prayer-meetings for the heathen; you may pray more that God would give you a greater desire to do something for the heathen; you may pray that rich people may give more money to the societies for sending out teachers to the heathen. 3rd. You may have meetings for conversation about the poor heathen, to see if something more cannot be done for them—if some more missionary boxes and baskets cannot be obtained; thus you may form "Juvenile Missionary Societies," to take in the "Repository" and the "Missionary Chronicle," &c. You may write to many of your friends in the country, and tell them what you know about the "little black children far over the seas," and ask them to increase their little "working parties." Oh! you may do much for God in this way; and what a delightful reflection will it be on your dying pillow—"I have done something for benighted souls; I have done something to create joy amongst the angels of God—to add to my Redeemer's happiness, and to swell the triumphs of his cross." Oh, blessed reflection for a sick and dying bed! But it is not only the money you give—it is the influence you exert—the spirit of love for the heathen you excite: it is this which

will tell upon generations yet unborn. And oh, how painful will be the reflection, when you come to die, "how much money I have spent in trifles—in the toy market—in the confectioner's shop, in cakes and sweetmeats—in ornaments for the drawing-room, and for this perishing body! all this might have been given for God's cause in the world! Oh! how many pounds have I wasted, while millions of the heathen were going down to the grave without any hope of salvation!" I pray you, dear friends, give heed to these things.

Further—those amongst you who may be Sabbath-school teachers, and those who are scholars, recollect that time is rolling away—another year has gone, and another is fast going. During the past year, seven million three hundred and fifty-eight thousand four hundred souls entered into eternity, and four hundred and eighty-three thousand eight hundred and forty human beings have died already this year; and where are we? perhaps trembling on the brink of eternity ourselves. Oh, then, let us all be up and doing, for soon must we be laid with the dust: now, while so many thousands and millions are dying in our world, the call to us to be diligent in our Master's work, is both loud and urgent. May we have grace given us to obey the voice!

And now, dear friends, I commit this appeal to you, and hope you will excuse the urgency with which it has been addressed. I have been for some years in India, and know the heathen; I have preached in their temples, their houses, their streets, and markets, and their cry now sounds in my ears, "Come over and help us." I have returned to this land with an enfeebled constitution, and as I cannot speak to you, I write to you. The more you feel the love of Christ, the more anxious you will be for the salvation of the heathen; and the more you feel your debt of gratitude to that blessed Saviour who agonized upon the cross for you, the more constrained will you be to pray for the perishing heathen, and you will not rest till the whole world is converted unto God.

With this I leave you, and praying the Lord may abundantly bless you, I am, your sincere, though unknown friend,

A Teloogoo Missionary.

BUCKINGHAM CHAPEL, PIMLICO.

The thirty-sixth anniversary of the settlement of the Rev. E. A. Dunn over the church and congregation at Pimlico, was held on Thurday the 3rd of June.

In the interval between the afternoon and evening services, a large and most respectable company met in the extensive schoolrooms adjoining the chapel. The Rev. T. W. Jenkyn, who preached the evening sermon, presided, when a massy silver salver, and a copy of Henry's Commentary, elegantly bound, were presented by the church and congregation, as a token of their high esteem and respect for their minister. The inscription on the salver was as follows:—

"Presented, together with a copy of Matthew Henry's Commentary, to the Rev. Edward Alexander Dunn, minister of Buckingham Chapel, by the church and congregation under his pastoral care, as a small token of sincere affection and cordial esteem; also, to commemorate the completion of thirty-six years' faithful ministerial labour amongst them, during which period his exertions in the cause of Christ have, through Divine grace, been specially aided by a life of undeviating consistency of conduct, both as a minister and a Christian."

In the Sunday and day-schools connected with Buckingham Chapel many thousands of children have received, and some hundreds are now receiving, a scriptural education. The schools are in a flourishing condition. Many ministers attended.

REV. DR. HOPPUS.

On Thursday evening, May 20th, the Rev. Professor Hoppus, of University College, was elected a Fellow of the Royal Society.

PROVINCIAL.

THE COALITION OF THE CONGREGATIONAL UNION WITH THE HOME MISSIONARY SOCIETY.

To the Editor of the Evangelical Magazine.

My Dear Sir,—Will you kindly oblige the committee appointed for erecting a chapel at Brixham, by causing the following letters to appear in the ensuing number of the Evangelical Magazine?

Our difficulties are formidable. The opposition which has met us is most religiously bitter. But no more of this,—I have long been an enrolled member of the Peace Society, and am glad you have given in your adhesion.

We want a chapel. We want money to build one with. The sum to begin the work must be 400*l*. Brixham is a fatherless child. Will you be a father to it? Pray give us a sentence or two from your able pen. Collectors are going forth into Devonshire and other parts. May I beg you to assist in preparing the way? and you will deeply oblige

Yours respectfully,

John Orange.

Torquay, June 12.

One of the objects contemplated by the junction of these two Institutions, and confessedly not the least important, is the gathering of congregations, and the formation of churches of the Independent order, not only in rural districts, but also in large towns. This new principle, in our denomination has been brought to bear most auspiciously, during the present year, on the populous town of Brixham, South Devonshire. The result is, that, by the blessing of God on the efforts of one of the agents of the Home Missionary Society, the Rev. Thomas Lewis, who had laboured with great usefulness fifteen years at Pembridge, Herefordshire, a large congregation has been gathered, and a church on congregational principles has been formed. A plot of ground, "beautiful for situation," and sufficiently spacious far a chapel and school-room has been purchased under the auspices of a building committee, and generously presented by R. Peck, Esq., of Hazlewood, to be vested in trust for the Independent denomination. The building committee now respectfully but urgently appeal to all the friends of the Redeemer to aid in erecting the first Independent chapel that has ever been built in a town containing eight thousand inhabitants. Stone and lime may be obtained within one hundred yards of the purchased site. A chapel to accommodate eight hundred persons may be built for 800*l*. And shall this great work be indefinitely postponed for want of funds? The Independent churches of South Devon have said, No! And will not the churches in the Metropolis and in the provinces echo the response? They will! Let them then sustain that response by their prompt and bounteous liberality.

Subscriptions towards this object will be gratefully received by the Rev. Dr. Reed, of Hackney; the Rev. George Smith, of Plymouth; the Rev. J. Stenner, of Dartmouth; and the Rev. John Orange, of Torquay.

Signed,

On behalf of the Building Committee,

JOHN ORANGE.

Torquay, May 26, 1841.

SIR,—I observe my name affixed to the case of Brixham, as advertised in the columns of the "Patriot," and I am urged by its friends in Devon to express myself in its favour. I have just returned from that county, and took the occasion, with others of my brethren, to press the claims of this town on the attention of a large meeting of Christian friends. I am thankful to find that so immediate a response is made to the appeal. The town has not less than eight thousand inhabitants: it is a fishing station, and the people are poor. There is no chapel. Great desire has been awakened by the labours of a missionary recently sent there, and many are willing to do what they can; but it is impossible to raise a chapel without aid from a distance. I have promised to do something; but I have no time to make personal application. If one hundred persons would kindly forward one sovereign each, we should take courage instantly to begin the work. I know of no town more needing a good chapel, except it be Carlisle, the capital of Cumberland.

Yours most truly,

ANDREW REED.

Hackney, June 1st, 1841.

MISSIONARY ORDINATION.

On the 10th June, 1841, the Rev. F. W. Wheeler, of Cheshunt College, and one of the agents of the London Missionary Society, was ordained to the work of the ministry in foreign parts, at Brading, in the Isle of Wight. The Rev. W. Warden, of Ventnor, commenced the service by prayer; the Rev. Thomas Mann, of West Cowes, delivered the introductory discourse; the Rev. Edward Giles, of Newport, asked the usual questions; the Rev. T. S. Guyer, of Ryde, offered the ordination prayer; the Rev. S. Barrows, (Mr. Wheeler's pastor,) gave the charge; and the Rev. James Spence, A.M., concluded the service by prayer.

VENTNOR ANNIVERSARY, *Isle of Wight.*

The fifth anniversary of the opening of Ventnor Chapel, will be held on Tuesday, 13th of July, 1841. The Rev. Dr. Harris to preach in the morning, at eleven o'clock; and the Rev. T. Adkins in the evening, at six o'clock.

KENT ASSOCIATION.

The fifteenth annual meeting of the Kent Congregational Association will be held (D.V.) at the Rev. George Verrall's Chapel, Bromley, on Tuesday and Wednesday, July 7th and 8th. The Rev. H. Cresswell, of Canterbury, will preach on Tuesday evening. The Rev. P. Thomson, M.A., of Chatham, on Wednesday morning. The public meeting for business will be held on Wednesday evening; the chair to be taken at half-past six.

The annual meeting of the Kent Union Society, for the relief of aged and infirm ministers, and the widows and orphans of deceased ministers, on Tuesday afternoon at four o'clock.

NOTICES.

The Rev. Joshua Clarkson Harrison, of Homerton College, has accepted a cordial

and unanimous invitation from the church of Christ, assembling at Tottenham and Edmonton Chapel, to take the pastoral oversight thereof in the Lord, and enters upon his labours the first Lord's-day in August.

In consequence of the acceptable and useful services of the Rev. Joseph Stockbridge, of Homerton College, a new chapel has been erected at Morden, Cambridgeshire, and Mr. Stockbridge has yielded to the pressing solicitations of the objects of his affectionate labours, to enter upon his settled ministry among them immediately.

The Rev. Frederic Pollard, having accepted a cordial and unanimous invitation from the church of Christ, assembling in Abbey-lane, Saffron Walden, Essex, proposes to enter upon his pastoral duties the third Lord's-day in July.

PRESENTATIONS.

To the Editor of the Evangelical Magazine.

SIR,—In the Supplement to the Evangelical Magazine, for the year 1840, Mr. Knill mentions the case of a minister, who had received from a member of his congregation a copy of the Encyclopædia Britannica. He there also conveys the hint, that such was a very suitable present for a minister, and expresses his hope that the example may be followed. It may, perhaps, gratify him to know that his hint has not been altogether in vain. An esteemed member of my congregation has "taken the hint." The consequence is, I have lately received, through Messrs. Black, the publishers, a copy of this splendid work—the new edition, half-bound russia. I confess I feel very proud of it, both as a very valuable acquisition, being quite a library in itself, and as an expression of hearty goodwill and affectionate regard on the part of the giver.

I am, Sir,

Yours respectfully,

ROBERT LANG.

Chorley, May 10, 1841.

On Wednesday the 12th ult., a flattering tribute of respect was paid to the minister of Mill-street Chapel, at Leamington Spa, (late the property of the late Rev. Rowland Hill,) by the presentation of an elegant tea-service and salver, by the attendants on that place of worship: the whole valued at seventy guineas. The salver bears the following inscription: "Presented with a silver tea-service, to the Rev. Edw. Bates, by the congregation of Mill-street Chapel, Leamington Spa, and a few other Christian friends, as a sincere, though very inadequate token of their affectionate respect, upon the completion of the tenth year of his ministration in that sanctuary, May, 1841." The service of plate was accompanied by a purse of twenty sovereigns.

ORDINATIONS.

Rev. William Johnson Ford.

On Tuesday, October 13, 1840, the Rev. Wm. Johnson Ford was ordained pastor of the united Congregational churches of Pilton Green and Park Mile, in Gower, Glamorganshire.

The ordination service took place in the chapel at Park Mile. The Rev. Thomas Dodd, of the Countess of Huntingdon's connexion, Swansea, commenced the service by reading suitable portions of Scripture, and prayer; the Rev. J. Evans, of Three Crosses, stated the nature of a gospel church; the Rev. E. Griffiths, of Swansea, (late pastor of the church,) proposed the usual questions, and received the confession of faith; the Rev. William Jones, of Swansea, offered the ordination prayer; the Rev. T. Luke, of Taunton, delivered the charge to the minister; and the Rev. Richard Knill addressed the church, and with his usual force and clearness, pointed out the obligations and duties of the members towards the minister, towards each other, and towards mankind in general, both at home and abroad. In the evening of the same day, a sermon was delivered by the Rev. William Griffiths, of Bunels Green.

The services were solemn, and it is hoped that, in days to come, it may be made manifest that God was present of a truth.

The district of Gower is largely indebted for its religious advantages to the Christian sympathy of the late Right Hon. Baroness Barham, who, feeling for the best interests of the inhabitants of this retired spot, fixed her residence amongst them, and, by the erection of chapels, the support of ministers of the gospel, by her prayers, and her personal efforts, sought to awaken the careless to a sense of their danger, and point them to "the Lamb of God, who taketh away the sins of the world." "The memory of the just is blessed."

Rev. James Jameson.

On Thursday, May 6th, the Rev. James Jameson, late of the Pickering Home Missionary Academy, was set apart to the office of pastor over the Independent church at Robin Hood's Bay, Whitby.

The Rev. W. M. Dowall, of Kirby Moorside, commenced the service by reading the Scriptures, and prayer; the Rev. G. Croft,

of Pickering, gave a statement of the principles and order of Independent churches; the Rev. J. C. Potter, of Whitby, proposed the usual questions, and in the evening addressed the church and congregation; the Rev. G. B. Kidd, of Scarborough, presented the ordination prayer; and the Rev. R. W. Hamilton, of Leeds, gave the charge to the minister.

The chapel was crowded with a deeply attentive audience, and the services have left on the minds of many, impressions which, it is hoped, will not soon be effaced.

Rev. D. Martin.

On Wednesday, April 28th, 1841, the Rev. D. Martin, late of Newport Pagnell College, was publicly ordained to the pastoral office over the Independent church and congregation, Creaton, Northamptonshire.

The Rev. B. Hobson, of Welford, introduced the service by reading and prayer; the Rev. J. Bull, Classical Tutor of Newport Pagnell College, delivered the introductory discourse, in which he gave a luminous exposition of the principles of Congregational dissent; the Rev. E. T. Prust, of Northampton, having called upon the church publicly to ratify their invitation, proposed the usual questions, and received the confession of faith; the Rev. D. Griffiths, of Long Buckby, offered the ordination prayer; and the Rev. N. M. Harry, of London, addressed a very affectionate, instructive, and impressive charge to the young minister, founded on 2 Tim. iv. 5, and concluded by prayer. The Rev. Messrs. Davies, Cozens, and Nettleship, assisted in the services.

In the evening, the Rev. Geo. Nettleship, of Yelvertoft, commenced the service by reading and prayer; and the Rev. T. Toller, of Kettering, preached to the people from Heb. xiii. 17, and concluded by prayer. The Rev. W. Hawkins, of Towcester, assisted in the service.

It is pleasing to be able to state that the auspicious circumstances under which the union has been formed, gave an additional interest to the impressive and hallowed services, God having given many manifestations of his presence and blessing in awakening a general desire for hearing, in bringing many under concern for their souls, in several signal instances of conversion, and creating an anxiety in his people to cooperate for the extension of the Redeemer's kingdom.

Rev. William Atherton.

On Wednesday, the 19th of May, 1841, the Rev. William Atherton, late of Middleton, was ordained to the pastoral office over the church and congregation assembling in the Independent chapel, Bingley, Yorkshire.

The Rev. Abraham Clarkson, formerly minister of the place, opened the service by reading the Scriptures and prayer; the Rev. Thomas Scales, of Leeds, delivered the introductory discourse; the Rev. Walter Scott, President and Theological Tutor of Airedale College, proposed the usual questions; the Rev. Thomas Taylor, of Bradford, offered up the ordination prayer, with imposition of hands; the Rev. Jonathan Sutcliffe, of Ashton-under-Lyne, gave the charge to the minister; and the Rev. J. G. Miall, of Bradford, concluded with prayer. In the evening, after prayer by the Rev. James Gregory, of Thorton, the Rev. James Griffin, of Manchester, preached to the people.

The services, which were well attended, were of a peculiarly interesting and impressive character, and will be attended, it is hoped, with the most beneficial results. The Lord now send prosperity.

Rev. Edwin Bowden.

On the 22nd of April, a special prayer meeting having been held on the Monday evening previous, the Rev. Edwin Bowden was ordained over the Independent church and congregation assembling in Norman chapel, Lostwithiel, Cornwall.

The day being very fine, the friends were indulged with the presence of a large company of visitors from the country round to the solemn and interesting occasion, some of whom had come from distances of above twenty miles, meeting together in the chapel, and forming a crowded and highly respectable congregation.

The services of the morning commenced at eleven o'clock, when, after an appropriate hymn by the Rev. H. J. Hulme, of Grampound, the Rev. G. H. Hobbs, of Bodmin, commenced with reading the Scriptures and prayer; the Rev. W. Moore, of Truro, Secretary to the County Association, then gave the introductory address on the nature of a Christian church; stating and ably defending the principles of nonconformity to the Church of England, which was listened to with deep attention: after which he proposed the usual questions, and received the confession of faith. During this part of the service much interest was excited; especially in the simple statements which respected the dealings of God in conversion, and the providences which had wrought to bring minister and people together. The whole congregation seemed deeply affected, and many expressed their feelings by tears. In the absence of the Rev. Timothy Wildbore of Falmouth, who was detained by affliction, the ordination prayer was offered by the Rev. J. Hart, of Tregony, accompanied with the laying on of hands; and Doddridge's

interesting hymn having been sung—"Let Zion's watchmen all awake, &c.," the Rev. George Smith, of Norley Chapel, Plymouth, delivered an impressive and elegant charge on 2 Tim. ii. 15; and after praise was again offered, the meeting was concluded in solemn prayer by the Rev. J. Cope, St. Austel.

In the evening, at half-past six, the meeting was again assembled, and before a crowded congregation, the Rev. R. Cope, LL.D., of Penryn, delivered an excellent and appropriate sermon to the church and people, from Phil. i. 27.

The Rev. Messrs. Quiller, Cope, Thomas, Hulme, Woon, and other ministers took parts in the services of the day.

Rev. R. G. Milne, A.M.

On Wednesday, April 14, the Rev. R. G. Milne, A.M., late student at Homerton College, was ordained pastor of the Independent church assembling in Providence Chapel, Duke-street, Whitehaven, Cumberland. The services of the day were of a most hallowed and impressive character. The Rev. W. Brewis, of Penrith, delivered the introductory discourse; the Rev. A. Jack, of North Shields, proposed the usual questions to Mr. Milne; the Rev. Mr. Peele, of Workington, offered up the ordination prayer; and was succeeded by the Rev. Andrew Reed, D.D., of Wycliffe Chapel, London, who gave the charge to the young pastor. In the evening the Rev. A. Jack addressed the people.

The unity of the Spirit was seen and felt by the congregations of that day, and eminently enjoyed by the ministers of the Independent, Presbyterian, Wesleyan, and Baptist denominations, who had assembled from distant parts of the country.

Rev. S. Jones.

The Rev. Samuel Jones, late student of the late Rev. J. Jones, Merton, was publicly set apart as pastor of the Congregational church at Maenturog, Merionethshire, North Wales, on the 27th of May. The Rev. W. Thomas, Horeb, commenced by reading the Scriptures; the Rev. C. Jones, Dolgelley, delivered an introductory address, explaining the nature of a Christian church; questions were proposed by the Rev. H. Morgan, Samah, which were answered by the young minister; the Rev. R. Griffith, Pwllheli, offered the ordination prayer; the Rev. M. Jones, Llannwehllyn, delivered a solemn charge to the minister; and the Rev. E. Davis, Trawsfynydd, to the church, over which he has presided for nineteen years. About sixteen ministers from the neighbouring towns and villages were present, and several sermons were delivered before and after the ordination service.

The Rev. S. Jones commences his labours with very great prospects, there being a new commodious chapel opened for public worship on the day of ordination, towards which the church and congregation contributed upwards of 100*l*., besides carriage of materials towards the building.

The Congregational friends at Maenturog being of low circumstances, they deem it their most particular duty to return their most ardent thanks to the liberal gentlemen from England who have contributed to the boxes that Mr. and Mrs. Lloyd, of the Oakley Arms, in the Vale of Festiniog, have kindly put in their house for liquidating the debt remaining on their new chapel, which amounted to upwards of 20*l*. last summer.

Totness, Devon.

On Thursday, May 20, the new and enlarged Independent chapel recently erected in this town by the church and congregation under the pastoral care of the Rev. William Tarbotton, was opened for the worship of God. In the morning the Rev. Dr. A. Reed preached from Matt. vi. 10, first clause. In the evening the Rev. Dr. Harris, author of "Mammon," preached from Isa. lxvi. 1, 2. The devotional exercises of the day were conducted by the Rev. Messrs. Stenner, of Dartmouth; Hine, of Plymouth; Pyer, of Devonport; Dobbin, classical tutor of the Western Academy; Orange, of Torquay; Woodman, of Romsey; Keale, of Kingsbridge; Drew, of Madras; Lewis, of Brixham; Dr. Cope, of Penryn, &c. On both occasions the chapel was crowded.

At two o'clock, between two and three hundred friends to the cause (including between thirty and forty ministers) dined together at the Mayoralty House. Richard Peek, Esq., of Hazlewood House, presided, and several animating addresses were delivered by some of the ministers and friends who were present.

On the following Lord's-day, May 23, discourses were delivered to very large congregations, in the morning and evening, by the Rev. H. J. Roper, of Bristol; and in the afternoon by the Rev. R. Skinner, of Newton. The collections after the sermons on Thursday and on the Lord's-day amounted to about 93*l*. The whole of the services connected with this occasion were of the most delightful kind, exciting an interest altogether unparalleled in the history of Evangelical Dissent at Totness. The chapel, which is built in the modern Gothic style (after a design by Mr. Fenton, of Chelmsford) is considered to be one of the most chaste and elegant places of worship

in the West of England. The hope is cherished by those who have been engaged in its erection, that to the inhabitants of this important country town it will prove, under God, a lasting blessing.

Tuxford, Notts.

An elegant and commodious chapel at Tuxford, Notts, was opened for Divine worship on May 27. The Rev. J. Gilbert, of Nottingham, preached in the morning, and the Rev. Dr. Alliott in the afternoon and evening of the day. The other parts of the services were conducted by the Revds. H. L. Adams, of Newark; Weaver, of Mansfield; Johnson, of Retford; Ash, of Laxton; Robinson, of Carlton; Moreton, Home Missionary, of Tuxford.

Opening services were also continued on the Lord's-day following, the Rev. H. L. Adams preaching in the morning and evening, and the Rev. J. Moreton in the afternoon.

The erection of this place of worship is the fruit of the energetic zeal and liberality of the Nottinghamshire Association, and the fondest hopes are indulged that this effort to extend the kingdom of our God and Saviour will be crowned with an effectual and very extensive benediction.

Therfield, Herts.

The Independent chapel in the above village was re-opened on Tuesday, the 4th of May, when two excellent sermons were preached, in the afternoon by the Rev. R. Vaughan, D.D., of Kensington, and in the evening by the Rev. E. Mannering, of London. The Rev. Messrs. Moase, Medway, England, Neller, Besley, Richardson, and Jones were present; also the Rev. F. Islip, minister of the place. The collections amounted to 36*l.* 7*s.* 9*d.*

Great Gonerby, Lincolnshire.

On Thursday, May 20, 1841, a neat Home Missionary chapel was opened in Great Gonerby, when two sermons were preached on the occasion by the Rev. H. L. Adams, of Newark. The devotional parts of the services were conducted by the Rev. Messrs. Amos, Haigh, and Wilkinson. At five in the afternoon a public tea took place in the large club-room of the Rutland Arms, at which near one hundred and fifty friends attended. The happy excitement produced collected together a larger number than the new chapel could contain, but by the kindness of the Wesleyan friends in the town, the larger Methodist Chapel was offered, and a most delightful feeling was produced, it is to be hoped not soon to be forgotten.

Waterditch.

On Friday, May 28, there was opened at Waterditch, near Christchurch, Hants, a respectable Independent place of worship. At nine o'clock in the morning, a prayer-meeting was held, and at eleven o'clock two discourses were delivered by the Rev. D. Gunn, of Christchurch, and the Rev. A. Newth, of Ripley. At three o'clock another prayer-meeting was held, and at half-past six o'clock two discourses were delivered by the Rev. Mr. Boway, of Throop, and the Rev. H. Gunn. The day was fine, and the congregations were very large. This chapel is in connexion with the Independent church in Christchurch, by which the expense of the building was defrayed.

There is a day and also a Sunday-school well attended, which have been for some time maintained in the village.

SOHAM, CAMBRIDGESHIRE.

A new Independent chapel, capable of accommodating about six hundred persons, is in course of erection at Soham, Cambridgeshire, for the use of the church and congregation under the pastoral care of the Rev. F. R. Moore. The foundation-stone was laid on Thursday, the 27th of May, when the church met for special prayer, and Mr. Moore delivered an address embodying a clear and candid exposition of their principles as Independent or Congregational Dissenters, and a variety of important considerations suggested by the interesting occasion. The publication of the address has been requested.

SUTTON-UPON-TRENT.

On the 9th of April, (Good Friday,) the foundation-stone of a new Congregational Home Missionary chapel was laid in the populous village of Sutton-upon-Trent, Nottinghamshire. The ceremony was performed by the Rev. H. L. Adams, of Newark, who, together with the Rev. B. Ash, of Laxton, addressed the numerous spectators on the ground. A public tea was afterwards taken, the proceeds of which went to aid the building fund; and in the evening, a truly delightful meeting was held, at which Mr. Seale, of Newark, presided; addresses were delivered by Messrs. Adams, Ash, Davison, Hunt, Crease, and Moreton, the Home Missionary.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

THE NEGRO'S OFFERING.

"'Ah, massa,' he replied. 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket, and took out another handful of silver."—*See page 358.*

WEST-INDIA MISSION.

Berbice.—New Amsterdam.

(Extract of a letter from Rev. E. Davies, December 31, 1840.)

"You will perceive a considerable increase in the income of the station during the past year. That increase has been chiefly owing to a great effort which the people are now making towards a new chapel. In many instances I was obliged to restrain their liberality. One incident occurred which I shall never forget. In calling over the names, to ascertain how much they could give, I happened to call the name of 'Fitzgerald Matthew.' 'I am here, sir,' he instantly replied; and at the same time I saw him hobbling with his wooden leg out of the crowd, to come up to the table-pew, where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket and took out a handful of silver wrapped in paper, and said with a lovely kind of abruptness, 'That's for *me*, massa.' 'Oh,' I said, 'keep your money at present, I don't want it *now;* I only wanted to know how much you could afford to give; I will come for the money another time.' '*Ah, massa,' he replied, 'God's work must be done, and I may be dead;' and with that he plunged his hand into another pocket and took out another handful of silver,* (*p.* 105) and said, 'That's for my *wife*, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said, 'That's for my *child*, massa;' at the same time giving me a slip of paper, which somebody had written for him, to say how much the whole was. It was altogether near £3 sterling—a large sum for a poor field negro with a wooden leg! But his expression was to me worth more than all the money in the world. I have heard eloquent preachers in England, and have felt, and felt deeply, under their ministrations, but never have I been so impressed with anything they have said, as with the simple expression of this poor negro. Let me never forget it; let it be engraved on my heart; let it be my motto in all that I take in hand for the cause of Christ—'God's work must be done, and I may be dead.' Were I to tell you, dear brethren, of all the excellent speeches that I heard, and of all the interesting scenes that I witnessed, in introducing this chapel business, I should soon fill a volume. Suffice it to say, that at the beginning of last month the machinery was fairly set in motion, with a distinct understanding that it was to continue so until its object be accomplished. So far it goes on well, and brings at the rate of £150 sterling per month, independent of pew rents and other collections. Hundreds of our people are cheerfully giving the wages of one day in the week to God, and I have no doubt as to their perseverance."

(Extract of a letter from Rev. E. Davies, New Amsterdam, Feb. 20, 1841.)

I have just spent a Sabbath of peculiar interest,—the anniversary of the commencement of my ministry in this place. Anxious to turn it to some account, I announced on the previous Sabbath, that I would preach upon the subject. During the week I was greatly perplexed about a suitable text; at last my mind settled upon 2 Cor. iv. 1, 2, "We therefore having this ministry," &c. The more I thought of the passage, the more was I struck with its suitableness to give utterance to my views and feelings on that occasion. I hope the sermon was productive of good. At the close, I announced that in consequence of its being the anniversary of my coming, I should in the evening preach a sermon to young people. This was to me a new experiment in this place. I had never before preached a sermon here specifically designed for young people. However, it answered. An unusual number of young persons assembled, and the impression far exceeded my expectation. The text was Gen. xix. 16, "And while he lingered," &c. At the close, judging that the state of the congregation would justify it, I invited those who felt anxious about their souls to

remain for a short time behind, not for personal conversation, but to have the subject pressed a little more plainly and closely upon their minds than I could do from the pulpit. Consequently upwards of a hundred remained in the character of inquirers. All were deeply affected; and some of them so much so, that with sobbing and weeping they followed me into the vestry, in order to have a more private and personal interview. It was an interesting sight; many of them were known to have been wild and giddy, frequenting dances, and engaging in other sinful amusements. I shall watch their progress with trembling anxiety. If their youthful energies were consecrated to God, what a noble band of labourers they would make in town—for they are all town young people, and consequently much in advance of those in the country.

Demerara.—Ebenezer Chapel Station.

(Extract of a letter from Rev. J. Scott, dated Jan. 18, 1841.)

The receipts of this station in the past year have amounted to the sum of ten thousand nine hundred and seventy-one guilders, nineteen stivers, which is very little short of 800*l*. Thus, while the church is much smaller than in 1839, the income is considerably greater.

In the comparative liberality of the people, individually, there are great diversities; some giving very abundantly, and others very sparingly. However, I think it right to state that, in general, our members give a much larger portion of their income to the cause of God than Christians at home. The number of our church members does not exceed 300; and among these there is not an individual above the rank of a field labourer. Many of them are old and infirm, and unable to contribute any thing; while a few stand in need of assistance from us. Yet this people raised no less than the sum of seven hundred and eighty-five pounds sterling in one year. The fact is, Christians here have a deeper sense of their obligations to rich mercy, than I have ever found common among Christians elsewhere; and they therefore give abundantly and willingly of their substance to the cause of God. Many of them say, "We give but little of our money to Him who gave his life for us."

The accessions to the church during the past year have been more numerous than in any former year; amounting to 78 individuals. As the heart is deceitful above all things, I have been anxiously and prayerfully solicitous to ascertain their fitness for Christian fellowship. Most of them have been received with joy and thanksgiving as monuments of mercy, and witnesses of the grace of God; while we have ground to hope that all have passed from death to life.

The circumstances of one family merit particular notice; it was on many accounts an interesting one, but so divided and distracted as to give me much pain for many years. Its unhappiness arose, principally, from the conduct of the wife and mother. A sermon, however, which she heard early last year, from the words, "The Lord knoweth them that are his," &c., made a deep impression on her mind; and has, I trust, been the means of saving her soul. She is now, along with her husband, a member of the church. A little daughter, scarce fourteen years of age, gives pleasing evidence of having become "a new creature." An adopted daughter, about the same age, is in the same happy and hopeful state. Both are among the candidates for fellowship; and both, I believe, will be admitted next church meeting. That long divided and miserable family is now united and happy. Partakers of the peace which passeth all understanding, they now live in love and peace among themselves, while the voice of joy and rejoicing is heard in their dwelling.

A class of young men, commenced by Mr. Murkland immediately after emancipation, has been continued with pleasing prospects of usefulness. The object of this class is to convey to the minds of young men, a little general knowledge, along with that which makes wise unto salvation. In this way we hope to profit them personally, and to qualify them for instructing others. Of astronomy, they had not previously a single correct idea. The earth was, in their apprehension, Jehovah's sole empire; the blue sky they regarded as a solid canopy, and the stars as luminous specks, fixed to it by some means they did not pretend to understand. The sun and moon they regarded as luminaries whose real and apparent magnitudes were the same, and of course of no other use than to give us light. I had laboured, and apparently with very little success, to give them some idea of the solar system. At length, however, by means of a dark board, with chalked circles, I succeeded beyond my expectations. On the minds of some of the more intelligent, the truth flashed instantaneously, and with mighty power. It was the first moment they had ever looked abroad on the works of God with intelligence. It was the same as if a new world had been presented to their view. The effect was indescribable. Several of them were, for some time speechless; one man, by far the most intelligent of them, cried like a child. "Well," said

they, "it is marvellous! we never thought of that before! How great must God be who made all these things! If the earth be so small a thing, how little are we!" These exclamations were the first words which were uttered, but not until after a very considerable pause. I am well aware that these truths, however sublime, do not sanctify the heart of a fallen, depraved creature like man. When viewed, however, in connexion with the Cross, they cannot fail to be salutary. You will, I am persuaded, sympathise in the pleasure it affords to emancipate persons, naturally intelligent and inquisitive, from that deep and degrading ignorance in which a cruel, unrighteous, and lengthened bondage had plunged them.

ULTRA GANGES.—CHINESE MEDICAL MISSION.

The warlike proceedings of our country, in relation to China, have excited generally in the minds of our Missionary brethren, situated in the Archipelago, mingled feelings of regret, anxiety, and hope. They have deeply deplored *that* spirit of commercial cupidity, which, by men professing Christianity, and in defiance of the imperial laws, has become the occasion of poverty and disease, idiotcy and death, to myriads of the Chinese people. At the date of their latest communication, they were waiting in prayerful dependence on Him, who doth whatsoever he will in the armies of heaven, and among the inhabitants of the earth, trusting that He would overrule the things that had happened for the speedy introduction into China of knowledge, justice, and religion.

The Society's devoted agents, Drs. Lockhart and Hobson, at Macao, have found their professional science a valuable auxiliary to Missionary labour; and while, through the Divine mercy, they have, to a great extent, healed all manner of diseases, they have directed the sufferers for a nobler cure, to the balm of Gilead, and the Physician there. Dr. Lockhart proceeded, in September last, to Tinghae, the capital of Chusan, then in possession of the British forces; and in this island, multitudes of the afflicted and dying sought the exercise of his benevolence and skill, while with equal earnestness they entreated portions of the Sacred Scriptures, and religious tracts in their own language, which he distributed among them with a liberal hand. Writing from Chusan, he says,—

I have not the most distant intention of returning to Macao or Canton. Should the troops be removed, I shall still endeavour to remain and occupy this station, or establish myself on the main, in one of the large cities, as Hanchowfoo, or Nanking. I do not think this at all a visionary idea, or one that cannot be carried out.

Should the purpose of our friend prove practicable, the brethren at Macao will not linger there, but gladly enter China, should the door be opened. May the Angel of mercy go before his servants, and more than realise their brightest hopes!

MISSION AT MALACCA.

The Directors have received the following interesting application from a young Chinaman, a sincere Christian convert at Malacca, to be sent forth as a preacher of salvation to his countrymen; it was written in English, and received no alteration from our Missionary:—

"Anglo-Chinese College, Malacca, Jan. 16, 1841. To the Honorable Officers, the Directors of the London Missionary Society, Chin-Seen, a student of the Anglo-Chinese College, Malacca, sincerely presents this letter, inquiring after their happiness, and hoping they are richly sharing the Divine blessing.

"Brethren in Christ Jesus,

"I was born in Canton, province of China: when I first came here, although the Gospel was before me, yet I could not understand its meaning; at that time I considered that it was a common book. From the day when I knew the Gospel to be precious, I felt that I was a great sinner; and that when I was a heathen, whatsoever I did was contrary to the Gospel. I turned back to think about my sins; but they were as many as the sands of the sea. Though my sins were

so many, yet the Gospel showed me a Saviour of the world, who being almighty to save, is not only able to redeem me from my sins, but is able to save my soul from the wrath to come.

"From the day when I believed the Gospel, more than three years ago, until now, I love Jesus as my only Saviour, and now I thank God that he has received me into the body of Christ. I wish to serve Christ with all my strength, to propagate his Gospel to my own people, to preach the inexhaustible riches of Christ, and the savour of his religion, in whatsoever place God will set me; and feeling that according to the power of God, if I shall be able to convert but one of my fellow-creatures to Christ, it will be better than all the riches of the world. This is what my heart most wishes; therefore I expressly write this letter to you; should you be pleased to employ me in Christ, there is no labour which I will refuse; if I shall find favour in your sight, give me an answer, in order to console my thirsty desires. At present, I learn Hebrew, Greek, and English literatures at the feet of Mr. Legge.

"I am, yours in the love of Christ,

"CHIN-SEEN."

THE following encouraging communication has also been recently received from the Rev. James Legge:—

Amidst all the difficulties which I have had to encounter since my arrival in this place, I am cheered by the confidence that both the Mission and the College are becoming decidedly more efficient. On the first Sunday of this month, I administered the Lord's Supper. It was with no common feelings, I presented to them the emblems of our Saviour's dying love. At such a time only may one realise the glory of the Gospel; the wide scheme of mercy, worthy of the "blessed God," adapted to every kindred, and people, and tongue, and clime. Others are seeking admission into the church, and will, I trust, soon be received. Chin-Seen is going on most hopefully. So is also a cripple baptized by Mr. Kidd: he is eminently enlightened in the truth; and, I might add, a Chinaman baptized three years ago.

I hardly venture to tell you that one man has applied to me for baptism, who attributes his full enlightenment in the truth, and decision for God, to my ministry. After Chin-Seen, he is decidedly the most intelligent Chinaman I have yet met with. Ten years ago he heard something of the Gospel in Malacca, but went away and forgot all about it, till he heard it again last year. When I met him first, he had the precise belief of a quiet Unitarian. The doctrine of the Cross he could not receive; it was foolishness unto him! I was delighted with his acuteness in argument, and went often to his house for an hour to converse with him. Now, he declares that he distinctly perceives and cordially embraces the message of reconciliation, and wishes to confess Jesus Christ before men. Oh that he may prove, indeed, a seal to my labours, the first-fruits of a large harvest that God may honour me to gather in, in this land of darkness and of the shadow of death!

MISSIONS IN THE SOUTH OF INDIA.

BANGALORE.—WANT OF MISSIONARIES IN THE CANARESE COUNTRY.

(Extract of a letter from Rev. B. Rice, Bangalore, Jan. 21, 1841.)

IN consequence of removals, sickness, and death, our Mission Stations in the Canarese country are becoming very weak. The state of feeling among the people is not without encouragement. Had we a sufficient number of labourers to enable us to carry on our attacks on the strongholds of idolatry and superstition which Satan has reared in this country, with that degree of vigour with which it ought to be prosecuted, we might entertain strong hopes of soon seeing, through the Divine blessing on our labours, great effects produced. But, in our present condition, we are in danger of losing much of the ground already gained, and are quite unable to carry out plans of the most obvious utility and importance. I implore the Directors to send us out *immediate help*. An addition of six labourers is the *smallest possible number* that would be necessary to carry on with efficiency the various and increasing operations of the present Canarese Stations, while many new, large, and promising fields of usefulness must be left uncultivated.

I know that our esteemed Directors are most anxious to respond to the various calls for help, but they want suitable agents, and increased funds to send them out. Oh, that my feeble voice could be heard

throughout the length and breadth of highly favoured Britain, and that I could fill my mouth with such arguments as might be the means of arousing Christians there to an adequate sense of their high responsibilities, and imperative duty in regard to the conversion of the world! True, they have done, and are doing much, for the attainment of this glorious end. But are they doing all that they *might* do, and all that they *ought* to do? I think not. Missions have long ceased to be regarded with indifference. I trust, also, that the air of romance with which they are too often surrounded in England is wearing away, and that the impression is becoming every year more deep, that we are engaged in a work of overwhelming magnitude—a mighty struggle with the powers of darkness—and that the Christian church must nerve herself to an united, a self-denying, an arduous, a vigorous, and a well-sustained conflict, ere she can look for extensive and complete success.

We want it no longer to be thought (as I have sometimes with pain heard it remarked,) that those men will do very well for Missionaries, who have not such gifts, or who have not received such an education as will qualify them to be popular and extensively useful at home. We want it no longer to be the case that the pence and shillings of the poor and middling classes should constitute a large proportion of the income of the Society. No—we want the most talented, the best educated, the most experienced and influential men, to consider it *an honour* to consecrate themselves to this work. We want to see the higher classes of society no longer content "to dwell in their ceiled houses while the house of God lies waste," but of their abundance to give abundantly, in order to extend the boundaries and erect the walls of the spititual Zion. My heart warms while I write on this subject. I might enlarge on such a topic, but it is unnecessary after all the powerful appeals which are being continually made to the Christian public. Oh, for the Spirit of God to descend with all his blessed influences on the Church, that she may give herself to the work of evangelizing the nations, with all that simplicity of motive, self-renunciation, holy devotedness, and power of prayer, which the vastness, the momentous importance of the work demands.

Mysore.

(Extract of a letter from Rev. C. Campbell, Dec 31, 1840.)

Intercourse with the heathen.

From the commencement of my labours here I have found many facilities for a constant and public preaching of the Gospel to the heathen. Generally the congregations that assemble in the streets, are good. Sometimes they listen quietly to a lengthened statement of Divine truth; but more frequently, before much is said in the way of address, a discussion commences. This I have not discouraged; for though I should always prefer a simple declaration of the word, yet it is necessary to meet the people in their own way, and to communicate the Gospel message in such portions, and in such a manner, as they are prepared to receive it. On some occasions much opposition is offered; and the only objects of the disputants are to ridicule and provoke. Even this, however, has not been without its use. The Lord has graciously enabled me either to silence the adversaries, and to show the excellency of the doctrines they oppose; or to maintain a calmness and forbearance calculated to shame their violence. But on other occasions a more pleasing task has been assigned me. Frequently lengthened discussions have taken place, when many of the errors of Hindooism have been exposed, and the blessed truths of the Gospel contrasted with them in the midst of large groups of people.

I have also had many opportunities of speaking to people who called on me for conversation, and to receive books. The nearness of our house to the Pettah, is very advantageous in this respect; and there is reason to hope that, by the constant and persevering application of the same means, the Gospel will, ere long, be made known, not in Mysore only, but throughout the surrounding country.

Itinerant labours.

On account of the superior claims of Mysore itself, my preaching in the villages in the immediate neighbourhood has been less frequent this year than the last. Seringapatam, and the villages about the French Rocks, and Hoansour, have been occasionally visited. Once I went as far as Marcara. When on that tour I met a Brahmin at Fraser-pet, who had heard the Gospel in Bangalore, twelve or thirteen years ago. He said he had still some of the books which he then received; and he could tell me some of the facts connected with the death and resurrection of Christ. But though he acknowledged Christianity to be a good way, he had evidently not given up idolatry.

Death of three female native Scholars.

Three interesting girls belonging to the

Mission-school, have been removed by death during the year. The first one died of cholera, after only twelve hours' illness. She was a strong healthy girl, and her sudden death appeared to make a deep impression upon the other children. She was only a few months in school, so that her character was not much developed; but latterly she greatly improved in disposition and conduct, was very fond of the school, and thus gave us hope that there was something good in her mind. Ruth, another very interesting girl, who was formerly in the boarding-school at Bangalore, was also taken under Mrs. Campbell's care for about seven months. For a considerable time back her body had been in a most deformed state, and she was a great sufferer till the day of her death. She had, however, a very good knowledge of the Gospel; and, what is better still, she had evidently imbibed much of its spirit. While with us in Mysore, she was the admiration of all who had an opportunity of observing her meekness and patience in suffering. As long as she could bear it, she was carried from her little house to Mrs. C. for reading and sewing, in both which she took great delight. She was one of the best readers. She fell asleep in Jesus, on the 23rd of November, and we doubt not we shall meet her among the saints in glory.

The other girl died on the 21st of December, of typhus fever. She was an orphan, and had been under our care for 18 months. Though rather slow to learn, she manifested a quiet and teachable disposition. She could read the Scriptures, had attained a knowledge of the grace of the Gospel, and declared on her death bed that her whole trust was in Christ. A few days before she died, she said to one of the other girls, "I am going to be beside Ruth." She and Ruth were about twelve years of age. Some of the others give us much encouragement, and we have reason to believe that one of them is a subject of Divine grace.

Conversation with the Rajah.

I have had one opportunity of declaring the truth in the palace. When I went to see the Rajah, along with the Resident, it was, of course, only a visit of ceremony; and I had not an opportunity of speaking much on religious subjects. But some time ago, when Mr. H—— was in the palace setting some philosophical apparatus to rights, a conversation was commenced about Christianity. After a little discussion Mr. H—— suggested that they should send for me, which was immediately done. I lost no time in seizing such a valuable opportunity; and when I went I found his Highness in the midst of a number of Brahmins and others. After a few words of course, a question was put to me by one present, which led me to give a short statement of what we knew about God, and the way of approach to him. To this it was objected, that God being invisible, we could neither know nor worship him except through the medium of idols. I replied, that though not seen by us, he might be known; and that he had manifested his glory in a great variety of ways, especially in Christ, the Mediator between God and man, and the Saviour of the world. After this the doctrine of the Trinity was discussed, the nature and necessity of the atonement, the purity of the Divine character, and the consequent impossibility of any of those whom the Hindoos call gods, being either real gods themselves, or the appointed agents and representatives of the Most High. Throughout the discussion, the Rajah was in good humour; but I am sorry to say, rather playful. Sometimes he would go away to another part of the room for a mere trifling circumstance. Sometimes he would himself take part in the argument; and he seemed always exceedingly pleased when the Brahmins were in a difficulty. I offered to leave a copy of the Gospels, but it was not accepted. There is indeed, reason to fear that the interview was desired chiefly for the sake of amusement; but a principle of curiosity may have been mixed with it. And at all events, whenever truth and error are thus brought into immediate contact, it must be with advantage to the former, and a corresponding disadvantage to the latter. I was glad of this opportunity also, because it was calculated to call forth inquiry among the people generally. The thing was not done in a corner; in Mysore it was sure to attract universal attention.

Controversial meeting with a pundit.

Since that time I was once called to the house of a pundit, who is connected with the palace, where we had a discussion of about three hours' length. He is of the Jaina class, who hold atheistical principles. Thinking that the conversation would likely turn upon their peculiar tenets, I made myself as well acquainted with their sentiments as possible, before I went. But the topics of discussion were of a more general nature; such as idolatry, the atonement, the nature of the Divine law and of sin, the nature of the soul, and a future state of rewards and punishments. One part of this conversation will give you some idea of the daring blasphemies which we are often obliged to hear from the mouths of the heathen. Being asked to state some of the proofs which Jesus gave of his Deity, when on earth, I told them some of his declarations regarding himself, and of the mighty works which

he performed. To this one objected, that it was not consistent with modesty for Jesus to speak of his own glory; if these things had been said of him by his disciples, it would have been very well; but self-praise was what no good man would indulge in. At this I felt shocked, but replied calmly, "What you say is right so far as men are concerned; men ought to speak little in their own praise, because they have many faults and few excellences; besides, whatever is good in them they owe to God. But it is different with God; he is infinitely great and glorious, the source of all good to his creatures, and without any, even the least defect. For such a being to speak in the highest terms of his own glory, is perfectly right and proper." This being at once admitted, it was easily applied to Christ. But I showed farther, that Jesus, though he might have done so with the utmost propriety, did not actually speak his own praise until he had done works which proved he was entitled to do so; and that in his human nature he was characterized by the deepest humility and meekness.

Folly of Hindoo Philosophers.

Their reasoning, also, about the soul, and, as they thought, the impossibility of its existing in a state separate from the body, and being there susceptible of good or evil, showed how little even enlightened men can know of spiritual things without the Gospel. In professing themselves wise, they became fools. On all the points of discussion they felt compelled to give way; but rather than confess themselves vanquished, they attacked Christians for eating flesh. And in this they very much resemble the pharisees of old, who disposed of all the evidences of Jesus' Messiahship by saying, "Search and see, for out of Galilee ariseth no prophet." I endeavoured, however, to deprive them of this subterfuge, by calling upon them for proof that it was unlawful to eat flesh. We considered that we had the Divine permission to eat it, although we were not commanded to do so. As they condemned us in this, the burden of proof fell upon them. We could not take their books into account, because they had been before proved false; neither could the argument drawn from God's pervading all things be allowed; because it went upon a wrong view of the connexion between him and his creatures. But if they could give any proper reason for thinking that it was the will of God we should not eat animal food, I for one would eat no more of it, as I wished to act in all things according to what appeared the will of God.

SALEM.

(Extract of a letter from Rev. Messrs. Walton and Lechlen, Salem, Dec. 31, 1840.)

WITH reference to the preaching of the Gospel, we have the satisfaction to state, that to considerable numbers the word of life is made known; but we have not the happiness as yet to inform you that they are crying out, "Sirs, what must we do?" All that is wanting is a copious outpouring of the sanctifying and renovating influences of the Holy Spirit, and we hope that, in answer to the united prayers of God's Israel, we shall in due time be blessed with the realization of our hopes and desires.

The difficulties which we have to encounter are both numerous and great; we think, owing to the repeated invitations of the Gospel to them, the major part of an audience habitually oppose the silent influence which the truth exerts on their minds, and which has disturbed them not a little. Many of them see the folly of their idolatrous worship and religious observances and customs, which have been handed down from time immemorial; their faith in their wicked gods is shaken, and they have been obliged, owing to the increase of religious knowledge, which they have obtained through the preaching of the word, openly to avow that there is no good thing in their gods, and that no happiness is to be obtained from following them. They have on several occasions met together to know in what manner they could most effectually put down what, in their estimation, is considered to be a growing and alarming evil.

Some, it is said, have proposed that a petition should be sent to government to prevent the padres and their people from making known to them the Christian religion; and stating that from the propagation of its doctrines, there is danger to be apprehended that heathenism will have a mighty downfall. While others comfort themselves in the belief of their traditionary tale, that all mankind must be of our religion; and from what they see daily of Missionary exertions, they necessarily conclude that Paganism will be superseded by Christianity. Some have even gone so far as to expostulate with us, on account of the trouble we occasioned to them, by making known Christ and the way of salvation. "Why do you," say they, "trouble us with your doctrines? We know that our gods are stones, but it is no business of yours to tell us so. We do not want to believe in Christ. Our forefathers are happy because they died in ignorance, but you make us wretched by dispelling our

ignorance, and making us, contrary to our inclinations, to inquire and to speak of these things."

Near the Shirapetta School there stands a heathen temple. On one occasion, when visiting the school, we went and stood close to the pedestal, and whilst speaking to the people, a chitty (merchant) came near, and with much anger bade us be gone and not pollute the sacred precincts of the temple of his gods. One of us asked him if he could conscientiously call the stone a god? "I know," he replied, "it is not; but we do not want you to tell us so. This is too bad; why cannot you leave us alone?" It was with much difficulty that we could silence the clamour of this man and a few others who joined with him. The influence of idolatry and Brahminical authority in many respects, we have reason to believe, is on the decline, and knowledge is on the increase. The people see the folly of these things more and more, and we think that a great change is not far off. May the Lord hasten it in his own good time.

COIMBATOOR.

(Extract of a letter from Rev. Messrs. Addis and Lewis, Coimbatoor, Dec. 31, 1840.)

In the course of the past year Mr. Addis made a tour of six weeks through a circuit of 150 miles, and visited various towns and villages in the route. Although no decided good on a *large* scale was observable, as the result of our efforts in former years, yet an increasing friendliness of disposition was evinced on the part of the inhabitants, and a more open and candid acknowledgment of the truths of the Gospel avowed, than was ever before presented; and in one town Mr. Addis was met by several deputations of natives from distant places, beging him to visit their villages, as was formerly the case; but much exposure to the weather being at present injurious to him, compliance with their requests, to the extent desired, was not possible. One of the deputations brought a fat sheep, requesting it might be accepted as a token of their sincerity and good will; others brought fruit, rice, and other native produce.

In one town a circumstance of rather a curious and interesting nature was related. It appears that a man who formerly heard the Gospel preached, was fully convinced of its truth and importance, and accordingly left idolatry. Being some time afterwards seized with severe sickness, and apparently on the point of death, he requested his relatives to send for the Missionary, in order that he might be baptized and die in the faith of Christ; but they refused, saying that the distance, upwards of fifty miles, was too great; however, he was not to be deterred from his purpose, and having heard that an old Roman Catholic woman lived in a village not far distant, he sent for her, and she administered the rite to him in the presence of the bystanders. Shortly after the man died, as the people of the place say, trusting in Christ as his only Saviour.

Several others in different places have forsaken idolatry entirely, and in two or three instances have openly professed their adherence to Christianity; but the influence of their relatives, and the fear of man, has operated so far as to induce them to withdraw from outward observation.

Another tour of equal extent, but of shorter duration, was also made in a different direction of this extensive province, and an increasing degree of cordiality and apparent confidence was exhibited by all, especially among the Brahmins and the superior classes, many of whom candidly and unreservedly stated their opinions respecting the falsehood of their own systems and the superiority of Christianity; many also, with apparent pleasure, received portions of Scripture and other books, and some, after reading them, brought them back to receive explanation on difficult passages, to ask questions, &c.

These itinerances have been carried on from the commencement of this Mission in 1830, so that the whole district has been repeatedly traversed, and a general knowledge of our holy religion may be found in most places.

BELLARY MISSION.

AUTOBIOGRAPHY OF CHRISTIANA, A MEMBER OF THE NATIVE CHURCH.

Early experience — exchange of one false Creed for another.

I was born of heathen parents, by whom I was early initiated into the rites of Hindooism, and with them I united in the worship of idols of silver and gold, wood and stone. The gods and goddesses to whom we paid particular homage were Brahma, Vishnu, Kalee, Doorgee, &c.; and by the worship of these, and the performance of the various duties enforced in our shasters, I expected to obtain the pardon of my sins, and the

favour of God. When I had attained the age of about ten years, a teacher of Mohammedanism, named Rahim Khan, came to our place of abode and formed an acquaintance with some members of my family. He told us that the gods we worshipped were false and useless, that image worship was sinful, that Alla was the true God and the Koran the word of God, and that if any should believe what was therein revealed, they would undoubtedly obtain heaven. This man earnestly exhorted us to forsake Hindooism and embrace Mohammedanism, assuring us that if we would become the followers of Mohammed, we should escape the miseries of hell and obtain the happiness of heaven. Finding that some heed was given to his instructions, he became unremitting in his attendance, and we were ultimately led by his arguments to believe that we were wrong, that the gods we worshipped were false gods, that Islamism was the only true religion, and in consequence the only one in which salvation could be found. We therefore renounced the doctrines and rites of Hindooism, embraced Mohammedanism, and placed ourselves under the teacher for further instruction.

Progress in Mohammedanism.

We diligently applied ourselves to the discharge of the duties required by our new creed, performing prayers daily, praying before and after meals, fasting, and giving alms. Among the instructions we received from our teacher this was one, that when our consciences convicted us of any sin into which we had fallen through ignorance or unwatchfulness, we were to strike the sides of our face with our hands, and say, *Alla I hohah* (God, I repent), and that immediately our sins would be pardoned. Accordingly whenever I became conscious of having committed any sin, I immediately repeated the words *Allah Hohah*, and found comfort, really believing that my sins were pardoned.

Conversion of her sister.

After some time, my eldest sister, having married, left Madras with her husband for a distant part of the country, and a few years after we learnt that they had removed thence to Bellary, and that having there heard the gospel she had renounced Islamism and embraced Christianity. When this intelligence reached us we were exceedingly grieved, and were led to cry out, "Oh Alla! Leaving Alla, and serving and believing in another God, she will certainly go to hell. What shall we do! For thus renouncing Alla and worshipping another God, Alla will punish her, and she will surely lose her eyes." After consulting together, we wrote to her a very affectionate letter, full of earnest persuasions to forsake the new religion, and adhere to her former creed. My father at the same time wrote a letter privately to her husband, blaming him in strong terms for allowing his wife to associate with Christians, attend their place of worship, and hear the Gospel; desiring him to prevent her doing so for the future, to use his utmost endeavours to erase the impressions made on her mind, and bring her back to her former profession, at the same time urging, that if he refused he would have to bear the blame and guilt.

Her endeavours to dissuade her sister from being a Christian.

In answer to this letter he wrote that he had prevented his wife attending the chapel, and associating with the Christians; but that he could not stop her from praying at home, and that in consequence of not being always at home, he could not watch her as they wished, so as to prevent her going amongst her Christian neighbours. As soon as we received his letter, we thought over the matter, and it was decided that I should be sent to my sister to advise her, and try every means to keep her from openly professing Christianity, and I left my family for this purpose. When I arrived at Bellary I expostulated with my sister very affectionately, chiefly urging that it was the duty of children to profess the religion of their parents, and expressing my surprise that when her husband was an idolater, she should think of embracing Christianity. All my efforts, however, proved fruitless, and at last I told her that if she would not immediately turn from her new religion, her parents, brothers, and sisters would disown her, and never see her face again. My sister appeared afflicted, and said, "O my dear sister, do not utter such words, for it is very painful to hear them. We may forsake every thing, but we must not forsake God. I pray that God may, and believe that he will grant you his grace, and make you his child. Come, my dear sister, with me to the house of God, and hear his word preached, and observe the manner in which he is worshipped." In answer, I said, "If I were as foolish as you I would then go with you, but I am not, and will not accompany you, nor do I wish to hear any thing about your new religion. After I have taken so much pains in coming here to advise you, and tell you what our parents, brothers, and sisters think of your conduct, yet you will not pay any attention to them; you may go if you like to the chapel, but I will not." My sister then said, "My dear sister, come only once with me to the house of God, hear his word, and see how he is worshipped." I then thought that as I had spoken to my sister very

sharply, and she had not been offended, but still entreated me very affectionately to accompany her to the house of God, that I would, merely to please her, go once.

Her first attendance on Divine worship.

I accordingly went with her the next Sunday, heard the Gospel preached, and saw the manner in which God is worshipped by Christians. Though I did not well understand what I heard and saw, yet I felt rather pleased than otherwise with the service, and from that time I began to speak more kindly to my sister than before. The next week, feeling a desire in my own mind to witness the service again, I went to the chapel alone. A little while after entering the place, a sort of dread came over me, when I called to mind what I had heard our Mohammedan teacher say, viz., "That should those who believe in Alla go to places of worship of other sects, or to heathen feasts, drawing of cars, &c., Alla would write down every step they took to such places, and after death would punish them in hell for it;" and I began to reflect on what might be the consequences of my having come to this place of worship. From these thoughts I was aroused when Mr. Flavel came in and said, "Let us pray." I fell on my knees with the congregation, and joined in prayer with great attention. After prayer, and the reading of a portion of the word of God, Mr. Flavel commenced his sermon, and in it said, "Christians, you are blessed, and all those who believe in Jesus Christ, for you will inherit eternal life. In heaven, you will not see Mohammedans, Roman Catholics, heathens, or such others, because they do not walk according to the word of God, or believe in Jesus Christ for salvation, but have new ways invented by wicked and artful men, which are pleasing to flesh, while they are surely in ignorance and error. These God will not receive to his presence. How thankful ought you to be, Christians, for the light of the gospel, and especially for the unspeakable gift of God, his dear Son, who made an atonement for your sins, and wrought out a righteousness which entitles you to eternal life; and how happy are your prospects, for you shall dwell in the presence of God for ever."

First serious impressions upon her mind.

I heard many things more, which filled my heart with gladness, and returned home very happy. After I went home, I related to my sister with joy what had passed in the house of God, and said, "It is very strange, that although the preacher is ignorant that I profess Mohammedanism, he dwelt in his sermon a long time on the difference between Christians and Mohammedans, and I was very glad to obtain such knowledge. Surely this must be the work of God. I wish our family had been there to hear him, especially my mother. I am sure she would have been led to forsake Mohammedanism and embrace Christianity; for I now believe that it is the only true way." From this time I left off the ceremonies of Mohammedanism, and united with much earnestness with my sister in prayer, and began to pray myself, "that God would show me the right way—that way in which I could be saved." The salvation of my soul was the chief thing which engaged my thoughts. After a few days, I requested my sister to take me to the minister who preached on the Sabbath; she did so, and Mr. Flavel inquired of my affairs, and afterwards instructed me on the fall of man, and redemption by Jesus Christ. I returned home with my sister rejoicing, fully convinced that Christianity was the true religion, and I told her that I had determined to unite with her in the profession of the faith of Christ. My sister then asked me, "How do you intend to act about the engagement made between you and the man who is to be married to you?" I replied, "I will not trouble myself with such thoughts now. The only thing I have to attend to is the salvation of my soul, and leave all other things to God to order them as he sees fit."

Her confirmation in the Gospel.

From this time I frequently attended Mr. Flavel for further instruction. After he instructed me in divine things, he often prayed with me. When he was engaged his children used to read the Scriptures to me. When I could not find time to go to Mr. Flavel's house, I visited the Christians in my neighbourhood, and engaged in their family worship. The more I heard of the Word of God, the more I felt my sinfulness, and the more I prayed for the grace of God and a new heart. Being very anxious to join the Church, I made known my mind to Mr. Flavel, who after keeping me under instruction for some time, sent me to Mr. Reid, who examined very particularly into the state of my mind, and my knowledge of the truths of the Gospel. Afterwards Mr. Flavel told me that he would propose me to the church, and that should the church be satisfied with me, I should soon be baptized and received into church fellowship. With joy I made known this happy news to my sister. She with tears of gratitude thanked the Lord for his goodness, and said, "Go in peace, and be baptized, and glorify the Lord to the end of your life." She then in a sorrowful manner exclaimed, "When will the Lord look down in pity no me, a sinful creature, and unite me with his church; but the Lord's time is the best, and I shall wait in patience." On the 19th

of July, 1840, I was baptized and admitted into the church, and with his people sat at the table of my Saviour, where I commemorated his dying love. I cannot express the peace and joy I experienced, and I thank the Lord for his marvellous mercy extended to me. May he keep me stedfast, and enable me to glorify his holy name unto the end of my life; and I pray God that he would also lead my parents and relations to a knowledge of himself, and Jesus Christ, whom to know is eternal life, and to whom be glory for ever and ever, Amen.

PROPOSED DEPARTURE OF MRS. JOHNS, AND THE MALAGASY REFUGEES, FOR MAURITIUS, IN SEPTEMBER.

The Rev. D. Johns returned from England to Mauritius in the autumn of 1840, with two objects in view; one, the adoption of measures, should any be found practicable, to rescue some of the converts in Madagascar, who were in imminent danger of martyrdom; the other, to prosecute various Missionary efforts among the natives of Madagascar, resident in Mauritius, as free labourers. With regard to the first object, although many of the sufferers whom Mr. Johns hoped to have rescued have been, as the public are aware, put to death, there are many others for whose safety he will still be anxious, and in whose behalf he will adopt every suitable measure in his power. In reference to the other object mentioned, an important sphere of labour is open, not only for his own exertions, but as it appears to the Directors, to Mrs. Johns, and the Malagasy refugees. These are all extremely desirous of active usefulness among their countrymen, and as no immediate prospect is opened of their being able to gain access to Madagascar itself, it is judged expedient that they should reside at Mauritius, and act under the superintendence of Mr. Johns there, as native teachers. Mrs. Johns contemplates the formation of schools on behalf of the wives and children of the Malagasy labouring population of the Mauritius, and *now solicits very earnestly* the kind contributions of her friends throughout the country for that purpose. All kinds of school articles will be of great value, especially paper, pens, slates, pencils, ink, thread, needles, worsted, canvas, tapes, cotton-prints, scissars, pen-knives, &c. Packages containing such articles may be sent to the Mission House, Bloomfield-street, London, to the address of Mrs. Johns, any time before September.

It has been suggested also by some friends, whether there may not be some generous lady or ladies who have deeply sympathised with Rafararavy hitherto, and who would rejoice to contribute *to her support in the Mauritius as a native teacher?*

Others may also cherish an interest in sustaining one or more of the three young men, David, Joseph, and James, who will, it is hoped, be able to render very efficient aid in the Mission in the Mauritius among their countrymen, and be prepared to return to some part of Madagascar, whenever God in his providence shall be pleased to open a door. May it be a wide and effectual door, that none shall be able to close!

DEATH OF MRS. SLATYER IN JAMAICA.

The Directors are deeply concerned to state that their brother, the Rev. William Slatyer, of the Jamaica Mission, has by an afflictive dispensation in Divine Providence been deprived of his devoted wife. Mrs. Slatyer died at Mandeville, on the 30th of March last. The mournful event is thus communicated in a letter from Mr. Slatyer, dated April 10th:—

"Just three months from the time she landed in Jamaica was she taken from earth to heaven, after a lingering illness of nine weeks, during which she bore with exemplary Christian patience and resignation a continuation of most acute sufferings. Only four times was she permitted to worship with us. Almost as soon as she had engaged in the work to which she had looked forward with deep anxiety was she called from it to enjoy the presence of that Saviour, to whom, in her native land, she had been the honoured instrument of leading many, and hoped to be here. From the commencement of her illness she seems to have had the presentiment that though she might linger she should not recover—indeed this was several times expressed by her. For my own part, I had no other apprehension than that as soon as she could be removed for change of air, she would regain her health and strength."

After detailing the progress of the disease from the Wednesday preceding her death until the following Tuesday, Mr. Slatyer continues:—

"At half-past six in the evening of that day, I was called out of the chapel from a meeting of candidates, and found her seized with spasms. In a short time, however, she rallied, and obtained considerable relief and

ease. But I was now fully convinced that her end was rapidly approaching. Of this she was herself perfectly aware, and accordingly expressed to me her last wishes, furnished her dying testimony to the worth of Christ, and the support, comfort, and joy, that faith in Him supplies, in the immediate prospect of leaving this world. At her request I prayed, and, by her especial desire, that she might have 'an easy dismission.' The remainder of her time was spent, as much as her enfeebled strength would allow, in conversation, interrupted frequently by her becoming absorbed in prayer. About nine o'clock she appeared so much revived that I began to hope she would recover, when, as we were giving her some refreshment, she was suddenly seized with spasms, and, after struggling a few minutes in my arms, resigned her spirit into the hands of Christ. She is gone, the third of your agents at this station. Her remains were laid in the grave, on the following evening, near to the spot where Mr. Brown was buried. And now, in the name of the station, and the mound of fresh earth that meets my eye, I have sad mementoes of my bereavements. I have lost a most affectionate wife and helper at the station—a kind of agent which it had long needed, and from whose services I had anticipated much good. I sorrow not as one without hope; for to her to live was Christ, and I know that death to her is gain. Of this I dare not doubt. Such evidence sustains my belief of her entrance into the mansions of glory, that it is as if I saw her there. I doubt not the love, the wisdom, the faithfulness of God, in visiting me with such an affliction. O that I may profit by my loss, and prosper in this land of affliction! Pray for me, that my strength and faith fail not."

ORDINATION OF MISSIONARIES.

Rev. J. T. Jesson.

On Tuesday, April 13, the Rev. J. T. Jesson, formerly a priest of the Romish Communion, and late pastor of the Congregational church at Theddingworth, in the county of Leicester, was designated to the work of a Missionary in the Island of Tahiti. The Rev. W. Campbell, Rev. J. Roberts, Rev. J. Gawthorn, Rev. T. Mayes, Rev. E. Leighton, Rev. G. Legge, and Rev. J. J. Freeman, took part in the service.

Mr. Budden.

On Tuesday evening, June 8, Mr. John Henry Budden, appointed to Benares, North of India, was ordained at the Weighhouse Chapel, Fish-street-hill. The Rev. Dr. Vaughan, Rev. T. Binney, Rev. W. P. Lyon, Rev. E. Mannering, and Rev. John Arundel, officiated.

Rev. T. S. M'Kean.

On the same occasion, the Rev. Thos. S. M'Kean, late pastor of the church at Kirkwall, Orkney, was designated to the Missionary service in the South Sea Islands.

Mr. Wheeler.

On Thursday, June 10, Mr. F. W. Wheeler, of Cheshunt College, was ordained at Brading, as a Missionary to Jamaica. The following ministers engaged in the service:—Rev. W. Warden, of Ventnor; Rev. Thos. Mann, of West Cowes; Rev. Edw. Giles, of Newport; Rev. T. S. Guyer, of Ryde; Rev. S. Barrows (Mr. Wheeler's pastor,) and Rev. James Spence, A.M.

EMBARKATION OF MISSIONARIES.

On Wednesday, June 16, the Rev. J. T. Jesson, with Mrs. Jesson and family; Rev. T. S. M'Kean and Mrs. M'Kean, embarked in the ship *Cairo*, Capt. Wardle, for Sydney, New South Wales, whence they will proceed to Tahiti.

On Thursday, June 17, the Rev. J. H. Budden, and Mr. and Mrs. Paine and family, embarked at Portsmouth in the ship *Pekin*, Capt. Laing, for Madras and Calcutta. Mr. Paine will land at Madras, in order to rejoin his station at Bellary, and Mr. Budden goes forward to Calcutta, with the view of proceeding thence to Benares, the station to which he has been appointed.

ARRIVAL OF MRS. PATERSON IN INDIA.

On the 18th of March, Mrs. Paterson, wife of the Rev. James Paterson, of Berhampore, arrived safely at Calcutta, in greatly improved health from her visit to this country, by the ship *Viscount Melbourne*, Capt. M'Kerlie.

ACKNOWLEDGMENTS

The thanks of the Directors are respectfully presented to the following, viz.:—

To Anonymous, H., near Brigg, for a parcel of clothing for Mr Monro; to Mr. B. B. Holloway, for a parcel of clothing for Mr. Monro; to Mr. Thackray and friends, Sunderland, for 134yds of cotton

print for the Sunderland school, Bellary; to the Ladies of the church and congregation of Rev. H. Earl, Goole, for a box of clothing, &c. for Rev. R. Moffat; to Mrs. Alexander, Upper Clapton, for a parcel of newspapers, &c. for the South Seas; to William Kay, Esq., Liverpool, for three dozen brass candlesticks for Mr. Alloway: to J. M'Gillavray, Esq., Alford, for a box of cottons, books, &c. for Rev. J. Read; to Mr. Ebbs, for two parcels of patchwork; to the Ladies' Working Society in connexion with the Rev. Dr. Raffles's congregation, Liverpool, for a case of useful articles, value 30*l*., for Mrs. Turnbull's school, Madras; to the Coventry United Missionary Clothing Society, for a parcel of clothing for Rev. J. Monro; to Ladies and other Members of the Reformed Presbyterian Congregaiton, West Campbell-street, Glasgow, per Rev. Dr. Bates, for a case of clothing and other useful articles for Mr. Murray, Navigators Islands; to the Ladies' Missionary Society at Harleston, per Mrs. Crisp, for a case of useful and ornamental articles for the Bangalore Mission; to Friends at Elgin, for a case of clothing for the Caffres; to E. F., for a parcel of pinafores for Mr. Read; to Mrs. Upcher, for a parcel of clothing for Kat River; to Ladies connected with Salem Chapel, Barnsley, for a box of useful articles for Rev. R. Moffat; to Miss Ashcroft and the Woodford Sabbath-school, for a parcel of clothing for Rev. James Read; to Mrs. Malser, Lymington, for a box of useful articles for Mr. W. Passmore; to Miss M. Haslam, Thaxtead, for a box of useful and fancy articles for the Calcutta Mission; to Friends connected with Mr. Willis's Congregation, Bridport, for a parcel of useful articles for Mr. Monro; to a few Friends belonging to the Abbey Chapel, Romsey, for a parcel of clothing for Rev. J. Read; to Mrs. and Miss Pattison, Walthamstow, for a parcel of clothing for Rev. J. Read; to Friends at Cambridge, per Miss Thodey, for a parcel of clothing for Mr. Read; to the Misses Penny, Guernsey, for a box of useful and ornamental articles for the Chinese female schools; to the Ladies of Albany-street Chapel, Edinburgh, for a case of useful articles for Rev. R. Moffat; to Rev. G. Stephens and Friends, Totton, for a box of books; to Friends at Notting Hill, for a box and parcel of clothing for the bushmen in South Africa; to Ladies at Newbury, for a box of useful articles for the schools at Calcutta; to Mrs. Trigg, Kelshall, for a case of clothing for Rev. J. Read; to a few Friends at North Tawton, per Mrs. Durant, for a parcel of frocks, &c.; to the Aberdeen Female Missionary Society, for a box of useful articles for Rev. J. Vine; to Mrs. Legg and Ladies of Broad-street Chapel, Reading, for a case of useful and fancy articles and books for the Rev. W. Slatyer, Jamaica; to Friends of Missions at Arundel, for a bale of clothing for Rev. J. Monro; to J. Flower, Esq., Bread-street, for a parcel of cloth and cottons for Rev. T. Heath, Navigators; to J. Morley, Esq., Hackney, for a case of clothing for Mr. Read; to Ladies of Rev. W. Forster's Congregation, Jersey, for a case of useful articles for Rev. W. Slatyer, Jamaica; to E. W., for a parcel of frocks, &c.; to a Friend to Missions, for a parcel of plated candlesticks for Mr. Alloway, Jamaica; to Mrs. Beasley, for a box of useful articles for the Chinese female schools, Penang; to Miss Symes and a few young Ladies of Rev. Dr. Williams's Congregation, Kingswood, for a box of useful articles; to the Ladies' Association at Paisley, per Miss Dennistown, for a case of useful articles for Mrs. Campbell, Mysore; to Friends at Marlborough, for a box of useful and fancy articles; to J. and M. Neave, for a parcel of clothing for Mr. Read; to an Old Man, for Henry's Bible for Rev. J. T. Jesson; to a Fr end to the Missionary cause, Berkshire, for a parcel of purses; to G. Rough, Esq., Dundee, for a box of books, &c., for Mr. Russell; to Rev. G. Verrall, Bromley, for 35 copies of original hymns to music; to a Sincere Friend, for a parcel of books, &c.; to Mrs. Luke, Taunton, for a bale of clothing for Rev. J. Read; to a Friend, Park-terrace, Old Kent-road, for a box of tools, nails, and other useful articles for Rev. T. Heath, Navigators; to Mrs. Dr. Reed, for a parcel of pinafores, &c., for Mrs. Schreiner; also, to a Friend, for frocks, shoes, &c., for Mrs. Schreiner; to Ladies of Star-lane Chapel, Stamford, for a case of useful articles for Mr. J. Johnston, Tahiti; to Mrs. Nicholls, Beaminster, for a box of useful articles for Mrs. W. Porter, Madras; to Mrs. Halford, Dalston, for a parcel of clothing for Rev. J. Read; to Ladies at Rotherham, Swinton, Nottingham, Ashby de la Zouch, Hinckley, Ashburton, Market, Bosworth, and Bond-street, Leicester, per Miss S. Burton, for a case of useful and fancy articles for Rev. E. Davies, Berbice; to the Sunday-scholars in Union Chapel, Islington, for a parcel of frocks, &c., for Mr. Monro; to Mrs. Nelham, Stepney, for a parcel of clothing for the Tambookies; to the Trustees of Zion Chapel. Skipton, for a box of candlesticks for Mr. Alloway, Jamaica; to Miss Ritchie, Wrentham, for a case of books, &c.; to to Mrs. Ann Alexander, and Miss Stevenson, for a number of books; to Baptist Friends at Salem Chapel, to Friends at Tacket-street Meeting, Ipswich, and to Miss Fletcher, High Holborn, for various parcels of useful articles for the Bellary Mission; to Mrs. Pagden, Epsom; to a Friend; to Mr. Portway, Bury St. Edmunds; to Mrs Casterton, Dalston; to a Friend; to Mr. B. Robinson, Hull; to a sincere friend to virtue and religion; to Mr. J. Roworth; to C. S.; to S. E.; to Mrs. J. Capper; to Serjeant-major R. M. R; to Mr. Nicholls; to Mr. J. Verney, Bristol; to Miss — Torrington-square; to Rev. C. J. Morgan, Haslemere, and to Mrs. Hall, Haslemere, for parcels of books, reports, magazines, and other publications, &c.

MISSIONARY CONTRIBUTIONS,

From the 1*st to the* 8*th of April*, 1841, *inclusive*—(*continued.*)

	£	s.	d.
Mr. Cooper	2	2	0
Mr. Wright	2	0	0
A Friend, by Rev. R. Ainslie	1	0	0
Brixton Hill, for Books sent to Jamaica	3	0	0
Devonshire.			
Plymouth, S. Derry, Esq. for Nat. Sch. Mistress	5	0	0
Hertfordshire.			
St. Albans	5	17	6
Joseph Dixon, Esq. per Rev. J. Harris	100	0	0
Norfolk.			
A Norfolk farmer	5	0	0
Yorkshire.			
Rotherham—			
Particulars of sum acknowledged in the Magazine for May.			
Students' Association	37	3	9
Masbro' Chapel	68	19	6
West Melton, per Rev. M. Docker	32	1	6
Interest	2	17	0
141*l*. 1*s*. 9*d*.			
WALES.			
Anglesea Calv. Method.			
Holyhead, R. J. a sincere lover of Missions	2	0	0
Denbighshire Cal. Meth.	26	13	4
Flintshire Calv. Method.	24	16	11
Legacy of late Mr. W. Williams	2	11	0
27*l*. 7*s*. 11*d*.			
Merionethshire Calv. M.	12	3	4
J. Davies, Esq.	5	0	0
Mrs. Davies	5	0	0
22*l*. 3*s*. 4*d*.			
South Wales Calv. Meth. per D. Charles, Esq. on account	250	0	0
North Aux. Soc. per W. Williamson, Esq.—			
Anglesea	61	6	0

£ s. d.
Carnarvonshire 97 7 6
Flintshire.................. 71 5 4
Merionethshire 33 17 1

Less exps. 10*l.* 9*s.* 2*d.* 253 6 9

Denbighshire and Flintshire Aux.—
Denbighshire 106 14 0
Flintshire.................. 62 3 5

Less exps. 2*l.* 17*s.* ... 168 17 5

Per Mr. E. Morris—
Rhosellanerchrugog ... 15 12 10
Ruabon..................... 6 9 8
Rhosymedre 1 18 6
24*l.* 1*s.*
Tryddyn, a Mother and her seven children...... 3 0 10
Barmouth, per Mr. W. Owen......................... 6 14 2
Per L. Pugh, Esq.—
Rhydymain & Brithdir 7 10 3
Dolgelly, &c. 10 12 2
Peny-street, &c. 1 12 4
19*l.* 14*s.* 9*d.*
Penal, per Rev. W. Roberts 6 5 6
Dinas, &c. per Rev. R. Thomas..................... 12 4 5
Montgomeryshire Assoc. per Mr. R. Tibbot 119 15 1
Machynlleth, per Rev. S. Edwards 6 1 0
Breconshire Association per Mr. D. Williams ... 61 18 0
Cardiganshire Association per Rev. D. Davies... 143 16 0
Talybont, per Rev. J. Saunders.................... 20 9 10
Carmarthenshire Assoc. per Rev. D. Rees, Llanelly 416 13 0
Swansea, Countess of Huntingdon's, Special Collections 8 0 0
Sunday-schools 2 6 9
10*l.* 6*s.* 9*d.*
Castle-street, do......... 9 0 0
Sunday-school............ 1 0 0
10*l.*
Glamorganshire Aux.Soc. per Rev. E. Griffiths...234 0 0
Merthyr Bethesda 10 8 0
Pen-y-groes, Mrs. Elizabeth Evans, per Rev. J. Evans, towards the deficiency 50 0 0
Narberth Tabernacle, (2 years)........................ 68 10 0
St. David's, Miss M. Perkins' Missionary-box... 0 14 0

SCOTLAND.

A young man, a well-wisher to the Society... 5 0 0
Aberdeen Female Society, in addition to 24*l.* acknowledged in Nov. ... 57 4 2
Aberdeen Juv. Soc......... 36 13 6

Per Mr. G. King—
Kemnay Prayer meet. 1 1 0
Savock of Deer, Cong. Soc. 1 10 0
2*l.* 11*s.*
Ayr Aux. Society 3 11 0

Craigdam 5 0 0
For Nat. Tea. James Craigdam 12 0 0
17*l.*

£ s. d.
Macduff 2 0 0
For Fem. Education ... 3 0 0
5*l.*
Fraserburgh, Mr. John Park 10 0 0
Mr. J. Wemyss 10 0 0
20*l.*
Annan, J. Saunders, Esq. 5 0 0
Glenae, Major and Mrs. Dalzell 4 4 0
Edinburgh Aux. Soc. per G. Yule, Esq.—
Collections by the Deputation.
Argyle-square Chapel.. 41 0 0
Public Meeting 15 6 0
56*l.* 6*s.*
Broughton-place chur. 13 5 0
South College-st. chur. 7 0 0

Albany-street chapel ... 4 0 0
Farewell Address ... 20 0 0
24*l.*
Nicolson-street church 6 0 10
Richmond-place chapel 8 7 0
Rose-street church...... 13 4 4
Public Meeting 15 17 3
A Friend, for the Malagasy sufferers 20 0 0
49*l.* 1*s.* 7*d.*
Bristo-street church ... 16 6 8
Portsburgh church ... 7 5 0
Lothian-road church... 6 0 0
Cowgate church 9 18 0
Public Meeting in Waterloo Rooms, less expenses, 4*l.* 9*s.* 14 16 6

St. Luke's chur. Meet. 11 12 6
A Friend 1 0 0
A Friend to Missions 2 0 0
Per Miss Haldane—
Children of the Greenside Free School... 0 13 0
Mrs. Bruce 1 0 0
Miss H. Haldane ... 0 10 0
2*l.* 3*s.*
John Dunlop, Esq. (A.) 2 0 0
Leith—
Rev. Mr. Harper's 8 0 3

Rev. Mr. Smart's, Meet. 16 8 0
Address by Mr. Moffat 15 15 6

Less exps. 1*l.* 18*s.*...... 30 5 6

Rev. Mr. Cullen's cha. 13 14 10
Collected by Children at Sabbath-school.. 0 11 0
Mrs. Harvey, in 1839 .... 4 9 0
Do. in 1840 .... 3 8 0
Mr. T. Sturrock ... 3 17 8
Miss Robertson ... 1 0 0
Mrs. Milner......... 0 15 6
W. Baxter, Esq.......... 10 0 0
Miss Rose Downie...... 3 0 0
Miss J. Macnair......... 2 10 0
E. Beveridge, Esq....... 1 0 0
Mrs. Samson 1 0 0
James Marshall, Esq... 10 0 0
Miss Carstairs............ 5 0 0
Mr. and Mrs. Harvey... 5 0 0
Mrs. Forrest............... 5 0 0
Miss Forrest.............. 1 0 0
Mr. Forrest............... 1 0 0
Mr. and Mrs. Gibbs ... 1 10 0
Mr. and Mrs. Sturroch 1 10 0
Mr. James Walker...... 2 0 0
Mrs. Milner............... 1 0 0
Mr. M'Callam............ 0 10 0
Mrs. Lawrie............... 0 5 0
Mr. Kay 0 2 6

£ s. d.
Mrs. Abrams 0 2 0
Miss Giles, per R. Charles, Esq. 2 0 0
Rev. G. D. Cullen 5 0 0

Less exps. 1*l.* 14*s.* 84 11 6

Leith Missionary Society 5 0 0
A few Friends, per Rev. F. Muir, for Mrs. Williams 2 0 0
Portobello—
Rev. Mr. Cameron's chapel, Meeting, less expenses, 13*s.* 11 10 0
Collected by Mrs. Williamson.................... 3 6 3
Do. by others 0 17 8
Missionary-box 0 12 9
From a Member of the Church of England... 2 0 0
A few Friends, for Madagascar 1 15 0
20*l.* 1*s.* 8*d.*
Musselburgh—
Public Meeting 5 8 0
John Williams, Esq. ... 1 0 0
Rev. J. Watson 1 0 0
A Friend, per do. 0 10 0
Mrs. Farquharson's Missionary-box 0 7 0

Less exps. 6*s.* 7 19 0
Dalkeith—
Rev. Mr. Waldie's ch. 8 14 6
Dona. from the United Monthly Missionary Prayer Meeting 7 7 2
Donation from the Juvenile Missionary-box 4 0 0

Less exps. 8*s.* 6*d.* 19 13 2
Interest 0 10 10

Less exps. 18*l.* 16*s.* 1*d.**396 7 0
* Including 350*l.* acknowledged in March.
Bible and Mis. Soc. Relief ch. Pittenween... 1 1 0
Auchenborvie & Plean B. and Mis. Society.. 1 10 0
Miss M. Leitch & friends, For Fem. School at Chittoor.................. 10 0 0
Nairnshire Bible Soc.... 5 5 0
Sabbath-school, Richmond-place chapel... 1 12 0
Legacy from the late Miss Alison Wilson, Auchtermuchty 5 0 0
Berwickshire (General) Bible Society 15 0 0
Ass0.for Rel.Pur. South College-street chapel 10 0 0
Kinnethmont Parochial Soc.for Religious Pur. 1 10 0
Collected by Miss C. Farquharson 4 15 6
Legacy from a Disciple of Christ, per Rev. Dr. Paterson 5 0 0
Argyle-squ. Aux. Soc... 27 3 0
H. M. Gibb, Esq. 5 5 0
James Young, Esq. ... 1 1 0
Mr. John Gentle, Dunblane 1 0 0
A Lady, per Rev. Mr. Hay, of Dean Church 1 0 0
Mrs. Buchannan......... 2 2 0
Robt. Kinniburgh, Esq. 0 10 6
J. Gibson, Jun. Esq. W. S........................ 1 1 0
Rev. Dr. Brown 0 10 6
Rev. Dr. Peddie 0 10 6

	£	s.	d.
W. A. Thomson, Jun.	0	10	6
Miss Smith	0	10	0
Mark Watt, Esq.	0	10	6
Rev. Dr. Paterson	1	0	0
Dr. Keith	1	1	0
Capt. J. H. Tait, R.N.	0	10	0
Adam Black, Esq.	1	1	0
Rev. Henry Grey	1	0	0
Rev. Dr. Dickson	1	0	0
Miss D. Viner	1	0	0
James B. Tod, Esq.	1	0	0
G. M. S. per Mr. John Lindsay	10	0	0
George Yule, Esq.	1	1	0
Sums under 10s.	1	0	0
Interest	1	1	6
Less exps. 1l. 2s. 3d.	122	0	3
Dalkeith Cong. Church	21	0	0
Sabbath-sch. connected with Rev. Mr. Brown's Church	2	0	0
Elgin Missionary Society	16	13	0
Kirkaldy, T. Millie, Esq.	1	0	0
Dundee, Ward Chapel	10	0	0
Inverkeithing, Mr. R. Moffat	1	0	0
For Nat. Tea.	10	10	0
11l. 10s.			
Glasgow Aux. Soc. per J. Risk, Esq.—			
Subscriptions	60	11	6
Bedford-st. Sab.-sch.	1	5	6
Burnhead Relief Ch.	5	0	0
Young Friends, per D. M.	1	7	0
Rutherglen Relief Ch.	2	2	0
Springburn Sab. Evening School	0	8	6
Wishaw Town Rel. Ch.	4	0	0
West George-st. Chapel	71	10	0
Glasgow Ladies' Assoc.	30	9	8
Auchterarder Rel. Cong.	2	0	0
Crieff Relief Cong.	2	0	0
Less exps. 1l. 13s. 3d.	179	0	11
Campbeltown, per Mr. J. Montgomery	5	0	0
Greenock, Capt. T. Hamlin, towards the deficiency	50	0	0
Paisley, Rev. W. Nisbet's Female Class—			
In aid of Knill's Chapel	1	0	0
For Williams's Family	1	0	0
2l.			
Galashiels, Mr. J. Bannatyne	1	0	0
Falkirk, for orphan at Benares, Claud. Buchanan	3	0	0
Orkneys, per Rev. T. S. M'Kean—			
Kirkwall	21	11	10
Stromness	1	2	0
Ronsay	1	0	0
23l. 13s. 10d.			
IRELAND.			
Hibernian Aux. Soc.	464	1	6
Belfast, per Mr. J. Fraser	19	11	6
Carrickfergus	8	0	5
Sabbath-sch. children	0	4	1
8l. 4s. 6d.			
Dublin, Mr. W. Foster, for Salem School, Neyoor	10	0	0
Londonderry, for Radcliffe School, in Caffraria	10	0	0
GUERNSEY.			
Aux. Soc. in addition to 50l. acknowledged in September last	58	0	0
JERSEY.			
Congregational Church, per Rev. W. Forster, in addition to a box of wearing apparel valued at 23l. 9s. 5d.	37	10	0
Per Rev. F. Perrot	5	0	0
ST. HELENA.			
Aux. Soc.	5	8	6

For the Widow and Family of the late Rev. John Williams.

	£	s.	d.
A Haldane, Esq	2	2	0
Mr. Burrup	2	2	0
York-road Chapel, per Mr. J. Field	3	19	0
W. H. Bailey, Esq.	2	0	0
Mrs. Holmes	1	0	0
Mr. Miles	1	1	0
Miss C. Casamajor	5	0	0
R. Bevan, Esq.	1	0	0
Capt. Sir W. E Parry, R N. and family	5	0	0
J. Trueman, Jun. Esq.	25	0	0
W. E. Franks, Esq.	5	0	0
The Duke of Devonshire	25	0	0
C. Chatfield, Esq.	5	0	0
Mrs. Procter	5	0	0
A. B.	1	0	0
Lord Stavordale	5	0	0
Anonymous, per Sir C. Scott and Co.	5	0	0
J. Singleton, Esq.	5	0	0
S. W.	1	1	0
W. C. C.	10	0	0
The Earl of Cornwallis	10	0	0
C. Darwin, Esq.	3	0	0
Capt. and Mrs. Webb	1	0	0
Rev. Dr. Morison and friends, Trevor Chapel.	56	3	6
Rev. B. Hobson, Welford	1	0	0
Misses Chilton, Liverpool	1	0	0
Mrs. Kershaw, ditto	1	0	0
Friends at Spilsby, per Mr. W. Rose, Jun.	13	16	0
Mr. Jackson, Portsea	2	0	0
Mr. C. Poulton, Reading	0	10	0
Mrs. Hopkins, Stambourn	1	0	0
A few children at Stockton	0	13	8
A Friend at Bexley	0	10	0
Rev. T. Eastman, Whitch.	1	0	0
Bedwell Park, per Sir Culling Eardley Smith, Bart.—			
Baker, Lieut. Col. Hoddesdon	0	10	0
Baker, W. R. Esq. Bayfordbury	3	0	0
Baker, Mrs. W.	2	0	0
Bickersteth, Rev. E. (A.M.) Watton	1	0	0
Bosanquet, George, Esq. Broxbournebury	3	0	0
Bosanquet, Mrs.	2	0	0
Childers, Mrs. Eardley	1	0	0
Childers, Rev. Charles	0	10	0
Cowper, Hon. W. F., M.P.	1	0	0
Daniell, Mrs., Little Berkhamstead	1	0	0
Dimsdale, Baroness, Camfield-place	1	0	0
Dimsdale, Mrs. Charles, Essendon	1	0	0
Friends, Four	2	0	0
Harris, Mrs	0	10	0
Horne, Lady	1	0	0
Kinloch, Mrs.	0	10	0
Per Mrs. Mills, Tolmers—			
Anonymous	5	0	0
Hailey, Mrs., Highover	1	0	0
Mills, Thomas, Esq.	5	0	0
Mills, Mrs.	3	0	0
Norwood, Mrs., Hertford	1	0	0
Stratton, Mrs., Little Berhamstead	1	0	0
Whilshere, W. Esq. M.P.	1	0	0
Small sums	0	12	6
17l. 12s. 6d.			
Nye, Mr., Borough Fen, Collected by	4	0	0
Phipps, Lady Lepel	1	0	0
Phipps, Lady Catherine	1	0	0
Rosebery, the Earl of, Warren Wood	1	0	0
Rosebery, the Countess of	1	0	0
Smith, Sir C. E. Bart.	25	0	0
Smith, Lady Culling	5	0	0
Smith, Miss Louisa Culling	3	0	0
Thornton, C. G. Esq.	1	0	0
Turner, Rev. Samuel, Nettleton, Col. by	4	0	0
Warner, Mr., Hoddesdon	1	0	0
Widow, A.	0	10	0
	86	2	6
Mrs. Griffiths, Domgay	5	0	0
Rev. R. Connebee and friends, Dorking	11	0	0
Rev. A. Jack and friends, North Shields	18	0	0
Rev. T. Kennerley, and Friends, Mitcham	3	10	6
Derby, per Mr. S. Lewis—			
Rev. J. Bateman	2	0	0
T. Boden, Esq.	1	0	0
Mr. Denston	0	10	0
Mrs. Morris	0	10	0
Mrs. Sale	0	10	0
F. Shaw, Esq.	1	0	0
5l. 10s.			
M. Gisborne, Esq. Walton Hall	10	0	0
The Earl of Chichester	5	0	0
Rev. J. Goulty and friends, Brighton	15	0	0
Rev. W. Nisbet's female class, Paisley	1	0	0
A few friends at Leith, per Rev. F. Muir	2	0	0
Mrs. Reid, Glasgow	1	0	0
Friends at York, additional	3	5	0
Friends at Harrogate	4	0	0

***Erratum in June Magazine, p.* 104, *col.* 1.**—For Hull Sunday-school Union, *read*, Sunday-schools connected with 26 Congregational Churches in Hull and its vicinity, per Mr. S Wride.

W. Tyler, Printer, 5, Bolt-court, London.

Late
Rev.d Joseph Slatterie,
of Chatham.

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR AUGUST, 1841.

MEMOIR

OF

THE LATE REV. JOHN THORNTON,

OF BILLERICAY.

THE Rev. John Thornton was born at Skelmanthorp, near Wakefield, Yorkshire, in the year 1776. His father was a worsted manufacturer. In consequence of his unhappy propensity to drinking, his business proved a failure, and his family were reduced to great difficulties. "John, who was the eldest of eight children, was often sent by his mother to fetch his father from the alehouse; and sometimes, by strong entreaties and many tears, he could prevail upon him to leave the ensnaring scene." He eventually overcame this baneful habit, and there is reason to believe that he "died in the Lord." At the age of seven years he sent his son John to the village school, where he acquired the alphabet in a week, and and was able to read the New Testament when he finished his schooling at the expiration of the year. When he was fourteen years of age he narrates, "My father often expressed a wish he could put me to school a short time, to learn writing and arithmetic; as my sisters then spun worsted at home, while I was employed in opening fleeces for the wool sorters, I told my father if he would send me to school, I would promise to rise early and sit up late, and spin five or six hanks a day for meeting the expenses." This proposition was agreed to, and John had nine months' instruction; his progress was very rapid; and he then acquired a taste for reading. These were his only educational advantages. During this period, he describes his family as "without God in the world;" he had no religious advantages, and seldom attended the means of grace. The providence of God, however, interposed for him, and led him by a way he knew not. In 1792, he was apprenticed to Mr. Wrighley, a clothier, at Broadhead, in Saddleworth. His master was a devout man; he maintained a family altar, and attended the ministry of the Rev. N. Blackburn, of Delph. To the ministry of Mr. B., and the example and conversations of his master, whom he always mentioned with veneration and affection, the subject

of this memoir owed his conversion to God. How irresistible the influence of piety in the heads of families! how many thousands will have cause to bless God to all eternity for casting their lot in family circles where God is honoured and worshipped! J. Thornton became a member of the church at Delph. Towards the termination of his apprenticeship, his pastor and the church recommended him to the Hoxton committee, as a candidate for the Christian ministry, in 1797. His aspect, manners, and dialect, as an unpolished Yorkshire lad, when he appeared before the board of examination, produced so unfavourable an impression, that there was an almost unanimous disposition to reject the application; this decision was, however, overruled by the interposition of a pious and venerable minister still living, the Rev. J. Clayton, sen., and he entered the house on trial. The writer is given to understand his collegiate course, if not brilliant, was honourable to himself, and satisfactory to his tutors. At the age of twenty-four, he closed his academical studies, and was ordained over the Congregational church at Billericay, in Essex, on the 27th of November, 1800. His tutor, the Rev. Dr. Simpson, delivered the charge; of the ministers present on the occasion, who signed his ordination certificate, only one survives, the Rev. D. Smith, who held with him intimate and endearing fellowship for forty-four years.

Mr. Thornton was instrumental in opening preaching rooms in two or three villages, where there are now churches and pastors, in his vicinity. Mr. T. was a laborious and indefatigable student, and the retirement of his rural charge afforded him opportunities for consecutive study, pre-eminently in unison with his taste, of which he conscientiously availed himself. He commenced his career, as an author, in 1809, by publishing his "Christian's Consolation." This work met with so favourable a reception, that it gave his mind a new impulse; he shortly afterwards published his "Fruits of the Spirit," and his "Treatise on Repentance." He continued writing for the press until a short time previous to his decease. His published works are about twenty-five in number. The "Repentance," and "Serious Warnings," were translated into Russ, by the late Princess Sôphia Meschersky, who corresponded with the author. Many pleasing instances of usefulness from these works might be mentioned, but the limits of this memoir preclude it. In the following year, at the request of Thomas Wilson, Esq., the devoted friend and munificent treasurer of Hoxton Academy, Mr. Thornton commenced his services as preparatory tutor to that institution, and more than forty theological students were under his care, not a few of whom are still living, and faithful ministers of the New Testament.

During Mr. Thornton's protracted ministry, he had much of union and success. like all faithful ministers he was not without seasons of disquietude, and trials of faith and patience; in one instance, his moral character was assailed, but God "brought forth his righteousness as the light, and his judgment as the noon day." The writer may fearlessly assert, without the danger of any one demurring to the verdict, that for forty years he sustained the universal character, wherever known, of "a devout man, and one that feared God." The writer of this biographical sketch does not pretend to delineate the character of the deceased in this memoir. Two or three observations seem demanded. Sometimes Mr. T. seemed stern in his character, but it was where principle was at stake. His integrity would not bend to compromise: the writer has seen him stand firm as a rock of granite, under circumstances where timid and politic professors would have wavered and yielded. He was distinguished for his love of truth. Woe to the individual, whether rich or poor, whom he detected in a lie or an equivocation. He was abstemious in his habits, as it

regards all animal gratifications. In money matters he was a rigid economist in all cases, except the cause of God: to this he was proverbially liberal, and, out of his limited property, he devoted 100*l.* to the new chapel erected at Billericay.

His children used to think, when they were young, their beloved father was, occasionally, too strict and harsh, although, at other times, his delight was to sympathise with them in their every wish and feeling; the result, as it regards his family, justifies his course. He was a wise disciplinarian; he had seen so much of the baneful and ruinous consequences of foolish parental indulgence and latitudinarianism; and he so dreaded for his own, and his children's sake, their being spoiled, that he calmly adopted a system of domestic rule to which he invariably adhered. He was not a despot in his family, but he was a supreme sovereign, and his prerogative none disputed; his word was law, and his children dared not violate either his prohibitions or commands, usually a word or look was an adequate reproof. In cases of serious delinquency, he would reason with them, weep with them, pray with them. They knew his motives, and a single sentence will fitly represent the state of mind which his parental character superinduced—it was filial fear. They have lived gratefully to thank him for his parental conduct; and they cherish towards his memory a veneration as fond and exalted, as it is either just or safe to exercise towards an earthly parent.

As it regards his conjugal character, it is a theme on which the writer's pen must not touch: there is only one being who intimately knows all that he was as a husband, and in the sacred deposit of her own heart must remain the fragrant remembrance.

As a preacher, Mr. T. was not popular: he always seemed to disdain the meretricious advantages of elocution himself, although he used often to say, "In preaching, as much depends on the manner as the matter to produce effect;" nevertheless, his deportment was solemn, his appeals affectionate and searching, and, occasionally, there were strokes of pathos which touched the finest sensibilities of the heart. His countenance in the exercise of prayer, irradiated with holy light, and often bedewed with tears, will not easily be forgotten by those who were accustomed to witness him as an intercessor before the footstool of mercy. As the servant of Jesus Christ, it was his honour that his life and labours ceased almost together, and until the last sabbath of his public ministry, there was no apparent diminution, either of his physical or intellectual powers, and his dear people then thought he would be long spared to them; the next sabbath, amidst much debility and suffering, he delivered his last discourses, and returned to his home to die. In a remarkable manner he appeared to have finished the work that was given him to do. The new and elegant Gothic chapel at Billericay, in which he had taken so prominent a part, had been erected, and all the money either subscribed or promised. He lived to see all his children comfortably settled in life. On Saturday, the 10th of April, he married his only daughter; it was the first dissenting wedding in the town; several ministers, and a large concourse of spectators, were present; his address was full of tenderness and love; the audience were bathed in tears. The family returned home, and a prayer-meeting was held by the ministers: again and again they sung, "Bless'd be the dear uniting love," &c.

It is graciously ordained for us by Infinite Wisdom, that the future is veiled in impenetrable obscurity. Could the happy bridal party, by any means, have known at the interesting service, the fact that, on that day month, at the same hour, the sorrowing family would, on that identical spot, be assembled around the silent remains of that beloved being, whose form, whose benevolent and happy countenance they then gazed on, and to whose melodious voice, in wrapt attention, they were

listening, how exquisitely bitter would have been the ingredients infused into their cup of joy! Ere a fortnight had elapsed, the bride returned to her parental home, to minister to her dying father. There is another singular coincidence connected with this wedding-day, as it regards its domestic associations, strikingly illustrative of the chequered nature of earthly circumstances. At the precise time the pastor and the parent was performing this interesting ceremony, the family of his eldest son's wife were witnessing the placid and triumphant departure of Thomas Wemyss, Esq., of Darlington, whose public and private character were highly appreciated, and whose valuable works on biblical criticism are bequeathed to the church. Though the circumstances of the two parents were so dissimilar, yet they were both engaged in the same honourable and delightful duty, of giving parental parting advice to their dear children. One was giving his valedictory charge and blessing to his own daughter and the object of her choice; whilst the other, in the most impressive and affectionate manner, to his wife, children, and grandchildren, was giving his dying testimony to the worth of the Scriptures, and the value of the Saviour, bidding them adieu and pronouncing on them all his fond benediction.

It now only remains to advert to the closing scene of Mr. T.'s life. On the 28th of April, his eldest son, (the Rev. J. Thornton, of Stockport,) returned home to the parental roof, and had the melancholy pleasure of attending him during his last illness. His memorandums will now be given of the closing scene. "On my first entering his room, he stretched out his hands to me, the tears gushing from his eyes, he said, 'My dear John, I have not liked to say much, but I have been hanging between time and eternity; perhaps, I may be restored again for a short time.' When I was relating to him the solicitude of his friends, he said, with the utmost emphasis, 'Oh, I have had ten times too much sympathy and kindness shown me.' Fearing too much excitement in the interview, I said, 'We must guard against excitement.' 'Oh,' said he, 'I am quite calm, willing either to go or stay.' The whole of Thursday his state was pronounced one of imminent peril, and the crisis of the disorder, in consequence of which the physicians and surgeons prohibited the family seeing him; during the day his sufferings were exquisite. On Friday his strength was much prostrated, and his frame increasingly emaciated, and he had frequent paroxysms of excruciating pain; his voice had become so weak as to be sometimes inarticulate. He was now under the influence of too much debility for us either to read to him or pray much with him, and I found the only method of imparting solace, consisted in the occasional recitation of the verse of a hymn, a text of Scripture, or the utterance of an ejaculatory prayer. In the morning he said, 'The time of my departure is at hand.' 'I have no wish to hurry into eternity, but just to wait.' An hour or two afterward I repeated to him the hymn, 'Rock of ages, cleft for me,' &c. He said, 'Ah, that is what I want.' After another interval, I repeated, 'Then, in a nobler sweeter song,' &c. He replied, 'Yes, yes.' In the afternoon, I cited the following passage, 'As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness.' He seemed interested in the expression, and said, 'Another, dear boy, another.' Meaning another text. I paused and said, 'And so shall we ever be with the Lord.' His eye kindled with exulting joy; he lifted up his hands and exclaimed with the utmost emphasis, 'So shall we ever be with the Lord, that will do, enough; so shall we ever ever be with the Lord.' During Friday night his sufferings were dreadfully acute, but his mind was composed, and he whispered many sweet words. During his sickness, when awake, he used generally to lie on his back, with his hands clasped, as if engaged in communion with God. On

Saturday morning he expressed a wish to see us all; we gathered around his bed; with a sweet complacent smile, we shall never forget, he lifted up his hands, and said, 'My children, let us join in prayer.' One of his sons offered up a few petitions with as much composure as his almost bursting heart would permit. On this occasion, there was one absentee in the household, who had not seen him since confined to his bed, it was his faithful and afflicted partner; after a while, he again beckoned to me, and requested all the family might come. My beloved mother was brought into the room in the arms of her nurse. The scene was too melting to be protracted, and beyond the power of language to be described: a glance, an embrace, an adieu, and they parted, till they meet in a better world. My beloved father then addressed us, 'We are about to part, but we shall meet where there is no parting. I have many wishes, but—I cannot tell you.' His daughter replied, 'I think, dear papa, we know them.' He assented, and said, 'Happy family.' He then waved his hand, and said to each, 'Farewell.' He motioned me to come to him, and repeated, 'Bless the Lord, O my soul, and forget not all his benefits.' At midnight he rallied his powers again to speak to me, and, bending my ear to his face, I received the last connected sentences I was permitted to hear from his lips. 'My dear son, the service is closed, the service is closed.' I answered, 'Yes, my beloved father, and now the reward of grace,' 'Yes,' he said, 'the reward of grace, the kingdom of glory; we shall be like him, we shall see him as he is; for ever.' About half-past five o'clock the next morning, he said, 'Raise me.' He drew three or four deep respirations, and expired. It was a most enchanting May morning; it was the Sabbath morning, and the sacramental Sabbath, when his spirit passed to the world,

> Where everlasting spring abides,
> And never with'ring flow'rs,

Where the Sabbath sun never sets, and the banquet of redeeming love is ever spread. I must not enlarge, but leave to any Christian reader, who may wish more ample details of Mr. Thornton's life and death, to refer to his memoirs, which will ere long be published. His funeral day was one of public mourning. Two of his intimate ministerial brethren, and his former class-mates in the college, took the prominent parts of the service. The Rev. David Smith, of Brentwood, read and prayed; and the Rev. G. Clayton delivered a funeral oration full of pathos and power; the Rev. Messrs. Gray, Morrell, and Pilkington, gave out the hymns. On the following Lord's-day afternoon, Mr. Clayton preached his funeral sermon to an overflowing and deeply affected audience, from Dan. xii. 3. Mr. Clayton's delineation of the character of Mr. Thornton was considered by all who knew him, not only as eminently beautiful, but graphic and truthful."

A VOICE TO THE CHURCHES,

ON THE SUBJECT OF SUNDAY-SCHOOLS.

[The following Lecture, published by the Sunday-school Union, we insert at the request of several friends on whose judgment we can rely.—Ed.]

It is one of the sweetest predictions concerning Messiah's reign that "He shall save the children of the needy;" and who shall say that this prediction may not realize its accomplishment in the history and triumph of the Sunday-school system? Among the spiritual agencies now operating in the renovation of society, and for hastening onward the glory of the latter day, there are none, perhaps, which deserve to be looked upon with profounder interest

than those widely extended institutions which now exist for the Sabbath training and religious culture of the children of the poor and needy. They are a distinct and prominent feature of the times in which we live; and it becomes every day more imperative that the true disciples of the cross—the members of the Christian church, should be fully alive to their real importance, and should aim to direct them to their proper object. Multiplying by thousands each successive year, it is not enough that they should be regarded as productive of social, moral, and religious good,—they should unquestionably be watched over and fostered in such a manner, as that the highest possible amount of benefit may be conveyed, through their medium, to our teeming and depraved population. In order that such a result may be realised, there are two things which demand the most zealous and prompt attention: the churches, as such, must cherish a deeper sympathy in the well-being of the Sunday-school; and a loftier feeling of responsibility must come over the spirit of the Sunday-school teacher.

On each of these topics, agreeably to the announcement of the lecture, I shall offer a few remarks on the present occasion; praying earnestly that God may be pleased to bless them to the advancement of a cause, which has lain near to my heart for the space of more than thirty-five years.

I. I would remark that if our cause is to prosper and triumph, the churches, as such, must cherish a deeper sympathy in the well-being of the Sunday-school.

By the churches, I mean the body of the faithful in our several congregations,—those who have taken upon them the responsibilities of the Christian profession, and who approach, at stated periods, the communion of the Lord's table. They are the flock of Christ, to whom we are warranted to look for hearty consecration to his service, in all works of faith and labours of love. We cannot expect the unconverted to care for the salvation of souls; they are neglecting their own vineyard, and are but ill prepared to cultivate the vineyard of others.

I would not ungratefully undervalue, much less cast away, the existing service rendered by the churches to our Sunday-schools. There is a certain amount of interest felt in them, which it would be treason to the cause to overlook. No church now, unless some mysterious little republic which lives in the atmosphere of God's decrees, and feeds its selfishness upon bewildered notions of divine sovereignty, would be without its Sunday-school. Pastor and people have, every where, through the length and breadth of the land, determined that a spiritual nursery for the young shall form an essential branch of the machinery of a Christian church. We hail this symptom of the times in which we live, and augur the best results from it. Nor is this all: the churches are also disposed, in various ways, to look with interest upon the Sunday-school; they cheerfully contribute the funds necessary to its support; they speak of it with high approbation; they attend its annual examinations with unmingled satisfaction; they often cast a glistening eye of delight to the children's gallery; they occasionally look into the school-room during the hours of instruction; and, now and then, a devoted member of the church falls into the ranks of our Sunday-school teachers. We would not be indifferent to all this; we regard it as a token for good; we would not indulge the tone of complaint, and thereby check the current of benevolent and Christian feeling which begins to flow. But neither, on the other hand, would we exaggerate the real amount of efficient aid rendered by the churches to the Sunday-school cause. If we are not to complain of our brethren in the tone of bitterness; so neither are we to deal unfaithfully, by fostering an impression more favourable than the facts of the case will justify. There is yet a manifest lack in the churches of that deep sympathy

in the Sunday-school, that would warrant us to expect the most precious developments of the system.

1. The first defect, which I long to see remedied, is the absence from the list of Sunday-school teachers, of the more advanced and experienced members of the church. I prefer this charge without scruple upon the churches, because I know that, with comparatively rare exceptions, it fairly lies at their door. I want to know by what fiction of benevolence it has come to pass, that the entire destiny of our Sunday-schools has been so largely committed to the superintendence of the young and the inexperienced. I delight to see the young, with their smiling faces, and their ardent feelings, devoting themselves to this most delightful of all employments: and a better element for maturing their Christian graces I can scarcely conceive of. But I must seriously demur to that arrangement of the churches which so generally commits the Sunday-school to the absolute care of those who, of necessity, stand in need of the counsels and example of those more advanced in years and experience than themselves. What happy results might not be expected to accrue to the entire working of the Sunday-school system, if in every church a few of the wisest, most established, and most "spiritually minded" in the community, were to give themselves, with full purpose of heart, to the labours and delights of Sunday-school instruction. Their presence and co-operation would inspire with confidence the hearts of more youthful labourers; their standing in the Christian life would secure the reverence and good behaviour of the children; while their attainments in wisdom and piety would diffuse themselves, like leaven, through every branch of that service which pertains to the office of the Sunday-school teacher.

And in what way, I ask, could the more advanced Christians in our churches hope to be more useful, than by throwing a portion of their energies into a work which promises such vast results to the present and coming generations? What field of labour can they propose to enter upon, with equal promise of reward, as that to which I would now invite their serious regard? How can they more surely follow in the footsteps of their Lord, than by caring for those interesting, but often neglected objects, respecting whom he emphatically said to his selfish disciples, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven?"

Do not, I pray you, without substantial reason, begin to make excuse. The mother, who has to watch over her own offspring; the aged, whose infirmities unfit them for labour; the servant, whose time is the property of another; the infirm, whose strength God has weakened by the way, may fairly plead exemption from the responsibility I am now attempting to fix: but when we have subtracted all these parties from the membership of our churches, there yet remains a numerous and influential class who cannot, as I humbly conceive, excuse themselves from the labours of the Sunday-school, except for some such reason as they could not assign to that Redeemer who died for them; and who seems to say to them, as they look on the infant throngs which crowd our school-rooms, "Feed my lambs."

Are there not a goodly number of pious matrons, who have reared their families, and have thus acquired vast stores of experience in the management of the young, who have not as yet devoted themselves to the labours of the Sunday-school? Are there not persons, of both sexes, unincumbered with the cares of a family, who might aspire to the high honour and felicity of training a few of the rising generation for God? Are there not members in all our churches, who, if they were to surrender themselves to the advancement of this glorious work, would awaken such a feeling of delight, from its rarity, as would thrill with joy and gratitude both the heart

of the pastor and the flock? I beseech you, my brethren, not to put away this appeal from you, without dealing with it in the spirit of sober reflection and prayer. It is to Christ and the souls of the young, I would have you feel your responsibility. If you admit that my appeal has justice on its side, and that there may be parties, nay, that there are parties, to whom it applies, I beseech you individually to agitate the question—"Lord, is it I?"—until conscience shall give the response, which the decisions of a coming day will approve.

2. Another defect which requires to be removed from the churches, in reference to Sunday-schools, is the too prevalent habit of the more educated and genteel classes excusing themselves, on various pretexts, from the work.

I do not say that this evil is by any means universal. Some there are, in our better circles, who would not exchange the pleasures of doing good to the children of the poor for a patent of peerage, were it offered on condition of their retiring from their much-loved employment. But of others we must, in terms of anxiety and regret, declare that they seem to forget that improved circumstances involve higher responsibilities. I would have them remember, that God will not accept their mere pecuniary contribution for the support of the school, when he demands, along with it, their own personal service. For themselves I deeply regret, that they stand aloof from a work which would refine their sympathies, elevate the tone of their piety, augment their talent for usefulness, and multiply the sources of their pleasure. For the sake of our schools I regret, as a large accession of such teachers would raise the standard of qualification, improve other teachers in a humbler sphere of life, engage the sympathies of the poor on the side of Sunday-school instruction for their little ones, and in every way advance the great and good cause.

And what can the educated and wealthy families in our churches plead, on Christian grounds, against entering on the delightful work to which I would affectionately and respectfully invite them? They cannot persuade themselves that the religious instruction of the rising generation is an object of inferior moment; when it is next to certain that the very existence of society depends upon its steady and more general progress, and when they take into account the immortal destiny which impends over every little child that enters our schools. They cannot believe, that to be employed, week after week, in the spiritual culture of poor children, often ragged and filthy, and oftener still rude and untractable, is a degrading occupation for those "who live in ceiled houses," and "fare sumptuously every day,"—when they think of Him "who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Never do the better circles of society appear to greater advantage, than when they are seen condescending to those of low degree, and investing themselves with those attributes of sympathy and kindness, which fill up the chasm between the rich and the poor, without destroying or even weakening any of those wholesome distinctions which the all-wise and beneficent Being has thought fit to sanction in the present state of existence. And as the more favoured classes of society, I mean in mere outward lot, would not excuse themselves from the work, on any of the grounds already adverted to, so neither, I trust, would they be disposed, from mere love of ease, and to escape the necessary toil and anxiety connected with Sunday-school labours, to withhold themselves from the blessed employment. Their very station in life renders it imperative upon them that they should strive against selfishness. There is a tendency in easy and elegant life, to foster indolent repose; but a Christian must not yield to it; he must learn, under the influence of the Redeemer's cross, to crucify that propensity of his nature which

would tempt him to shrink from difficulties; he must seek a large portion of his happiness in positively denying himself; he must find his pleasures in doing good, at whatever expense to a nature ever prone to shrink from anxious, laborious, and responsible duties. When victory is once obtained over this unhappy selfishness, and the desire to do good is strengthened by the attainment of the habit, we may then promise to every faithful labourer in the Sunday-school vineyard a harvest of pleasure, every day increasing, as the occupation is viewed in all its mighty bearings on the destinies of eternity.

3. And, lastly, I long to see the prayers and marked interest of the churches engaged on the side of Sunday-school operations. There is something to be done for them with God, and something by a suitable expression of sympathy with the human agents employed in carrying them forward.

In all our schools, there is an experiment being made upon the immortal and accountable nature of the children, with a view to their salvation, which can only succeed in so far as the power of divine grace is engaged on our side. Unless the Spirit's saving energy shall descend upon the minds of the little ones committed to our care, we labour in vain.. But God has been pleased to connect the descent of the Spirit with the offices of fervent and oft-repeated prayer. When he says, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring," it is that he may engage the fervent prayers of the church in the accomplishment of his own faithful promise. Then may we expect to see the smiling multitudes that surround our Sabbath-school teachers, "springing up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

But before these enrapturing scenes shall, to the fullest extent, greet our eyes, a new state of things must arise in the church. All who are spiritually alive in Jerusalem must come to the help of our teachers, "in the spirit and power of Elijah." They must cry mightily to God for the fulfilment of his promise, for the descent and the baptism of the Holy Ghost, for his quickening power to attend the weekly labours of those who are cultivating the youthful soil. Has not the church been sadly remiss in this duty? and may not the few conversions which have taken place in our Sunday-schools be the result of our own supineness and unbelief in not wrestling for the blessing? Let me this night forward, in secret, at the family altar, in all your social meetings for prayer, engage, as in the presence of God, your fervent prayers for the Sunday-school. Keep it continually before your minds. Think of it in your best moments. Confess the sin of having, in times past, neglected it. Charge the want of success on your lack of prayer. As the Sunday morning dawns, think of hundreds of thousands of children assembled for religious instruction, and pour out a prayer, that God would "pour water on the thirsty, and floods on the dry ground." Persevere in this course, and rest assured that showers of blessings will descend upon those little ones whom we would so gladly conduct into the fold of Christ.

I have spoken, too, of marked interest in the Sunday-school teacher's work; but if I have engaged your prayers, I may fully calculate on your sympathies. Yet there may be a good feeling, where, from want of due reflection, it may be but inadequately expressed. The teacher, who is animated by the highest motives in the discharge of his anxious duty, will not be looking to man for his reward. But the most devoted labourers are still but human; and there is something so sustaining to the heart, in the performance of a difficult duty, in the countenance and smile of the good, that I should pity the man who was

inaccessible to their influence. Now do, my dear friends, often visit the Sunday-school. It will cheer the hearts of the teachers. It will do more to convince them that you think of them, feel for them, and remember them at a throne of a grace, than a thousand kind expressions out of school. Let aged Christians, in particular, attend to this hint. Your hoary hairs, and tottering step, will impress them with the love you bear to their work, and to the Master whom they are attempting to serve. Be sure you drop a word of encouragement in their ear; it will fall as dew upon the tender herb, and will inspirit them to fresh efforts in the cause of God.

II. But I would remark, secondly, that a loftier feeling of responsibility must come over the spirit of Sunday-school teachers, if they would see the work of God prospering yet more abundantly in their hands.

Not that I would be unwilling to acknowledge any eminence or excellence whereunto they may have attained. Many of them are instant in season, out of season. Many of them, I do believe, water the seed sown by them with their tears and their prayers. Instances there are among them of devotedness, of which there are but few examples in any other department of Christian labour. But they are an immense body of agents, and all are not equally given up to God in the work to which they are called. Some are young and inexperienced; and some, it is to be feared, are not as yet the subjects of divine grace. And, I well know, that those who are most eminently taught of God will suffer, from one who loves them, "the word of exhortation."

I am no uninterested spectator of the momentous work in which you are engaged. It allies itself very closely to the labours of the Christian ministry. You are fellow-helpers with Christ's ministers in the truth. We look on you with no jealous eye. Your success is our success; and with you we hope to share our final reward. But these are times, my beloved friends, in which high service is demanded of all who give themselves to the work of God; and high service can only be the result of high motive, and high equipment for the labours of benevolence.

1. Take care, first of all, and not neglect your own souls, while you profess to care for the souls of your interesting charge. Mistake not effort for devotion, and labour for the motive whence it should spring. Get near to the heart of Christ, if you would speak of his matchless excellence with tenderness and pathos to the infant mind. Go from your closet to your class, and from your class to your closet, if you would acquire the power of pleading with the conscience of the young. The study of plans and details may make you expert in the routine of school duties; but it is communion with God alone, that can fit you to reason and to plead with the young about their eternal interests.

2. Often review the solemn and responsible nature of your undertaking. Think not of it as an ordinary occupation, the duties of which can be performed by any one who happens to be in his place. Such a view of your calling as this, will blight your whole undertaking. It is the care of souls that demands your attention: of souls that can never die; of souls that may be influenced for weal or woe by your spirit, your instructions, your example. Go to your work at all times, deeply impressed with the thought that all depends, for the peace of your mind, for the honour of Christ, and for its ultimate success, upon the manner in which it is performed. Do not attempt to serve God with what costs you nothing. Take pains with your hearts, take pains with your preparations, take pains in your class. If you are to improve the children, you must first improve yourselves. Remember that you are speaking and acting for eternity. The children you are appointed to instruct, you must meet at the bar of God. If they perish through your

neglect, your unsuitable instructions, your unsubdued spirit, your wrong example, the consequence to your own souls will be infinitely perilous. Think of the results of every Sabbath's labours, connect them with the judgment day, and ask the questions at the close of the day—"Have I been faithful? Have I felt the value of souls? Have I pleaded with the young to be reconciled to God? Have I won them by the spirit of condescension and love?"

3. Strive to attain to those clear and more impressive views of divine truth, upon the due exhibition of which your success must mainly depend. Never utter, if you can possibly avoid it, a doubtful sentiment in the hearing of children. Give them the sincere milk of the word. Learn to speak with clearness and power on the evil and danger of sin; explain, with the utmost simplicity, the way of salvation by the death of Christ; urge the necessity of a new heart and a right spirit by all the marks of depravity which evince themselves in the young; depict vividly the guilt of particular sins, such as lying and disobedience to parents, for the purpose of rousing the latent energies of youthful conscience; let all the theology you teach be based on Scripture, so that whatever helps you call in to your aid, they may be employed for one end, that of unfolding the truth of God, and rendering it interesting and attractive to the infant mind. I would have all Sunday-school teachers go through a course of reading on theology; not for the purpose of teaching children in a systematic way, but for the purpose of enlarging their minds, augmenting their knowledge, and effectually guarding them against the danger of indulging in obscure or erroneous teaching. Be sure that you have something in the form of knowledge to impart; and study to convey your ideas in the clearest and simplest terms.

4. Let your instructions all partake of the character of direct personal address. The best things may be uttered in the presence of children, without the slightest effect; and just for this very reason, that they are spoken in their presence, rather than immediately addressed to them. You will be sure to have the attention of your class, if each child in it feels that you are speaking to it. Remember that every child has powers of attention—be sure that you rouse them; it has perceptions—be sure that your modes of presenting truth are adapted to them; it has feelings—do not rest satisfied till you have quickened them into action; it has a conscience to discern between good and evil—be sure not to miss your aim at that power of human nature upon which the entire superstructure of religion must be built. Make a study of your work; make a study of the best modes of accomplishing it; make a study of those authors, (such as Mr. Todd, of America,) who have been most famed for their power of fascinating children; make a study of each child in your class, for each will require some peculiarity of treatment different from all the rest. Determine, by God's help, and in the diligent and prayerful use of your faculties, that you will acquire the art of teaching and interesting children. I do not believe that such a course, long pursued, will ultimately fail. One of the best rules, perhaps, that can be suggested is, that you should strive to be much interested yourself in what you teach; for I do believe, that when the teacher has thrilled his own heart with his message, he will have taken the most effectual method for thrilling the hearts of his youthful auditory.

5. Aim, on all occasions, at the conversion of the children committed to you. Low aims will defeat themselves. If you merely look at the mental culture of your children, and at storing their minds with the facts of the gospel, you will not so well succeed in your attempt, as the teacher who quickens the faculties of the children in his class by calling them to repentance for sin, and fixing on their spirits the value and the exposure of the immortal soul.

I do not believe that ministers will be blessed in the conversion of souls, who do not aim continually at it as the one great business of their life; and, upon the same principle, I do not believe that a Sunday-school teacher will be honoured in the conversion of the children committed to him, but as he aims at it with a steady purpose and a prayerful heart.

Finally. Let me present to the minds of Sunday-school teachers, an object of honourable ambition. You like to see a crowded school-room, every teacher in his place, and all the children in your several classes in regular attendance. You like to see order maintained in every department, rejoice in the good behaviour of your children, and hail their prompt answers on the day of examination. You are sensible of the approval of your ministers and other discerning Christians, and mark any symptoms of religious inquiry with peculiar gratitude. Now, all this is right. But something more than this I wish to set before you, as an object of noble and godlike ambition. Remember, the Sunday-school is the nursery of the church. Oh labour, night and day, in your prayers, by your counsels, by every assiduous method of spiritual culture, to train some of your interesting charge for the fellowship of the church. Let the number you have thus taken by the hand, and conducted into the fold of the great and good Shepherd, be the great standard by which you judge of your success. Wherever you can trace the faintest spark of spiritual life, endeavour to fan it into a flame. Distrust your own judgment, and call in the aid of your pastor, who will rejoice to find you labouring amidst tokens of divine approbation, and who will give his best counsels and his most generous sympathies. Oh, may the Lord himself prosper the work of your hands! May your instructions "drop as the rain, and distil as the dew!" May many a poor child hail you in the day of Christ, as the instruments of conducting him to happiness and God!

Chelsea. J. M.

A FEW HINTS ON DRESS.

TO THE CHRISTIAN FEMALES OF ENGLAND.

Dear Friends,—The writer of the following remarks has, for some time past, viewed, with surprise and sorrow, the increasing manifestation, among Christian professors of her own sex, of a love for personal decoration, and fashionable attire. With no small degree of regret does she observe that, as each passing season revolves, this passion gains more general ascendency, and ensnares even those who had long resisted its encroachments, but who are now, one by one, borne away with the torrent as it sweeps past them in its onward course. May she, then, be allowed to address you in a few words of affectionate expostulation; not that she supposes herself qualified to treat the subject with the ability that its importance demands, but having been in some measure awakened to a sense of the utter vanity of "the fashion of this world," she feels it a duty to do what she can, to arouse the attention of others, in the hope that it may prove a means of diminishing an evil which is, she fears, engrossing much time, attention, and property which ought to be devoted to high and holy objects. It will be allowed that, among the frivolous, unthinking mass of females in this land, the taste for gay and handsome attire is an increasingly besetting folly, and, perhaps, a little observation will render it equally evident that in this vain show the vast majority of professing Christians are following, with awful rapidity, "the multitude to do evil." The prevalence of this passion in the world need excite no surprise; for, alas! "'tis all the happiness they know." Personal adornment is

the absorbing business of their life; to attract admiration, the grand end of their existence: thus deluded, they claim our fervent prayers; but we have no plea, founded on their religious profession, which we could hope efficiently to urge with them, because they avowedly "live to themselves." But with you, dear friends, the case is totally different: you have solemnly professed to renounce the world as your portion, and to yield up yourselves to Christ as the only Sovereign of your hearts. Are we, then, unreasonable in seeking the evidence of this mighty change, in your economised personal expenditure, and your augmented contributions to the cause of Him whom you profess to follow and to serve? Very many minor considerations might be urged in favour of a neat and inexpensive style of dress, but we prefer to direct your attention to higher motives, inasmuch as they, if once powerfully felt, are likely more permanently to exercise their legitimate influence, and also, because "the Lord looketh at the heart," and only the offering of filial love and sincere obedience can be accepted on his altar.

Consider, then, dear friends, this subject in the influence it exercises on your own spirit. Can it be that your garments can be uniformly altered and adjusted to the prevailing fashion of the day without absorbing an undue portion of that precious time which would be more properly devoted to the study of the Scriptures, and to the cultivation of "a meek and quiet spirit," an ornament truly precious in the sight of God? Can your minds be occupied with these vanities, and not suffer loss in point of spirituality? Can the question of personal adornment possess the large share it obviously must in the consideration of many of you, without excluding, at least frequently withdrawing the mind from the contemplation and pervading influence of eternal realities. Seek, then, sincerely and perseveringly, to the Lord, that he may "turn away your eyes from beholding vanity; so shall you be quickened in his ways."

Again, we invite you seriously to ponder the effect of your example. This will, of course, operate in proportion to the station you occupy in society and in the church of Christ. The near relatives of the pastors and deacons of our churches have it in their power to a great extent to check or to encourage this reigning evil. The superintendents and teachers of our Sabbath-schools, likewise, may exercise a vast influence of good or evil, in this particular. Oh, ye Sabbath-school teachers, think of the young immortal beings, who regard you as their patterns, and beware of encouraging in them a taste which may probably lead them to set at nought your instructions, to trample upon the commandments of God, and not only to plunge themselves into ruin, but even to draw with them multitudes to eternal perdition. Such are your responsibilities. Shall they not induce you at once to avoid mere articles of finery, which you may have been accustomed to wear, and thus prove that you count it a privilege to sacrifice these earthly tastes and gratifications, so that you may be the means of snatching brands from the burning, and winning souls to Christ? May we venture to entreat "mothers in Israel" to lay aside ornamental appendages, and thus teach their children and the young around them, by example still more forcibly than by precept, to "take no undue thought for raiment," but rather to seek earnestly to be clothed in the robe of the Saviour's righteousness, and to obtain the incorruptible "crown of life." Dr. Judson has presented a beautiful model for imitation in his account of a Karen woman who offered herself to him for baptism. He says,—"After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I

read to her the apostle's prohibition. She looked again and again at her handsome necklace, and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my Christian sisters, she took it off, saying, 'I love Christ more than this.' The news soon spread. The Christian women made little hesitation. A few others opposed; but the work went on." Dear reader, do you admire the self-devotion of this poor Karenese, but just translated into the light of the gospel, from the thickness of heathen darkness? Do you rejoice in the successful influence of her example? Then, go thou and do likewise.

Once more, we solicit you to regard this prevailing conformity to the world in expensive and unsuitable apparel, as it robs the treasury of the Most High, and impedes the progress of the gospel. Ah! how often are our solicitations for a trifling increase of the accustomed contribution to a missionary or other religious institution, repulsed by the most decided assurance that the utmost is already subscribed, while a slight glance at the person addressing us, reveals the presence of the unnecessary ribbon, the superfluous lace, and the flower that does not add to nature's charms, and which have cost the wearer much more than the sum she refuses to give towards the salvation of the world. We plead for no affected singularity of appearance; we desire no uniformity of costume; we proscribe no particular articles of raiment: our aim is to induce professors of the gospel to evince, by the neatness and simplicity of their dress, that their minds soar far above these trifles and baubles, and that their hearts are supremely set on Christ, and on his glory. The evil deplored is, we conceive, confined to no class of Christians. It alike deforms the profession of the rich and the poor, the young and the old, the mistress and the servant; and we would affectionately urge each one to examine herself on this point, not by comparing her own attire with that of an extravagant friend or acquaintance, but regarding it in the strong light in which Scripture reveals her solemn obligations to the Redeemer, and her awful responsibilities to her perishing fellow-creatures. Think, dear friends, of the degraded females of India, and while you are informed that the small sum of 3*l.* 3*s.* annually may be the means of rescuing one such from the ruinous influences of idolatry, and exalting her to deck the mediatorial crown; oh, resolve that your superfluities shall be dispensed with, that you may be enabled to aid in such a godlike work. What a harvest of souls might thus be gathered in, by the mere clippings of superfluous and inconsistent adornments! Reflect again on the fact, that six hundred millions of immortal beings are rushing to destruction, and pray for grace to renounce the expensive decorations you have been wont to value, that you may contribute more adequately for their rescue. Listen to the voice of our missionary directors imploring increased help, and informing us that if it is withheld, spheres of usefulness must be abandoned, missionaries recalled, and multitudes left in "famine, not of bread nor of water, but of the word of God;" and say, shall not such facts suffice to bring you to a holy resolution henceforth to diminish every item of selfish expenditure, that you may approve yourselves unto God as faithful stewards of the talents committed to your care. Oh, to view these things now in all the solemnity with which death, judgment, and eternity will invest them, when lost souls may perhaps charge upon our love of ornament, of fashion, and of luxury, their irremediable ruin. In such a moment, what plea can we offer before the Omniscient Judge? What spring of action may we urge with acceptance in his sight? One only: the constraining power of the love of Christ; the supreme exaltation and universal

dominion of the King of glory. Then, "Be this our one great interest here," so shall we count it our highest honour to possess aught that we may sacrifice for Christ, so shall we find means more extensively to promote the salvation of souls, so shall we secure to ourselves "that beauty and that adorning which will endure, brighten, and purify for ever, which, at the hour of death, will render the soul meet for the company of angels, and will ensure to the body a glorious resurrection in the image and likeness of our exalted Redeemer, to be with him for ever in his heavenly kingdom."

I am, dear friends,

Yours, with Christian love,

A COLLECTOR FOR THE LONDON MISSIONARY SOCIETY.

POETRY.

THE FAREWELL.

Tune,—"Isle of Beauty."

SHADES of sin were wrapt around me,
Darker than the hermit's cell;
Syren-pleasure fast had bound me,
But fair truth has broke the spell!
Gay companions, once I prized you,
Wandering in the flowery dell,
Though my heart has not despis'd you,
Yet I bid you all farewell.

Autumn leaves, by tempests riven,
On the foaming tide are toss'd;
Thus was I by folly driven,
Merg'd in sin, till nearly lost.
Sin and Folly, come not near me,
With you now I will not dwell;
Your light laugh can no more cheer me,
Lo! I bid you both farewell!

As the sunbeams on the billow,
Or its white and sparkling spray,
Or the dew-drops on the willow,
Worldly pleasures pass away.
But I now have higher pleasure,
Sacred joys my bosom swell,
Bright as stars—as seas in measure,
Worldly pleasures all farewell.

Once through sin's enchanted bowers,
Lur'd by Folly's train, I trode;
Pleas'd to pluck the tempting flowers,
O'er the downward pathway strewed.
Now I tread the path to heaven,
There I hope with Him to dwell,
Who has all my sins forgiven,
Sin and Folly both farewell!

EDWARD TASKER.

Gateshead, June 1841.

REVIEW OF RELIGIOUS PUBLICATIONS.

WHY HAVE YOU BECOME A PÆDOBAPTIST? *A Dialogue, in Four Parts, between Hezekiah Hastie, a Baptist, and Simon Searche, a Pædobaptist; containing an Answer to Two Publications circulated in the Borough of Stroud, by Amator Veritatis, the one entitled, "Baptism Discussed," &c., and the other, "Why have You become a Baptist?"* By JOHN BULL.

London: R. Baynes.

When will this *vexata quæstio* be set at rest? Never while sectarian prejudices and angry passions are mixed up with it. That these should ever obtrude themselves into a controversy carried on by Christians equally orthodox and equally devout and holy, is a sad blemish on the Christian character, and shows that whatever may be our excellences in other respects, that "we have not yet attained, that we are not already perfect." We confess our dislike to the Goliah of Gath spirit, whether the challenger and defier be from the camp of the Pædobaptists or the Baptists, though the latter, we believe, were first, and are most frequent in the transgression. It has been too much their custom not only to assume the absolute weakness of their opponents, but also to reflect on their sincerity, as if they were conscious that their practice of infant baptism could not bear the scrutiny

of the Bible and common sense. It is not surprising that this should excite a spirit of retaliation, and cases have occurred where the bold impugner, having provoked some David to the conflict, has been crushed by weapons of stouter metal than his own. It was in an evil hour, we think, that "Amator Veritatis" sent forth his "challenge to the whole corps of Pædobaptists," and that ever and anon he vaunted, because no champion appeared against him, that the field was his own, and that HIS work "NEVER HAD BEEN ANSWERED, AND NEVER COULD BE ANSWERED!" He little imagined that in his own neighbourhood would rise up at the eleventh hour one that could rebuke his arrogance and demolish his arguments; but so it happened. John Bull buckled on his armour, and taking the sword of the Spirit, which is the Word of God, soon compelled the vapouring hero to retire, and Stroud and its vicinity have heard no more of him. The Dialogue before us, which consists of four parts, is the very able performance which produced this desirable result, and though of local origin, and primarily intended to answer a local purpose, it ought not by any means to be confined within its original limits. It is just the work to be introduced and circulated in every locality where our Baptist friends are active in making proselytes, especially by insinuating that the Pædobaptists, *if sincere* in their *faith*, are less governed by Scripture than "the tyranny of custom."

It is a book that every body at all interested in the subject will certainly read through, if they once commence the perusal of it. Gay good humour laughs in every page, while gravity is serious without being sad. Nor is there a particle of malignity to spoil the wit. The facetious author has taught us not only to understand, but to feel the meaning of Solomon's aphorism, "A merry heart doeth good like a medicine."

But let it not be supposed that because the work is not always solemn, it is not solid. It is remarkable for the soundness of its logic. No man detects and exposes fallacies with greater acumen. However intricate the web which sophistry may have woven, he unravels it with ease. He comes to his task with sufficient scholarship, and even learned doctors may lose some of their confidence when they read his verbal criticisms. He lays down his premises with clearness and precision, and is never guilty of the *petitio principii*, to which the writers he opposes are singularly prone; that is, he never assumes what it is his business to prove, nor allows his adversary to do so with impunity. On the subject and the mode of baptism this writer is master of the whole argument, and with it he vanquishes the scriptural misinterpretations, the gratuitous assumptions, and the inconclusive reasonings not only of "Amator Veritatis," but of Mr. Birt, Dr. Cox, and others of equal celebrity. Since the work of Peter Edwards, we have read nothing on the Pædobaptist side of the question which has pleased us more than this. We cannot afford space for very lengthened quotations, and a mere analysis can give our readers but little idea of the manner in which the author has executed his task. The two following extracts will, however, convey some notion of it; they are taken almost at random from the first part of the work. "Amator Veritatis," as is usual with Baptist writers, having assumed that baptism is connected with personal obligation, and that Pædobaptists in administering baptism to infants, destroy free agency, and *consequently* remove all *obligation* so far as arises from that observance, the author replies—

"PÆDOBAPTIST. — Worse and worse, Mr. Hastie. Here you have nothing but unfounded assumption and presumptuous proof. Will Mr. Waterman assert, that in order to put a human being under a *personal* obligation, it is necessary that he should himself be active in receiving or participating the benefit conferred? Why, Sir, this is laying the axe at the root of all moral obligation. Mr. Waterman only charges the Pædobaptists with annulling the obligation arising from baptism; but to substantiate this accusation, he annihilates with one fell swoop the most powerful reasons of moral or Christian duty. It is generally admitted that our creation imposes on us an obligation to love and serve our Creator, yet we suppose that Mr. Waterman will admit that we were rather *passive* than *active* in our creation; and he will scarcely say that our being passive in our creation destroyed *all free agency*. In the greater part of what belongs to the functions of life we are morally inactive, yet, will he say, because in our great Preserver we "live, and move, and have our being," therefore all free agency and all personal *obligation* are destroyed? In the great sacrifice of Christ we were passive; in the covenant of redemption we were passive; in the work of the Spirit quickening us from the death of sin, in the resurrection of the dead, God is the only agent, and man is perfectly passive; yet will he say that the covenant of grace, the death of Christ, the work of the Spirit, and the resurrection of the dead, involve no *personal* obligation, but rather *destroy* all free agency? Again: infants are passive under all the benefits they receive from their parents, yet what should we say of the "principles" of the man who would declare that the unconsciousness of the babe destroys free agency, and all *personal* obligation to his parents? In circumcision we

have a case exactly parallel to baptism. Paul tells us that "he who was circumcised was a debtor to keep the whole law;" consequently, unless the apostle made a mistake, all who were circumcised were under a *personal* obligation; yet, unconscious passive babes, at eight days old, were put under this *personal obligation*, and all this was done without *destroying* their *free agency*. To say then, Sir, that you cannot put a babe under an obligation because it is unconscious or passive, and that to do so would destroy *free agency*, proves that the assertor neither understands civil, moral, nor evangelical obligation. Isaac's circumcision put him under a personal obligation, yet, according to Mr. Waterman it destroyed his free agency! Poor Jacob and Joseph, and most of the patriarchs, prophets, and apostles, yea, and our blessed Lord himself —all, all, on Mr. Waterman's principles, lost their *free agency*, for all were circumcised at eight days old, and were put under *personal* obligations at an age when they were perfectly unconscious of what was being done! But if, notwithstanding the 'presumptive' declaration of Mr. Waterman, the patriarchs did not lose their *free agency* by being circumcised at eight days old, and by being then made debtors to the whole law—if creation, preservation, and redemption, though in all that constitutes their most important blessings and most weighty obligations, we were perfectly passive, put us under *personal* obligations without *destroying our free agency*, then the baptism of infants may impose a personal obligation on them, and yet not destroy their free agency." There is much more to the same purpose, but we must refer to the work, and introduce that portion of the Dialogue which charges inconsistency upon the Baptists in contending so much for Scriptural testimony and practice, and departing in the administration of baptism from apostolic example. The argument is upon the point of what is deemed pre-requisite for the baptism of an adult. The writer of the Dialogue contends that no more is required than an avowal of readiness to be discipled in Christ's school, an expression of readiness to be taught in all the doctrines and precepts of his Divine religion. The Baptists, in demanding more, he proves, go beyond Scripture authority, and by acting up to their requirments are at variance with the practice of the New Testament. We must give the passage, though it is long. It will thus be read by thousands who perhaps have never heard of the work from which it is taken, but with which we trust they will speedily make themselves well acquainted.

"BAPTIST.—Sir, you may rest assured, whatever you may say to the contrary, that it will require stronger arguments than *you*, Mr. Searche, can produce, to divert our attention from the case of the eunuch; because, Sir, if in the particular instance of the Ethiopian a confession of the faith was demanded, it would go very far towards proving that such was the *general* and *uniform* practice of the apostles."

"PÆDOBAPTIST.—Not in the least, Sir. For granted that it was said to every adult before he submitted to the ordinance, 'If thou believest thou mayest be baptized,' and that he answered in the affirmative, still nothing is gained, because the whole gist of the reasoning rests on the assumption, that if a heathen, after an *hour's* conversation on the subject of Christianity, should profess himself a believer in Christ, this brief confession would be sufficient to demonstrate that he was of 'one spirit with the Lord,' and 'resembled his exalted excellences.' The argument stands thus: the eunuch, after a short conversation with Philip, said, 'I believe that Jesus Christ is the Son of God;' *therefore* the eunuch was of 'one spirit with the Lord, and resembled his exalted excellences.' According to this process of reasoning, Demas and the incestuous Corinthian, and all the other professors whose conduct so deeply pained the apostle, were all 'joined to the Lord, and resembled his exalted excellences!' But, Sir, to put the matter in a plainer light, let us suppose that at a meeting of the Baptist Association, when the brethren give in an account of their usefulness, the President and Mr. Waterman should hold the following dialogue:—

"PRESIDENT.—Well, brother Waterman, perhaps you will favour us with some account of your success since we last assembled together?

"MR. WATERMAN.—With gratitude, Sir, I must acknowlege that my ministry has of late been attended with the most interesting results. Since the last meeting at ——— I have baptized fifty members.

"PRESIDENT.—And had you good evidence, brother, that all were savingly converted by the Gospel?

"MR. WATERMAN.—Most assuredly, Sir. I felt no doubt concerning one of them. You know, Sir, we never baptize without such evidence. We follow apostolical precedent, and doing this have the fullest assurance that *our* members are of 'one spirit with the Lord, and resemble his exalted excellences.'

"PRESIDENT.—I know you will excuse me, brother Waterman, if I ask whether you knew anything of this remarkable revival in your congregation when we met six months ago?

"MR. WATERMAN.—Six months ago,

Sir! I did not know any thing of it last Sabbath.

"PRESIDENT.—Last Sabbath, Sir! I am astonished. You don't say that you have converted and baptized fifty persons of whose religion you had no idea last Sabbath?

"MR. WATERMAN.—Sir, I humbly affirm that such is the case.

"PRESIDENT.—Then, Sir, of course they were persons whose condition was hopeful before this period?

"MR. WATERMAN.—Not in the least degree, Sir; I may say, they were the vilest of the vile.

"PRESIDENT.—Pray, Sir, inform myself and your brethren present, of the particulars of this very remarkable occurrence, of which we have never heard any thing similar in the whole history of our denomination; for you know, Sir, we are most particular and cautious in admitting members. This is the glory of our churches. What you have done, Sir, *carries us back to apostolical days.*

"MR. WATERMAN.—Well, my friends, I adopt 'Scripture principles, precepts, and precedents,' and you know I frequently preach out of doors. Last Tuesday, Sir, I went to a neighbourhood whose inhabitants are perfect heathens; they were as ignorant of the gospel as savages; were sunk in the most glaring criminality; one man among them was a thorough Simon Magus. To them, Sir, I preached Christ.

"PRESIDENT.—But you don't mean to say that you have baptized such persons since last Tuesday?

"MR. WATERMAN.—Yes, Sir, I do; for I had Scriptural evidence that they were joined to the Lord, which I can at once manifest. As said already, Sir, I preached, and the people were deeply interested. I exhorted them to repent and be baptized, and out of the congregation not less than fifty expressed a wish to partake at once of that ordinance, among whom was this very sorcerer. Well, Sir, I took them all, and that '*very hour*' baptized them.

"PRESIDENT.—But, Sir, how did you get water?

"MR. WATERMAN.—There was a pool at hand?

"PRESIDENT.—But how in the world did they get a change of raiment?

"MR. WATERMAN.—I made no inquiry about that, but immersed them that 'very hour.'

"PRESIDENT.—But, Sir, did you not demand of them a profession of faith?

"MR. WATERMAN.—Of course, Sir, I proposed to every one of them the question which Philip proposed to the eunuch, and every one answered in the affirmative, and who was I, Sir, that I should gainsay what they said? In the case of the old fortune-teller, who, as I said before, resembled Simon Magus, for he corrupted the whole neighbourhood, I was very particular. Again and again I asked, If he believed with all his heart? and as often he assured me that he did. You see then, Sir, I went even farther than the apostles in the caution I used.

"PRESIDENT.—Be that as it may, Brother Waterman, I fear your injudicious haste will bring no small reproach upon our denomination. You know we have long made it our glory that we only admit decidedly pious persons to this ordinance, and here you have baptized notoriously vile characters, who seem never to have known any thing of religion till they heard you preach. Why, you had better have *baptized infants*, brother, than those people.

"MR. WATERMAN.—My conscience is clear, Sir; I have followed, 'apostolic precedent.'

"PRESIDENT.—But, Sir, you have understanding, and are to use caution in following an example.

"MR. WATERMAN.—But, Mr. President, if we may differ from the apostles as to the subject of baptism, may not the Pædobaptists do the same? From this neglect of Scripture 'principles, precepts, and precedents,' on our part, they will take similar license both as to the *mode* and *subjects* of baptism.

"PRESIDENT.—Pray, Brother Waterman, do favour myself and the brethren present with the reason that induced you to differ so widely from *our* general practice.

"MR. WATERMAN.—Well, my friends, you all know that I have paid particular attention to this subject. I have searched the Scriptures, and have read the works published by our denomination and by our opponents. From all this I perceived that a 'cheap publication was a *desideratum;*' and I published two pamphlets on the subject, which have been widely circulated, but *never answered.* The title page states that we have 'Scripture Principles, Precepts, and Precedents,' for our peculiar practice. I laid great stress upon the case of the eunuch, who, as you know, was baptized after hearing *one* discourse from Philip. You also remember that the same chapter tells us that Simon Magus was baptized, because he believed, although, at the same time, he was in the gall of bitterness; and I need not tell you, Sir, that the soldiers, publicans, &c., whom John plunged into much water, were so ignorant, that all, after they had been admitted to the ordinance, asked, 'What must we do?' Indeed, Sir, the three thousand were baptized

'the same day,' and the jailor the '*same hour*' that he first heard the gospel. Now, Sir. as I printed these Precedents, I was obliged, in consistency, to follow them. These, then, Sir, are my reasons for acting as I have done.

"I need not pursue the subject further, Mr. Hastie, nor stay to guess what must have been the embarrassment felt by all the brethren present, there being no alternative left but to concede, either that Mr. Waterman had acted properly with his fifty converts, or that Baptists, after all their vaunting, do, more than any other denomination, neglect apostolical 'Precedent.' The very example of the eunuch, which they urge with such apparent confidence, is one which, if any man in our day followed as a general rule, they would deem him mad, and expel him from the pale of their community. Yet, forsooth, they alone are the only apostolical Christians."

Mr. Birt's "nine able arguments" to prove that the covenant made with Abraham was not the covenant of grace, are demolished by John Bull with the greatest facility, and our friends, the Antipædobaptists must seek another champion.

The writer before us has clearly proved that as circumcision was the seal of the Abrahamic covenant, so baptism is the seal of the Christian; the covenants, in fact, being one and the same, and only exhibited under different dispensations. So high is the value we attach to this work with a fictitious name, and which has had a comparatively narrow local circulation, that we should be happy to welcome a new edition of it, in another form, in which the writer shall come forth in his own character, not as the opponent of "Amator Veritatis," and "the smaller fry," but in which he shall attack the leviathans of the controversy, not as they are introduced in the pages of the Provincial Mr. Waterman, the said "Amator Veritatis," but as they severally present themselves in their own proper and respective works.

The BOOK *of* POPERY. *A Manual for Protestants; descriptive of the Origin, Progress, Doctrines, Rites, and Ceremonies of the Papal Church. By* INGRAM COBBIN, M.A., Author of the "Condensed Commentary," etc.

London: Southgate and Son.

Mr. Cobbin has, in this little work, condensed the substance of several volumes. Popery he exhibits in its true character; and in portraying it, he has not darkened its features by bigotry. The only intolerance that breathes in the book is to be found in the system it so faithfully exposes.

Thus the author states his object: "At a time when Popery is making much noise in the world, and stalking through the breadth and length of our own land, the young reader ought to know what it is, without being obliged to listen to the seductive invitation, 'Come and see;' and to know that, while its words are smooth as oil, war is in its heart against all that can promote the mental, moral, civil, political, and eternal well being of man. Its outside is indeed dazzling, having all the pomp that 'charms the eye,' but its inside is 'full of dead men's bones and all uncleanness;' it has a serpent's splendid dress, but it also wears a serpent's sting.

"Nothing has ever yet appeared on the model of this little volume, embracing, as much as possible, all that is in POPERY. It is, in fine, intended to be a definition of the word; yet, from the narrow limits of its pages, the author has been unavoidably cramped. He hopes, however, that his labours will not be unacceptable, in the absence of a better work of the kind, and that he may furnish some useful information on the subject, and add a little to the knowledge even of those of riper years as well as of the young."

We scarcely know a work in which so much useful matter is compressed, and which is at the same time sufficiently lucid to convey it pleasantly to the mind of the reader.

DAWNINGS *of* GENIUS; *or, the Early Lives of some Eminent Persons of the last Century. By* ANNE PRATT, Author of "Flowers and their Associations," &c.

Charles Knight and Co.

We are happy to find that the fair author of this neat little volume has met with so much encouragement in her former publications as to induce her to prepare another work in a different department, for the instruction and amusement of the rising generation. There are few exercises more interesting than that of studying the development of mind, and especially of tracing the early history and subsequent progress of those who have afterwards attained to eminence in literature and philosophy. Such is the object of the present work, and we consider the author felicitous in the selection of the subjects of her sketches, and in the manner in which they are executed. The names of Scott, Davy, Crabbe, Jane Taylor, Baron Cuvier, Sir Joshua Reynolds, Lindley Murray, Dr. Clarke, Sir James Mackintosh, and Madame de Genlis, have all acquired a

merited though diversified celebrity, and in submitting to us some records of their history, the writer informs us in her preface—

"The narratives contained in the following pages are not abridgments of the lives of the eminent persons to whom they relate: they present chiefly some account of their childhood and early youth. Their author has, however, endeavoured, in the course of these sketches, to give her young readers a correct impression of the character which the individuals severally bore in later years, and of the degree in which their memoirs are entitled to our respect and admiration. It has been her aim also to show that moral excellence is, in many eminent instances, combined with mental greatness, giving to it its peculiar beauty and highest value. She has wished to convince the young of the importance both of cultivating the mind and the heart; of taking for their example a high standard of mental and moral worth; and in all things excellent, she would recommend them to adopt the motto of Dr. Johnson, and 'Aim at the eagle, if they only hit the sparrow.'"

These important aims she has steadily pursued. The incidents recorded are of an interesting and instructive nature, and the style of composition is distinguished by simplicity and ease. While the perusal of these narratives is fitted to stimulate the intellectual powers, and to quicken to industry and perseverance in the pursuit of knowledge, there is a vein of moral and religious sentiment by which the work is pervaded which entitle it to a place in the libraries of the pious. We cordially recommend it to parents and instructors of youth, as it supplies many important hints on the education of their youthful charge, while to our junior readers it will form an useful and attractive present.

The PAGAN ALTAR *and* JEHOVAH'S TEMPLE. *An Essay to excite renewed interest in Public Worship, in our common Christianity, in the "Great Salvation," and in the Missionary Enterprise. By* R. WEAVER, Author of "Scripture Fulfilled," "Heaven," &c. 12mo. pp. 310.

Ward and Co.

We regret that this very instructive volume has been so long neglected by us; for it is well entitled to the careful perusal of intelligent Christians. It is by no means a common-place production, but exhibits marks throughout of extensive reading, and even original thought. It consists of an introduction, on public worship, in which its nature and obligations are forcibly stated; and of eight distinct chapters, on the following interesting topics, viz., the history of public worship; the polytheism and idolatry of the heathen; the early idolatries of Great Britain; the introduction of Christianity into Great Britain and Ireland; the ancient Saxon idolatry, and the labours of the Culdees to counteract it; the conversion of the Anglo-Saxons; considerations connected with our deliverance from idolatry usually overlooked, inciting Christians to missionary efforts; and a Scriptural view of the design, &c., of public worship.

From this outline of thought it will be seen, that the author's range of subjects is both ample and interesting; and we can assure our readers, especially our young ones, that the whole will reward a very careful examination.

A REVIEW *of a* LETTER *by the* REV. W. SEWELL, A.M., *Professor of Moral Philosophy in the University of Oxford, to the* REV. DR. PUSEY: *to which are added, Remarks on Mr. Sewell's Treatise on Christian Morals, and also on an article, attributed to him, entitled, "Romanism in Ireland," which appeared in a late number of the Quarterly Review. By* W. THORPE, D.D., Minister of Belgrave Chapel. 8vo. pp. 110.

J. Hatchard and Son.

This pamphlet is a seasonable and intrepid exposure of the Popery now struggling for pre-eminence within the bosom of the Established Church. The writer seems thoroughly well acquainted with the tactics of the Tract party, and has dealt some heavy blows at its leaders, especially Mr. Sewell, demonstrating both their heterodoxy and their insincerity. The manner in which Dr. Thorpe has spoken in reference to Dissenters, is highly creditable to his good sense, his piety, and his charity. We earnestly hope that this exposure of the Tractarians will obtain a wide circulation. It is fitted to do good service to the cause of truth.

SERVICES *at the* ORDINATION *of the* REV. ANDREW REED, B.A., *to the Pastoral Charge of the Church assembling in the Old Meeting-House, Norwich, March the 2nd,* 1841. *To which is prefixed, a Brief Sketch of the History of the Church.* [Any profits arising from the sale will be devoted to building school-rooms, near the meeting-house.] 8vo. pp. 92.

Ward and Co.

It has seldom fallen to our lot to peruse

so striking an ordination service as the one which we now introduce to the notice of our readers. The answers of the young pastor are touching beyond expression. We recommend them to the notice of all young ministers. The introductory discourse and the charge are full of pathos and fine sentiments, and the address to the people contains some admirable counsels to the church. We hope the pamphlet will circulate very widely.

The IRISH SCHOLAR; *or, Popery and Protestant Christianity. A Narrative. By the Rev.* T. W. AVELING, Author of the "New Year's Party."

London: Ward and Co.

Popish and Protestant Christianity are strikingly contrasted in this narrative. The story is deeply interesting; and we think it will be popular with our juvenile readers, to whom, on account of the instruction it conveys, we cordially recommend it.

CHORAZIN; *or, an Appeal to the Child of many Prayers, on questions concerning the Great Salvation By* D. E. FORD, Author of "Decapolis." 18mo.

Simpkin, Marshall, and Co.

The aim of this volume is excellent, and the manner of its execution exceedingly perspicuous and pointed. We cannot but hope that a blessing will attend its circulation, among that class of individuals who have long been favoured with religious privileges, but who have hitherto failed to profit by them. There is a directness and a tenderness about the author's appeals, which can scarcely fail to render them impressive. Our prayer is, that *Chorazin* may be as extensively useful as *Decapolis*, then will the writer's best hopes be realized.

SUMMER *and* WINTER *in the* PYRENEES. *By the* AUTHOR of "The Women of England," "The Sons of the Soil," and "Family Secrets." 12mo. pp. 404.

Fisher, Son, and Co.

Mrs. Ellis is a writer of so much sterling thought, that we are always delighted to peruse her works. With a more than ordinary share of imaginativeness, she is ever careful to avoid that species of sentimentalism, which only tends to deprave and vitiate the heart. She is a sober and enlightened student of human nature, and knows how to describe mankind as they actually exist.

The volume before us is decidedly one of Mrs. E.'s best productions. It gives us an insight into the state of society in the south of France, which we might search for in vain in any other work with which we are acquainted; while its descriptions of natural objects are vivid and realizing in the highest degree. To those who are compelled to visit the south of France in search of lost health, "Summer and Winter in the Pyrenees" will be found an invaluable companion.

An APPEAL *to* SUNDAY-SCHOOL TEACHERS, *on the momentous character of their undertaking; and a Voice to the Churches on the subject of Sunday-schools: the substance of two Lectures. By* JOHN MORISON, D.D. 32mo. pp. 64.

Sunday-school Union.

We are persuaded that, however great the benefits accruing from Sunday-schools may be, their efficiency might be increased a thousand-fold, could the churches be brought to take a deeper and more prayerful interest in their welfare. These two lectures are eminently fitted to rouse the churches to a sense of duty on this very important subject; and, proceeding, as they do, from the pen of one who has proved himself a warm friend to Sunday-schools, we trust they will obtain a wide circulation, and be extensively useful. See Essay Department.

WORKS RECENTLY PUBLISHED.

1. *Summer and Winter in the Pyrenees.* By the Author of "The Women of England;" "The Sons of the Soil;" and "Family Secrets." 12mo, pp. 404. Fisher, Son, and Co.

2. *Personal Recollections.* By CHARLOTTE ELIZABETH. 12mo, pp. 378. Seeley.

3. *Christ, the True and Faithful Witness of the Everlasting Covenant.* By HENRY BOURNE, Esq. 8vo, pp. 562. Nisbet.

4. *England in the Sixteenth Century;* or, a History of the Reigns of the House of Tudor. 18mo, pp. 418. Tract Society.

5. *An Exposition of the Epistle of St. Paul to the Philippians.* By the Rev. JEAN DAILLE, Minister of the French Reformed Church at Charenton, A.D. 1639. Translated from the French, by the Rev. JAMES SHERMAN, Minister of Surrey Chapel. Royal 8vo. Holdsworth.

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7. *An Exposition upon the Epistle of Jude.* Delivered in Christ Church, London. By the Rev.

WILLIAM JENKYN, M.A., A.D. 1652; Lecturer of Christ Church, A.D. 1653; and Rector of Blackfriars. Revised and corrected by the Rev. JAMES SHERMAN, Minister of Surrey Chapel. Royal 8vo. Holdsworth.

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Home Chronicle.

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J. R.	—	53	8
M. S.	—	48	8

Name.	Denom.	Age.	Sum.
ENGLISH.			
A. S.	Ind.	32	£ 8
M. S. ...	—	63	10
M. T.	—	53	10
S. T.	—	75	10
E. W.	—	62	10
G. W.	—	84	10
S. W.	Ch. of Egd.	54	10
M. W.....	Ind.	71	10
E. I. W. ..	—	34	8
E. H. W...	Cal. Meth.	74	10
WELSH.			
E. E.	Ind.	78	8
E. F.	Cal. Meth	82	8
E. G.	Ind.	47	6
M. G.		62	8
A. J.		49	6
H. J.		69	8
M. J.	Cal. Meth.	60	8
M—y J. ..		65	8
M. L.		51	8
E. P.		63	8
E. R.		81	12
J. R. R. ..		100	8
E. W.	Indep.	64	8
SCOTCH.			
I. B.......	Pres.	67	8
J. C.	—	37	6
J. R.	Indep.	37	8
E. R.	Pres.	78	8
M. W.....	—	51	8

To Sunday-school Teachers on behalf of Missions.

ESTEEMED FRIENDS,—Six months have passed since I first ventured to call your attention to the influence which you may be destined to exert on behalf of the missionary enterprise. Your ready and kind attention to that communication, with the knowledge that some are endeavouring permanently to carry out the suggestion then offered, encourages me to address you again on the same subject.

I would not now plead with you the perplexities in which our missionary societies are involved, or call upon you to combat the proposed disgraceful and disastrous expedient of recalling our missionaries; but would rather entreat you to look on the inviting fields and animating prospects which the providence and blessing of God are now, to an unexampled extent, setting before us, and to listen to the voice which seems to be saying "to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth;" and then to ask yourselves whether this is a time to stand still, and whether it is not more our duty to make preparation for decisive progress, than to content ourselves with proposing means to avoid a retreat.

It is not by detached appeals and individual efforts that this end can be accomplished. It must be by the united efforts of some determined and well-organized body. Such a one I find in the noble band of Sunday-school teachers, and when other classes in the church are fainting, hesitating, shrinking back, it may be that by their means, instrumentally, God designs to rescue and to carry on his own cause.

I take this view principally, indeed, with reference to their vast amount of influence on the young; but I look not on this alone. Sunday-school teachers concentrate in themselves, for the most part, the activity, and zeal, and moral power of our congregations. They possess, in their respective churches, an influence apart from that which they exercise over the children of their care. They have it in their power to form missionary associations, which shall embrace all classes and all ages in those congregations, and even in the neighbourhood around.

I look at your influence prospectively. Sunday-school children often rise in society. Many will, without doubt, become respectable tradespeople, will increase their contributions as their means increase, and, in due time, inoculate their children with the missionary spirit. Some will become the ministers and missionaries of the next generation, and some in the progress of colonization may go to infuse that spirit into the infant empires of the coming age.

I look at your influence immediately, and at the pecuniary means which are within your reach. Some say, "Why not first appeal to the rich?" Alas! it is not so easy to move the rich; but the glow of missionary feeling originating in other circles, will, in time, reach and warm their hearts. Do you not think that when little Sunday-school children shall be contributing of their penury, the rich will be ashamed to withhold of their abundance? The latter are, moreover, comparatively few in number; and by enlisting the sympathies of the many, you embrace a wider circle of interest, less dependent on the casualties of decline and death.

And now I wish to set before you a mark from which some will shrink, but which I believe that all might attain. It is, that you would all endeavour to raise, at the rate of one penny a-week, of or for each scholar. If they cannot give it, induce them to collect it. If they cannot collect it, endeavour to collect it for them from wealthier children or older members of the congregation. Let it be given in their names and pass through their hands, and let them be taught to aspire to the time when they shall no longer be compelled to accept a substitute, but be able to give on their own account. And labour to impress upon them that what they can themselves contribute by the exercise of their own industry or self-denial, will be more valuable and acceptable than what they merely obtain from others. To bring their weekly contribution would early accustom them to the apostolic method of collecting supplies, not at the annual visit of the collector, or at the return of the yearly missionary meeting, but on the first day of every week, as God had prospered them.

Let this be accomplished, as far as possible, by their own agency. Form them into Juvenile Missionary Associations, that their executive abilities may be brought into exercise, and that they may be qualified to act independently of your assistance when you shall be removed from the sphere of labour.

Much judgment will be required in the conduct of this undertaking, that your young charge may not urge their claims at unseasonable times or on unsuitable persons, on those who have not means at their command, or who are already fully engaged in supporting kindred missionary societies; much prayer and watchfulness to prevent the leaven of self-confidence and self-elation from entering their hearts, and the effort becoming a snare to rob them of that humility and simple-mindedness which, in the sight of Jesus, are childhood's chief ornament.

It is said that there are nearly two millions of Sunday-school children in this country. Supposing that but one million are in regular attendance and not quite too young to understand the subject, an average contribution of one penny per week would give the sum of above 216,000*l.* per annum, or 54,000*l.* to each of our principal missionary societies. Let us suppose 14,000*l.* of the latter sum to be already raised by Sunday-school teachers for this purpose, there would still be a balance of 40,000*l.* to cover the deficiencies of each of our societies, and to convey them on to a large extension of native agency, or to send out new missionaries as might be preferred. This is to set before you a difficult task; but is any great end ever attained without proportionate effort? Would not such a result well repay your exertions?

Some will object that it is cruel thus to drain the children of the poor, many of whom have hardly bread to eat; but those who are acquainted with the habits of the lower classes, well know that an equal amount is far less profitably spent, and those who have watched for results, have ascertained that "it is more blessed to give than to receive;" and that a gracious God will never suffer any, and least of all, little children, to be losers by what they have presented in willing sacrifice to him.

Some would fear that a mistaken impression might be conveyed both to parents and children that the teachers were thus making a gain of the Sunday-school. Such misapprehension would arise from the want of that information which it is our part to supply, and we must not shrink from the performance of an obvious duty, simply from the fear of being misrepresented. When Hannah More instituted her schools in the destitute neighbourhoods of Cheddar, a report gained credence that she designed, by this means, to obtain a right over the children, and then to send them out of the country. Did she, therefore, break up her schools? No; she persevered till her poor neighbours were wiser. If teachers will circulate little missionary publications among the children, if they will impart the results of their own reading, if they will store up some little missionary anecdote, to be told with a practical application every Sunday, all misconceptions will soon disappear.

Many will foretell the decline of home exertions as a consequence of the absorbing interest of foreign missions. It was not thus that the apostles reasoned. They did, indeed, as they were commanded, begin at Jerusalem, but they did not wait till all Jerusalem had received the gospel, before they set themselves to the fulfilment of that more extended commission, "to preach the gospel to every creature." The re-action of such a course in their day was manifested when, a few years after, the gentile converts united to make a contribution for the poor saints at Jerusalem; and in our day it has been proved by the springing up of our Bible, Tract, Home Missionary, Pastoral Aid, and Christian Instruction Societies, our Town and City Missions, nay, even our Sunday-schools themselves, either since or contemporaneously with, our efforts for the world. Let us carry this glorious principle of wide-spreading Christian philanthropy into all the detail of Christian duties, and we shall find that it possesses an efficacy surpassing all that we have yet conceived. Let us make the dear children of our care sharers in the effort and in the blessing. If God has so blessed us in the limitation and feebleness of our efforts, and in the mixture of our motives, will he not much more bless them in the ardour of their youthful devotedness, and in the simplicity of their childlike sacrifices? On many a youthful candidate for his notice, who pressed forward to lay a palm branch at his feet, the glance of the merciful and condescending Saviour doubtless fell with affectionate approbation, and the voice of Infinite Love attested, "Out of the mouths of babes and sucklings thou hast perfected praise." Are the offerings of children less acceptable to him now, or from his high throne in heaven has he ceased to regard them?

Look at the natural tendency of such a course. When you call upon your children to exert themselves for the heathen, will not such practical lessons as these be suggested? "Are there no heathen around your own doors to whom you may be little missionaries? Have you no fathers and mothers who know little more of Jesus than the heathen do, and whom you may persuade to come and learn his word. Are there no little children near you who never go to a Sunday-school, and whom you have never invited? Have you no brothers and sisters who never pray, and whom you have never affectionately asked to do so?" Or, to come closer still, will not the lesson which the Saviour pressed on his hearers, come with additional force to them, "You are sending missionaries to convert the heathen: are you yourselves converted? If the poor heathen children had heard what you have, would they not have repented? and if you repent not, will it not be less tolerable for you, in the day of judgment, than for them?"

Try the experiment, dear friends and fellow-labourers; put it to the test; and if, after so fair a trial, you do not find the spiritual interests of your neighbourhoods more regarded, your schools increasing, your children coming forward to devote themselves to the Lord, and your own souls

prospering, I shall be content to give up. It may have been our supineness in this cause which has hindered our home and Sunday-school efforts from being more effectual; at any rate, it is my firm persuasion that, were Sunday-school teachers unitedly and nobly to come forward at this juncture, on behalf of the church and of the world, God would, ere long, pour upon them such a blessing, that our land should not have room enough to contain it?

There is one other objection which may be urged by some, and it is, that were recurrence so frequently made to this subject, it would become wearisome both to the teacher and to the taught. This should not be the case. If you feel in it an undiminished interest, that interest will be imparted to the children, and that you should feel such is equally evident. The Christian should know no selfish Sabbath, no selfish service. With the sense of his own wants and sorrows, should come a feeling no less intense, of pity for the unalleviated sufferings, the unsupplied destitution of others; with his praises for mercies given, should mingle the aspiration that all may share in his joys; the desire for the extension of Christ's kingdom should be the ruling principle of his heart, and the ultimate object of all his purposes and performance, and heavenly influences must have ceased to come in freshness and fulness upon his soul, when the prayer, "Thy kingdom come," ceases to find a place among his daily supplications.

The shortness of life, the pressing claims of the heathen, the singularity of the present crisis in all its aspects, the openings in providence that may be closed, the blessings to our country that may be lost, and the souls that may pass into eternity before we send them salvation, are motives to impel us to *immediate* exertion. There is another, which may not so frequently have occurred to us. Christianity is aggressive in its character, and unless counteracting influences are opposed, the number of its converts will increase in a multiplying ratio, from age to age. Looking only at the present, we may suppose the interests of, at most, a few hundreds, to be affected by the question, whether we begin this year or next; but if each fresh convert be the means of bringing one brother or friend to Jesus, our decision may be found to bear upon the destinies of many millions a few years hence.

One word more. In many instances, I am writing, not merely *of*, but *to* the young. At the last meeting of the Sunday-school Union, it was delightful to observe how large a proportion of the assembled multitude were young persons. Dear young friends, I would press this object on your attention and affections with peculiar earnestness. Having, yourselves, but recently emerged from childhood, you, more than others, ought to be able to find the key to unlock the hearts of children. By this and every other mode of influence, let the life in prospect be at once and pre-eminently devoted to the cause of the Master whom you have chosen. Rejoice that you were free to offer your best and brightest days to him, and at the close of that life, whether long or short, you shall never regret that you have engaged in his service too early, or have loved his cause too well.

I am,
Yours, in Christian esteem,
THOMAS THOMPSON.

London, July 8, 1841.

ESHER-STREET CHAPEL, KENNINGTON.

Esher-street Chapel, situated in a densely populated district of the parish of Lambeth, was erected in 1833, for the use of a church and congregation of the Independent order, originally assembling at Vauxhall Chapel, under the pastoral care of the late Rev. Francis Moore. In April, 1832, Mr. Moore announced to the church "that in consequence of the state of his health he could no longer continue his ministerial duties; and had therefore come to the resolution of letting the place to a minister of the Established Church."

This resolution having been carried into effect notwithstanding earnest and repeated remonstrance on the part of the church, the members found themselves in a peculiarly trying and difficult position; after mature deliberation, fervent prayer, and consultation with esteemed ministers and friends, they determined on maintaining their church relationship, and erecting a place of worship in which they might "meet in peace, comfort, and security."

The chapel is a neat and substantial building, affording accommodation for more than five hundred persons, with a commodious vestry, and enclosed burial-ground attached. The entire cost amounted to 1,400*l*., the greater portion of which was necessarily obtained upon loan, at an interest of five per cent. per annum. The whole property is duly vested in trust for the use of the Protestant Dissenters of the Congregational order, and the case has the approval and recommendation of the Congregational Board.

At the settlement of the present minister, in June 1838, the debt on the chapel was upwards of 800*l*., which in April, 1840, was reduced to 650*l*. A Christian friend connected with a neighbouring Baptist church then generously offered 10*l*. towards raising

a sum of 200*l.* in further liquidation of the debt, upon condition that the amount should be obtained within a year. This not having been accomplished in the specified period, the time has been kindly extended till the 1st of August next. The amount already contributed, or conditionally promised, is about 120*l.*, and the present method is adopted, in connexion with others, for securing the sum still deficient.

To effect the measure of reduction already accomplished, while maintaining a stated ministry, paying interest of debt, defraying incidental expenses, supporting local institutions, and rendering some little assistance to home and foreign missions, nearly 400*l.* has been annually required, the obtaining of which amount has called for constant and self-denying exertion on the part of the people themselves, and the liberal aid of Christian friends in the vicinity.

During the three years' ministry of the pastor, the attendance has greatly improved, and eighty-nine members have been added to the church. There are two hundred and forty-five children in the Sunday-school, and six hundred and sixty-five families are visited by the Christian Instruction Association.

Under these circumstances this appeal is made on behalf of a cause, which, through struggling with great pecuniary embarrassment, is, by the Divine blessing, advancing in stability and efficiency. Upon the Congregational churches in the metropolis its claims are especially urged. The interest at Esher-street originated in an adherence to denominational principles, and the locality is one in which those principles had not been previously exhibited in their simplicity and purity. To this latter fact, the failure of repeated attempts to raise a Dissenting congregation in the neighbourhood, may be mainly attributed, while such failure has necessarily retarded the progress of those principles and increased the difficulty of consistently working them out.

The above is a statement of facts which may be safely left to make its own impression, especially when regarded in its immediate connexion with all that has of late been so powerfully urged relative to "the spiritual destitution of London," and the claims of "The Metropolitan Chapel Building Fund." Lambeth is among the most destitute portions of the metropolis; and the character of the neighbourhood surrounding the chapel presents abundant facilities for aggressive effort; but while the existing pecuniary pressure continues, much must be left unattempted, which might otherwise tend to the diffusion of saving truth, in connexion with a system of church polity which its adherents regard as the most scriptural, and best adapted to secure the further extension of that truth, among a population whose moral and spiritual condition imperatively demands Christian sympathy and exertion.

Contributions to this object will be received by Mr. Dinnis, 62, Paternoster-row; or may be forwarded by post to the Rev. J. Mirams, Kennington; or Mr. W. Wade, 103, Princes-road, Lambeth.

HACKNEY THEOLOGICAL SEMINARY.

The anniversary sermon on behalf of this institution will be delivered by the Rev. Jas. Sherman, in Surrey Chapel, on the evening of Tuesday, the 31st of August next. Divine service to commence at a quarter to seven o'clock.

The annual meeting of the subscribers to receive the report, and appoint a committee for the ensuing year, will be held in the afternoon of the same day, in the School-room of Surrey Chapel. The chair to be taken at four o'clock precisely.

PROVINCIAL.

REMOVAL.

The Rev. Samuel Gibbons, late of Cross-street, near Manchester, has accepted the unanimous invitation from the church and congregation assembling in Salem Chapel, Warrington.

It is earnestly hoped, by the blessing of God, that he may be the honoured means of increasing the number of Independent Calvinists in this large and rapidly increasing town. He entered on his labours in March last, and we humbly hope that, through his instrumentality, many may be brought into the fold of God of such as shall be eternally saved.

ORDINATION.

Rev. J. Hopkins.

The ordination of the Rev. Joseph Hopkins, late of Hackney Theological Academy, as pastor of the Congregational church at Weston-super-Mare, Somersetshire, near Bristol, took place on Tuesday the 15th of June, in connexion with the anniversary of the opening of the chapel. The Rev. Philip Cater, late of Bath, introduced the service; the Rev. Thomas Haynes, of Bristol, gave a lucid and interesting statement of the nature of a Christian church; the Rev. H. J. Roper, of Bristol, asked the usual questions, and offered in a most supplicatory and solemn manner the ordination prayer; the Rev. W. Gear, of Bradford, under whose care the young pastor had spent two years of preparatory study, delivered a concise,

comprehensive, and impressive charge; the Rev. C. Hyatt, of London, concluded. Suitable hymns were read by the Rev. Messrs. Bishop, of Bridgewater; Ward, of Worle; and Gregory, of Clifton. After the morning service, about twenty ministers and forty other friends sat down to dinner. The Rev. W. Jay, of Bath, preached in the evening.

Broseley, Salop.

On Tuesday, April 20th, a new Independent chapel was opened in the above town. The morning service was conducted by the following esteemed ministers:—The Rev. S. Barber, of Bridgenorth, offered the dedicatory prayer; the Rev. J. Watson (Wesleyan) read the Scriptures and offered the general prayer; the Rev. G. Redford, D.D., LL.D., of Worcester, preached from Jer. xxx. 21; and the Rev. J. J. Mandeno, of Newport, closed the service with prayer. The Rev. S. Evans, of Wellington, commenced the evening service with reading the Scriptures and prayer; Dr. Redford preached from Romans x. 11; the hymns were given out by the Revds. S. Barber, S. Evans, and T. Jones, of Minsterley.

On Sabbath, April 25th, the Rev. S. Barber preached, in the absence of the Rev. Thomas Weaver, of Shrewsbury, who was prevented by indisposition. The collections at the entire services amounted to upwards of 40*l.* Owing to the distinguished liberality of a gentleman who has already given 250*l.*, this neat and commodious place of worship, which will cost upwards of 700*l.*, is scarcely 300*l.* in debt, and it is hoped that this will not long remain unpaid. The Rev. M. Nott, of Twyford, Berks, has accepted an invitation to minister to the congregation.

NEW INDEPENDENT CHAPEL, HULME, MANCHESTER.

On Thursday, June 3rd, the foundation stone of a new Independent chapel was laid by the Rev. James Gwyther, on the Stratford New Road, Hulme, Manchester. The building is intended for the accommodation of the church and congregation of whom Mr. Gwyther is pastor, and who have hitherto worshipped in Great Jackson-street Chapel, in the same township. The occasion was most interesting and delightful; and will, we hope, prove an important era in the history of that Christian society. The present chapel was erected in the year 1817, and resulted from the efforts made by the late venerable Rev. William Roby, and his devoted people, for the spiritual welfare of the neighbourhood. When the present minister entered upon his labours there, in 1829, the congregation was in the most reduced and discouraging state, whilst a heavy debt threatened it with entire extinction. By a most generous effort, which was led by a liberal and well-known member of Grosvenor-street, (Mr. Roby's Chapel,) whose praise is in all the churches, the debt was entirely removed. Since then, the smiles of God have seemed to rest upon the labours of a united and affectionate church, and of their much loved pastor. A school of nearly 600 children has been collected; numerous accessions have been made to the church; three of their members have gone to the mission field; and the increase of the congregation, as well as its improved character, is most pleasing. To meet this altered state of things, as well as to provide for the rapidly increasing population, a chapel of larger dimensions, and superior, both in appearance and in convenience, was absolutely demanded; that demand will, to some extent, be met by the erection now in progress.

A procession of the sabbath-school children, and part of the congregation, was formed at Great Jackson-street School-rooms, about half-past two o'clock; and accompanied by their minister and several of his brethren, proceeded to the site of the new chapel. It is about eight hundred yards distant from the present one; and is admirably selected for the convenience of the large population springing up on every side of it. A large assembly had already collected, from Manchester and Hulme; not only of persons belonging to Mr. Gwyther's congregation, but of those associated with other churches, both of the Independent and other denominations. The Sunday-scholars occupied the basement story, which is to form the school-room, and which is already in a state of forwardness. They were joined by the schools belonging to the Welsh Independents, who have purchased Great Jackson-street Chapel, where they hope to raise an additional congregation, from the numerous population of Welsh with which this district of Manchester abounds. Inclusive of the children, there were about three thousand persons present; and amongst the ministers, who had assembled to bid Mr. Gwyther and his people "God speed," and to unite with them in these pleasing solemnities of the day, were the Rev. Dr. Halley, R. Fletcher, J. Griffin, E. H. Nolan, J. L. Poore, W. M'Kerrow, and T. G. Lee, of Manchester; J. Waddington, of Stockport; Dr. A. Thompson, of Coldstream; and David Morgan, of North Wales.

The services commenced at three o'clock, by singing Psalm xlviii., 2nd part, which was given out by the Rev. T. G. Lee; the 4th chapter of Micah was read by the Rev. W. M'Kerrow; and a most appropriate

prayer was offered by the Rev. Dr. Halley. The Rev. J. Griffin then gave out Hymn clxxix., Congregational Hymn Book, after the singing of which, the plate to be deposited under the foundation-stone, was produced by James Hilton Hulme, Esq., solicitor, who read the following inscription which was engraved upon it: "The foundation-stone of this building, to be called Zion Chapel, situated in the Stratford New Road, Hulme, Manchester, in the county of Lancaster, intended for the worship of Almighty God, was laid on the 3rd of June, in the 4th year of the reign of Victoria, Queen of England, and in the year of our Lord and Redeemer Jesus Christ, 1841, by the Rev. James Gwyther, Minister of the church and congregation now assembling in the Independent chapel, Great Jackson-street, Hulme: 'Of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her.' Psalm lxxxvii. 5. Architect, W. Hayley, Esq., Manchester. The Welsh Independents have purchased Great Jackson-street Chapel, and take possession of it on the completion of Zion Chapel."

General Chronicle.

WALTHAMSTOW INSTITUTION FOR MISSIONARIES' DAUGHTERS.

In inserting the following list of additional contributions to the Building Fund, received since April, we are happy to announce that the school will be re-opened early in August, as the school-house, including painting, &c., will then be completed. By the enlargement effected, accommodation has been made for *fifty children;* the school will reopen with *twenty-eight; two* have completed their term of study, and have returned to their friends—Miss Henry and Miss Lowndes, the latter sailed on the 13th of July for Corfu, to join her parents; eight are on their way from the East, and may be expected in a few days in England. Thus may this rising institution be regarded as in a very hopeful and even prosperous condition. We ask, in its behalf, the continued prayers and co-operation of the churches. The time will soon arrive, we trust, when a school for the sons of missionaries will also be established. If some generous hearted Christian, possessed of property, would present a donation of 500*l.* to lay the foundation of such an institution, it might be commenced forthwith, upon a small scale, and might soon become efficient. Dr. Morison begs to thank Mr. Towers for a *guinea*, forwarded to him, for this object.

	£	s.	d.
Miss English, by Rev. M. Hill	1	0	0
Miss Dyson, by ditto	1	0	0
Mrs. Harris, by Mrs. Holdsworth	1	0	0
Collected by Mrs. Crewdson, Manchester	2	10	0
Mrs. Hargraves, Burnley	1	0	0
Mrs. J. Strutt, Belper	1	1	0
Collected by Rev. M. Hill, Halstead	5	0	0
Mr. Walford, ditto, by ditto	1	0	0
A.Z., part of a thank-offering for the recovery of a child, by Rev. T. Binney	1	0	0
Collected by Mrs. W. Fletcher	7	0	0

There has now been received 508*l.* 1*s.* on account of the building fund.

NEWFOUNDLAND.

NOTICE TO THE FRIENDS OF THE REV. D. S. WARD.

The Rev. D. S. Ward, minister of the Congregational church, St. John's, Newfoundland, begs most respectfully to present his grateful acknowledgments to the Christian friends at Liverpool, Greenock, Glasgow, Edinburgh, Leith, Bristol, Sidmouth, and London, who have so liberally aided him in his appeal to them for assistance to rebuild the place of worship in which he statedly ministers the gospel, which having been erected (in 1777) of wood was greatly decayed. Mr. Ward takes this opportunity, before he embarks for Newfoundland, to state, that as early as possible, after meeting his friends at St. John's, he will state to the public, through the Evangelical Magazine, the proper acknowledgments of his church and congregation, with a list of the contributors to this case of upwards of 760*l.*, which he has received.

D. S. WARD.

London, June, 1841.

SIBERIA.

LETTER FROM SHAGDUR, THE SIBERIAN NATIVE TEACHER.

[This native teacher, well known to the churches of this country by the piety and originality of his letters, has been supported for some years by Dr. Morison's congregation, to whom the following letter has been addressed by him. His affliction appears to be great in consequence of the removal of our missionaries by the Russian government.]

Dearly beloved brothers and sisters of Dr. Morison's congregation, accept of my salutation in this letter, sent to express my Christian desires for your health and peace. I salute the aged men as fathers, the aged women as mothers, the younger of you as my brothers and sisters in Christ. I suppose this will be my last letter to you. Although I may afterwards wish to write, I may not have the means of doing so. You have heard what has happened to us; our dearly beloved teachers are about to be taken away from us. The time comes to every man sooner or later to become an orphan in this world, and that is a time of sorrow; but great is the sorrow when we are made orphans by the removal of the teachers who instructed us in the word of God. But Christ has said, "I will not leave you orphans;" and he will fulfil the promise. May the merciful blessing of God remain with us and with you also. Always shall I think of the great favour you have shown me. I have heard from my teachers of you, and have received your great kindness and rejoiced. Such things were not owing to my goodness; and I rejoiced not for my own benefit, but for the precious and pure love of Christ [which your gifts testified] I rejoiced. By your assistance, many times have I travelled, distributing the word of God among my countrymen, and I hope that your bounty by the grace of God has not been bestowed in vain, but has been followed with a blessing.

Dear friends, although we have no prospect of meeting in this world, yet we hope to meet in the presence of Christ with joy. May it be so! May it always be your chief concern to think and act under the power of Christ's precious love; but alas! I am now separated from you as to being assisted in the holy work of Christ. My prayer, therefore, now is, that the Christian love and zeal of your hearts being directed to other heathen lands, may be greatly blessed; and may your whole land receive a blessing from the God of heaven and earth. May you be blessed in the house and in the field, and may your beloved hands be ever joyfully upheld in the work of Christ! May the useful works which you have begun in the present age be known and always remembered in ages to come! May the blessings of God be multiplied upon your children! May the helpers in God's work who go from your land be greatly increased! May your prayers be always happy, and may the commands of God be the great joy of your hearts! May the preaching of your dear pastor be the beautiful sound of beautiful counsel of joy! May the seed you sow receive a blessing by the grace of God, and may all your thoughts about the beloved work of Christ be prospered and accomplished! Again, dear fathers, dear mothers, dear brothers and sisters, I wish you peace and joy, and, when you are assembled in the house of God, pray, at the time of prayer, for my dear brethren and friends, and for me. Do not forsake us. God is merciful and gracious; and since all power is given to Christ, let us pray with hope that his holy will may afterwards appear for good to us here. Christ is our temple, and if we abide in him how happy shall we be, and what grace and love will there be! Ah! we have been redeemed with a great price, therefore we are all the people of Christ. We, as it were, see each other with the heart, and being in Christ, pray and give thanks to God. Although a great space lies between you and me, yet the holy eye of God is upon us all.

And now to you all, pastor and people, peace and joy be with you. Dear Mr. or Mrs. Swan will translate this letter, and forward it to you. Dear Madam and Dear Sir, how can I ever forget you? The summer will come, and the leaves will appear on the trees again; the willow trees will flourish, but my beloved ones will not be here. But wherever you are, do not forget me. Farewell!

So prays one who desires the peace and prosperity of the dear church of Christ.

SHAGDUR, Son of Kenat.

From the Ona, 18*th Dec.*, 1840.

FRANCE.

EXTRACTS *from the Quarterly Bulletin of the French Evangelical Society. Established in* 1833.

We have been able to ensure to the Protestant inhabitants of Amiens, the principal town of the Somme, a department containing 544,000 souls, the advantages of evangelical worship. The sacrifices made formerly by the committee for this place, in which a *locale* had been rented for worship, have not been in vain. In consequence of the aid afforded by our Society during several years to the Pastor Cardoret, to enable him to employ suffragants—aid which we now continue to M. Kruger, who assists him in that quality—public religious services have been established in that populous city.

"I have the happiness," writes M. Kruger, "to inform you that our public services have commenced at Amiens with the visible blessing of our God. You know how long and how deeply the want of Divine worship in this great city has been felt. On Sunday last the President of the Consistory commenced the service by prayer, and afterwards addressed solemn exhortations to the persons present from various passages of Scripture

selected for the occasion. I preached from Luke x. 42. The assembly was very large and attentive, and we were encouraged to cherish the most lively hopes. I intend to preach at Amiens the first and third Sabbath of each month, and also every Thursday at six in the evening. I am obliged to give to the country churches the other portions of my time."

The following letter from a minister who has lately explored some parts of the Lorraine, will reveal to our friends the greatness and the urgency of the calls that are made on our Society.

"At R—— and the environs there are several persons converted, and a great number whom I believe to be well disposed. An evangelist would have here a fine and wide field. He might make excursions to three or four towns not far distant. The pastor of S——, with whom I conversed on the means of evangelizing the Lorraine, told me that he could very seldom visit R——, as his pastoral duties were great, and his presence needed every Sunday in his own church. If the committee cannot place an evangelist here, I will endeavour to go three or four times in the year to R——, and remain in that part of the country two or three weeks at a time. I shall travel on foot, and evangelize on the road. I will engage, also, to collect subscriptions to lessen the expenses. Several persons have already offered to contribute. I do believe that, by the help of God, this station may become very interesting.

"From R—— we went to the village of L——; the mayor, who is favourable to the introduction of the Gospel, and the friend of colporteurs, was absent. The first man we met interested me exceedingly; simple and serious, he received us with kindness, and invited me to repose in his cottage till brother M——, who had been informed of my intended visit, should arrive. As he had only just received my letter, he had not been able to invite any of the inhabitants to meet me. Nevertheless, and though the habitations are at considerable distances from each other, he collected in a few hours about sixty persons. The house being too small to contain them, I proposed to have our service in the open air. I placed myself in the centre; on my right were the men, and a little further the youth; before me, on a chair, were the Bible and a collection of tracts. At the bottom of a hill I had observed a cross, on which were carved the words, '*O crux ! ave, spes unica mea.*' This led me to speak to the people on Galatians vi. 14—16, and to exalt the blessings of that cross, not of wood or stone, by which the power of God had been manifested for the salvation of sinners. I was listened to attentively by all, and not without profit by several. After the service I commenced a distribution of tracts, accompanying the gift with solemn exhortations; a profound impression seemed to remain on the minds of the auditory. In the evening I preached again on John x. 9, and I bless God for these opportunities of announcing to my poor fellow-sinners his infinite mercy. M. G., his wife, and his mother, were much affected. Oh! how I felt on this occasion the truth of our Saviour's words, Luke x. 5, 6. Yes, the peace of the Saviour entered with us into that house and on those mountains, and abode there; they solicited me to return as soon as possible. M. G. will establish a depository of good books.

"The next day we took leave of our friends, who could scarcely speak for tears. We set out for S——, and conversed on the way of what the Lord might have in store for this country, and of the first fruits which he had allowed us to enjoy.

"At three in the afternoon we arrived at S——, and as I had but a short time to employ, I employed it conversing with Pastor M. J. He was much gratified by what I told him; he authorised me to make use of his name and of his friendship, whenever they might be serviceable to me, and he is desirous of assisting in every way that he may be able."

After speaking of his visits to several villages, and the brotherly welcome that he received, he adds: "The country that I have explored contains a population of two hundred and thirty thousand souls, scattered through four hundred and eight communes, and a great number of farms and farmhouses. From the nature of the places I have visited and examined with attention, there are six principal points or centres for regular preaching, from which a useful activity may be extended. At D—— there is a converted Catholic schoolmaster. At L—— there is a young man, also converted, who devotes himself with the most noble energy to the instruction of the poor inhabitants. These two brethren, with whom I have been long in correspondence, might be usefully employed. By means of the Protestants scattered in a considerable number of communes, and who are increasing every year, your agents would have access to thousands of Catholics in these countries. All the Protestants that I have visited expressed their regret at being destitute of the means of religious instruction, and at being obliged to send their children to Catholic schools. Many of these young people, for want of proper instruction, become Catholics. I believe, therefore, that the districts I have mentioned, both on account of the dispositions of the inhabitants and of the extensive sphere they offer, are particularly worthy to fix the attention of the committee. In this

journey I have everywhere observed a great desire to hear the Gospel, and I have received various affecting proofs of the fact, both in private conversations and in public meetings."

INDIA.

TO THE FRIENDS AND SUPPORTERS OF THE LONDON MISSIONARY SOCIETY.*

To the Editor of the Evangelical Magazine.

SIR,—May I solicit the insertion and advocacy, in the Evangelical Magazine, of the following plan for a Mission Library, in the district of Calcutta, an object which I persuade myself, requires but to be placed before the friends and supporters of the London Missionary Society to be secured.

I am, Sir,

Your very obedient servant,

WILLIAM MORETON,
Missionary.

To enter into any lengthened exposition of the importance and necessity of securing to your missionaries abroad a continued supply of those stores of knowledge so constantly and largely accumulating at home, would be to undertake a task altogether superfluous. At no past period of the church was knowledge in every department more thoroughly appreciated than it now is; no where, and at no time, has there been a more perfect conviction felt and expressed, that a well instructed and thoroughly educated ministry is indispensable to an intelligent and prosperous condition of the Christian church. I will assume it, then, as an admitted and undeniable position, that Christian pastors and teachers should be possessed of as large an amount of universal knowledge as it is possible in their respective circumstances to attain. But if this be allowed with reference to ministers at home, has it less force in application to ministers abroad? less to missionaries among the heathen than to pastors in England?

1st. The missionary abroad, but especially the missionary in India, has to master difficult and highly cultivated languages; recondite systems of metaphysical and mystical philosophy; the elaborate dogmata of Atheists and Pantheists; the gigantic superstitions of nations among the oldest of the human family. He has to deal not with a simple and barbarous people, of few ideas, of rude and uncouth practices, but with long-civilized races, living under the influence of ancient institutions, that have moulded their mental and moral characters, determined their domestic and social condition, given form and expression to their most peculiar notions, and birth to usages equally fantastic and singular.

2nd. He resides, too, in the midst of a well-educated, polished, and liberal body of his own countrymen, whose previous training, general intelligence, and easy circumstances, together with the obligation imposed by their mostly official positions to study the languages and habits of the people amongst whom they dwell, incite to the acquisition of all attainable knowledge.

3rd. He has, moreover, to conduct the education of numerous young natives, who, if not furnished in missionary establishments, with much of that information in science and general literature, communicated in certain indifferent, if not positively antichristian institutions, daily increasing in number and efficiency, will surely desert them, and so lose all the advantages of religious and moral cultivation.

4th. He has, (slenderly furnished, it may be, for such a task,) to form or to improve translations of the Holy Scriptures; a work involving, for its full accomplishment, a comprehension of multifarious knowledge, and expertness in all ancient, and much of modern art, of natural and mental science, of civil and religious polity.

5th. He has proceeded to India at an early age; immediately, perhaps, on the completion of the prescribed course of preparatory education, the following out of which is necessarily left to the labour of future years; but, unlike the minister at home, has neither access to well-filled libraries, nor is furnished with any of the ordinary facilities for increasing knowledge. His time, immediately absorbed in the study of foreign languages, his energies at once devoted to a multitude of occupations, it is only after some years of persevering toil, he finds any portion of leisure for attempting to recover lost ground in biblical, scientific, and general literature, whether for his own personal improvement, or in order to the training of a native agency for carrying on the work he has been honoured to commence.

6th. Again, those among the converts, who enter the mission seminaries, if you would not have them of stunted mental growth, or to be left far behind by those in secular establishments, "who meddle with all wisdom;" if you would enable them to become sound theologians, discreet expositors of divine truth, able to command the respect of those they are to teach, to convince gainsayers, and "wise to win souls;" these, I say, must be furnished with a sufficiency of that mental food, the absence of which leaves the soul, as it is not good for it to be, "without knowledge."

The foregoing hasty references will suffi-

ciently enforce the importance and necessity of a Mission Library in Calcutta, for the use of the Society's missionary and native students. It should include a tolerable selection of the best books, in biblical history, evidence, translation, and exigesis; in critical and hermeneutical theology; in grammar and lexicography; in civil and ecclesiastical history and polity; in art, science, and general literature. Books in any of the European languages bearing on the Eastern churches, as Lacrose and others, in Brahminical and other philosophy; mythology and superstition, as Bryant, Faber, &c.; on the Romanist missions to China and the East, as the Lettres Edifiantes et Curieuses; on Pagan, Mohammedan, and Romanist controversies; some of the ancient Fathers and others, as Lactantius, Minutius Felix, Origen, Celsus, and others; of the classics, as Cicero, Lucian, Pliny, &c. Books on mental philosophy, ancient and modern, as Locke, Sir J. Macintosh, &c. Many others might be specified, but under the present exigencies of the Society, it is hopeless to anticipate the ability from its general funds to meet this object; yet it is conceived, that the foundation of such a library might at once be laid, in an easy and simple manner; if, *e. g.*, living authors, of whom are many in our body, of high name and merit, would favour us with a single copy of their respective writings. If ministers and other friends possessing, it may be, duplicates of valuable works, or single copies of works, not immediately important to themselves, or books which they could readily spare, having ready recourse to the same works in local libraries, would enter into our plan, and at once kindly forward such volumes to the Mission House in Blomfield-street; if by private conveyance, free of heavy charge, so much the greater obligation; and, lastly, if other friends would set apart small donations in money, to meet the charge of conveyance, freight, &c., or the purchase of valuable books, not otherwise obtained.

It may be satisfactory to state, that the Secretaries of the Society have expressed their approval of the plan, and authorized its announcement in this form. Also, that on its first mention at a public meeting of the Society at Liverpool, several ministers then present, Revs. Drs. Wardlaw, Bennett, Raffles, most kindly promised the very important contribution of their own valuable publications, if not of other works also. At Blackburn, previously, Mr. W. Poole and the Rev. Mr. Skinner had laid the foundation of the proposed library; several friends, too, at Manchester, have given or promised additions, so that it is earnestly hoped progress will be made in this important matter. Early contributions are respectfully urged, as the proposer of this plan hopes to sail for Calcutta in October next, on his return to the field from which a providential call alone could even, for a season, have withdrawn him.

Duplicate lists of books, (or other contributions,) and of donors, will be kept; the books will be in charge of the Calcutta District Committee, under regulations of the Society, for its use and preservation, and all receipts will be thankfully acknowledged as they come in. May the Spirit of wisdom and knowledge condescend to own a plan which contemplates only the Divine glory, and dispose the minds of his people to aid its accomplishment!

WILLIAM MORETON,
Missionary, L.M.S.

P.S. Bound books are in all cases preferable to unbound, and second-hand ones in good condition as acceptable as new. The smallest contributions will be thankfully received, and should duplicates be sent, they will either be returned to form the nucleus of similar libraries at Benares, and other stations, if thought desirable, or exchanged for others, as opportunity may offer. Many minor works, of no great value to more advanced students, would, nevertheless, be of use to the native scholars under training for future service. The milk and the strong meat are alike required.

UNION AND UNITED PRAYER AMONG THE PEOPLE OF GOD.

To the children of God scattered abroad throughout the world, the following Memorial is submitted, with earnest desire that grace and peace may be multiplied to them all, through the knowledge of God our Saviour.

Seeing it is a fundamental truth that believers are one with Christ, and in him with one another, he being the Head and they the members, 1 Cor. xii. 12; Eph. iv. 25; seeing that through Him they are all possessed of the self-same Spirit, 1 Cor. xii. 13; and that by this one Spirit they have access to the Father, Eph. ii. 18; it must needs follow that as there is thus a community of privilege established among Christians, so there ought to be a community of feeling and of aim in the exercise of the privilege.

The great design of God in constituting the church, and calling a people unto himself out of the world, is the glorifying of his own name. Isa. xliii. 21, "This people have I formed for myself; they shall show forth my praise." Hence the comprehensive doxology of the apostle, Eph. iii. 20, 21, which should find a ready response in the heart of every Christian, "Unto him that

is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

There are three leading ways in which the saints are made use of for glorifying God. 1. As being, in themselves, subjects of grace. 2. As being specimens of grace to others, whether angels or men. 3. As being channels or instruments, whereby grace actually flows out to their fellow-men. Eph. i. 12; 1 Tim. i. 16; Eph. iii. 10; Ps. lxxxvii. 7.

In respect of their active agency, they are appointed in and under Christ, to deal with men on behalf of God, and to deal with God on behalf of men. Acts i. 8; 1 Tim. ii. 1.

It is to the latter of these functions that the attention of the people of God is now called, an office the most honourable that can be conceived, that of being the Lord's remembrancers. Isa lxii. 6, (margin.) Yet, honourable as it is, it is to be feared that the duty to which it points is by many greatly neglected. For, while there are some who, like Daniel, may be denominated "men of desires," Dan. x. 11, (margin,) there are multitudes of whom it may almost literally be said, "hitherto have ye asked nothing in my name," John xvi. 24.

It is with the view of stirring up, concentrating, and directing the spirit of prayer, that this memorial is humbly presented.

It has occurred to some Christians in Glasgow, that this object might be greatly promoted were a certain period allotted—say the space of about a week, during which a portion of time should be set apart every morning and evening, by all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours, to be spent in prayer, for those objects, wherewith his glory stands especially associated, and which should therefore be dear to the hearts of his people.

Concerts for prayer have already been tried on a limited scale; and their success should be an encouragement to make a more comprehensive effort in this way for the advancement of the Redeemer's kingdom.*

The three leading petitions of the Lord's prayer, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven,"—as they are exceedingly large in their import, so they ought to constitute the model and the substance of the prayers presented by the people of God in concert.

It is impossible to give in an address of this kind, any thing beyond a few hints, in regard to the subjects with which the glory of Jehovah's name may be considered as more especially connected. The following outline is submitted, leaving it to God's people, by the help of the word and the promised Spirit of grace, to fill it up and enlarge it.

I. The people of God, when engaging in any work of a public kind, require to be on their guard, lest their case resemble that described, Song i. 6, "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Earnest prayer should, therefore, be made by each believer for himself, that he may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. iii. 18.

II. Each believer should pray for all other believers now on the earth, that they, in like manner, may be epistles of Christ, 2 Cor. iii. 3; adorning the doctrine of God our Saviour in all things, Tit. ii. 10; and letting their light so shine before men, that they, seeing their good works, may glorify our Father in heaven, Matt. v. 16. This is a point of unspeakable importance, for Christians are the salt of the earth, Matt. v. 13; the light of the world, Matt. v. 14. It is also a delightful exercise, giving scope to the finest feelings of the renewed heart, as may be seen every where in Paul's epistles. See Eph. iii. 14—19; Philem. 3—7; 1 Thess. iii. 9—13; Col. i. 9—12, &c. &c. It is, moreover, a commanded duty, Eph. vi. 18, and therefore may on no account be neglected. Nor is it needful that we should know, in every instance, who and where the people of God are; for, whether we know them or not, the Lord knoweth them that are his, 2 Tim. ii. 19. Paul tells us that he had great conflict even for them at Colosse and Laodicea, that had not seen his face in the flesh, Col. ii. 1. This, we again repeat, is a matter of primary and inexpressible importance in connexion with the manifestation of the Redeemer's glory. Wherefore we ought never to cease to make the prayer of the apostle our own in regard to one another, 2 Thess. i. 11, 12, "We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

III. Christians should pray for those with whom they stand immediately connected, their families and kindred, that the Spirit of the Lord may be poured forth upon them, that so those who are unconverted among them may be converted, and

* The annual addresses of the Rev. Mr. Stewart, of Liverpool, have been much honoured in this way.

those who are already in Christ may be confirmed. Domestic worship, instruction, and government, being an ordinance of God, his people ought to unite in prayer, that it may every where be observed and blessed as a special means of maintaining, extending, and perpetuating the influence of true religion. Eph. vi. 1—4; Gen. xviii. 17—19; Gen. vii. 1; comp. Heb. xi. 7, Ps. cxlv. 4. That is a most remarkable prediction with which the Old Testament closes, that the heart of the fathers shall be turned to the children, and the heart of the children to their fathers, lest, saith God, I come and smite the earth with a curse—a passage which, although uttered in the form of prophecy, may yet be converted at the throne of grace into a promise.

IV. Christians, wherever they are, being, each, members of the commonwealth, or national family, they ought to pray for those to whom they thus stand related. "I exhort," says the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour," 1 Tim. ii. 1—3. It is very remarkable on this head to observe, that even when Judah was carried captive to Babylon, they were commanded, Jer. xxix. 7, to seek the peace of the city whither they were carried captive, and to pray to the Lord for it. Civil government is an ordinance of God, and is to be honoured as such, Rom. xiii. 1—7. And seeing it is expressly predicted that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," Rev. xi. 15; and that civil rulers shall favour Zion, Isa. xlix. 23, lx. 10; and that the glorious Redeemer takes to himself the title of King of kings, Rev. xix. 16, as well as King of the church, Ps. ii. 6,—it must be the sacred duty of all who are concerned for the manifestation of the Divine glory in this apostate world to pray that the divinely-appointed ordinance of civil government may be every where sanctified to the highest and best ends, (comp. Zec. xiv. 9, 20;) and that by the public maintenance of the law of God, and the respect rendered to the gospel of his grace, the great Jehovah may be openly acknowledged and honoured as "King of nations," Jer. x. 7.

V. Christians, being members of the visible church, should unite in praying for its purity, unity, and increase. It should be their earnest and united desire at the throne of grace, that every thing tending to mar the beauty, obstruct the usefulness, or create and perpetuate the disunion of the church, may be removed. They should invite the glorious Master to come himself into his own house, as he did the temple at Jerusalem, and purge it of whatsoever is offensive to him, John ii. 14—16. They should desire that he might sit as a refiner and purifier of silver—purifying the sons of Levi, and purging them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3, and that they may know how to separate betwixt the precious and the vile. It should be the prayer of all, that every thing pertaining to the doctrine, worship, discipline, and government of the church, may be brought into the nearest accordance with the word of God. Many Christians, indeed, may be at a loss to say what is the precise Scriptural model in all these respects; but they can never go wrong in praying that the mind of God may be so discovered, as that, throughout the whole church, "the form of the house, and the fashion thereof, and the the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," may be both distinctly known and carefully observed, Ezek. xliii. 11. Questions of church-government have been often a subject of controversy, and sometimes a cause of persecution, among Christians. Would it not be worth while to try the effect of united prayer in leading to unanimity in regard to them?

The union of the people of God in the truth and in love is a grand means of manifesting the Redeemer's glory, John xvii. 23, and therefore ought to be highly prized and diligently sought by them. The great Intercessor himself has, in the above passage, set us an example of praying for that object, which his people are bound carefully to follow. Nor should they be less earnest in praying for the increase than for the purity and unity of the church. It should be their urgent plea at the throne of grace, that the Lord may add daily to the church universal such as shall be saved, Acts. ii. 47; and that the several churches of Christ throughout the world, walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied, Acts ix. 31. For this end, the promises should be pleaded—too numerous to be here inserted—that the Spirit may be poured out through Jesus Christ, to render the ordinances of the gospel effectual, not only for the edification of believers, but for the conversion of sinners. Yea, we should stir up ourselves and one another to such a pitch of earnestness in this matter, that, like Jacob wrestling with the Angel of the Covenant, we shall refuse to let him go except he bless us, Gen.

xxxii. 26; and should determine, seeing we have a warrant for it, Mal. iii. 10, that we shall put the matter to a proof, whether the Lord will not, indeed, open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

Closely connected with this subject is the raising up of qualified men for the work of the ministry. United prayer should be made by the people of God, that, as the fruit of Christ's death and resurrection, this important gift may be bestowed upon the church, so as that the benefit of a gospel ministry may be experienced to the full extent designed, both by the more abundant effusion of the Holy Spirit on those already in the ministry, and the increase every where of faithful and devoted labourers in the Lord's vineyard.—See Eph. iv. 7—16. As this invaluable gift has been purchased, so it is also promised to be bestowed, Jer. iii. 15; and as it is promised, so prayer is commanded to be made for it, Matt. ix. 38.

There should also be earnest and united prayer on behalf of those who are now engaged, according to the will of God, in preaching the unsearchable riches of Christ, whether among Jews or heathens, that they may be comforted amidst all their trials and privations; upheld amidst all their difficulties; and honoured to spread abroad the savour of Christ's name; and that their numbers may be speedily so greatly multiplied as to correspond, in some degree, with the breadth of that commission, Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature."

VI. Special prayer should be made by all Christians for the conversion of God's ancient people, as the most remarkable event which is to take place until the coming of Christ. It is to be life from the dead to the rest of the world, Rom. xi. 15. It will be a season of extraordinary manifestation of the Divine glory, Ps. cii. 16; of the richest outpouring of the Divine Spirit, comp. Rom. xi. 26, Isa. lix. 20, 21, Ezek. xxxix. 29; of unparalleled light, Isa. xxx. 26; of deepest mourning for sin, personal, domestic, and national, Zech. xii. 10—14; yet of holy, spiritual rejoicing and thanksgiving of the most elevated kind, Isa. xii. compared with xi. 11. The whole circumstances connected with the restoration of Israel will be such as to arrest the attention of the unconverted nations, Ezek. xxxvi. 36, xxxvii. 28, and thereby to magnify the word of God in the eyes of mankind.

The promises relative to this great event are so explicit as to afford the most solid ground and the utmost encouragement to prayer. Thus it is written, Rom. xi. 26, all Israel shall be saved. Again, Hos. iii. 4, 5, the children of Israel shall abide many days without a king, &c. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and fear the Lord and his goodness in the latter days. Again, it is expressly promised, 2 Cor. iii. 16, 17, that the veil which conceals Christ from them shall be taken away by the Lord the Spirit—a promise corresponding with Zech. xii. 10. It is earnestly to be desired that all Christians throughout the world were stirred up to plead these and the like promises. It seems to be a leading design why mercy is bestowed on the gentiles, that through them mercy may be extended to the Jews, Rom. xi. 31. And as faith cometh by hearing, Rom. x. 17, there ought, in a very particular manner, to be united prayer among gentile Christians, that men may be raised up and sent forth by the churches, who, like Ezekiel, shall prophesy to the dry bones, that they may live, Ezek. xxxvii. 4, 11, 12.

VII. Along with Israel, prayer should be made for the outpouring of the Spirit on all flesh, Joel ii. 28, 29; for the destruction of Antichrist, 2 Thess. ii. 8, Rev. xix. 1—6; for the utter abolition of idolatry, Zech. xiii. 2; Isa. ii. 18; for the universal overthrow of Satan's kingdom, Rev. xx. 1—3; and the universal diffusion of the gospel and its blessings, Numb. xiv. 21; Isa. lx. 3—7; Ps. lxii. 17—19.

VIII. Stretching beyond all these great events connected with the glory of the latter day, believers should look forward to the kingdom of glory itself, and pray for the coming of that day when Christ shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel; and when he shall be glorified in his saints, and admired in all them that believe, 2 Thess. i. 7—10; as it will be then, and not till then, that the divine character and government shall be fully vindicated, Jude 14, 15; the Redeemer's enemies subdued, 1 Cor. xv. 25, 26; the number of the elect completed, and their bodies, as well as souls, redeemed and glorified with himself, Rom. viii. 23, Phil. iii. 20, 21. Hence we are commanded, 2 Pet. iii. 12, to be looking for and hasting unto the coming of the day of God. Hence it is the closing prayer of the church, Rev. xxii. 20, "Even so, come, Lord Jesus;" and hence it should often be the prayer of believers, individually and collectively, "Make haste, my beloved; and be thou like a roe, or a young hart, upon the mountains of spices," Song viii. 14.

Although these several subjects of prayer have been set down in a particular order, it

is not, of course, intended that that order should, in every case, and at all times, be observed by those who may join in the proposed concert. That must be left to the determination of individuals, and the drawings of the Spirit of grace, who bloweth as he listeth. Nevertheless, it may be stated, that it will generally be found of great advantage to follow a distinct order in continued supplication for a variety of objects; either proceeding from the lesser to the greater; from the nearer to the more remote—the circle thus always enlarging; or beginning with that, whose circumference is most ample, and descending to matters subordinate to it and to each other. Thus it will often be found the best way to begin with the highest subject which the people of God have before them—the coming of Christ himself; and after dwelling thereon in meditation and prayer, to take up others which, glorious though they be, are, after all, subordinate in importance—the fulness of the gentiles, the calling of the Jews, and so on, in the inverse order to that which has been above stated, till each one terminate in his own individual case. And it is believed both from the structure of the Lord's prayer and from Christian experience, that when the soul is in the best case, this order will be found the most natural and the best fitted to sustain it in a frame of enlargement. It also seems proper to state, that in connexion with all the subjects of intercession which have been mentioned, confession of sin and giving of thanks, should be intermixed. And the people of God will bear to be reminded, that although a given period be here specified for united prayer in regard to the subjects mentioned, yet they are all such as to call for the habitual remembrance of them on their part at the throne of grace.

It only remains, in conclusion, to state, that a number of Christians in Scotland having agreed to observe (if the Lord will) the space of time between the 2nd and 11th October, 1841, inclusive, for united prayer for the above and kindred objects; and many more being understood to be friendly to such a design, and willing to fall in with it, both in Scotland, England, and Ireland, it is earnestly hoped that Christians generally throughout the world will cordially cooperate.

If, when the primitive church assembled with one accord in one place at Jerusalem, the Holy Spirit was remarkably poured out in answer to their united prayers, Acts ii. 1, 2, what might we not expect, if all Christians throughout the world were to agree together as concerning what they should ask? Matt. xviii. 19. If, in answer to the prayers of the one hundred and twenty disciples, Acts i. 15, the Pentecostal first-fruits were given, might we not hope that a full harvest would be reaped, when thousands or tens of thousands came in one body to the throne of grace; all guided by the same Spirit of adoption; all pleading the finished work of Immanuel, and praying that he, the adorable Redeemer, might see of the travail of his soul, and be fully satisfied, Isa. liii. 11.

Plan of the Proposed Concert.

1. During the time specified in the accompanying address, that is, for ten days, from Saturday the 2nd, to Monday the 11th October, 1841, inclusive, it is understood and agreed that the hour betwixt eight and nine in the morning, and eight and nine in the evening, or as near that as possible, shall each day be given to prayer for the objects mentioned in the address. On Saturday the 2nd October, it is strongly recommended that fasting should be conjoined with prayer, and as much of the day as circumstances will admit given to religious exercises; and that Monday the 11th, being the last of the ten days, should be observed, as far as may be, as a day of thanksgiving. In reference to duties of this kind, let the gracious encouragement, applicable to them as well as to deeds of charity, be remembered—that a man is accepted according to what he hath, and not according to what he hath not, 2 Cor. viii. 12.

2. It is very earnestly desired that where ministers approve of the proposed concert, they would, some time previously, direct the minds of their people to the subject, and that they would meet at least once on a week-day, during the proposed period, along with their congregations, for the purpose of praying together for the various objects mentioned.

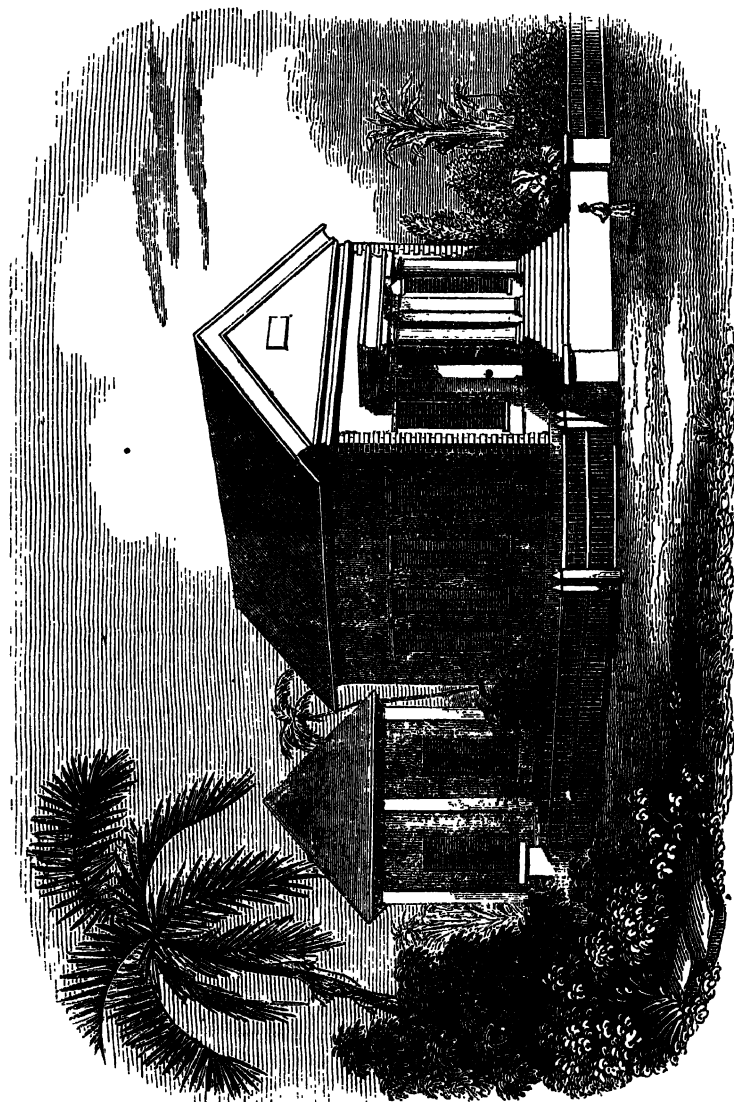
3. Heads of families should also bring these objects before their households, and make them in an especial manner the matter of prayer in their family exercises during the specified time.

4. Thereafter, Christians every where are requested to remember, that the hour betwixt eight and nine every Sabbath morning, is already observed by many in Scotland and England, as a season of united prayer for the outpouring of the Holy Spirit, and are respectfully invited to join therein.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

MISSION CHAPEL AT SURAT.

WESTERN INDIA.—SURAT MISSION.

SURAT is a large and populous city in the province of Gujerat, inhabited chiefly by Mohammedans, Parsees, and Hindoos. When first visited by Christian Missionaries, its vast population was found buried in spiritual death, and entirely ignorant of the way of salvation. The operations of the Society were commenced there in 1815, and, through the blessing of the Most High, have been steadily continued to the present time. The Rev. Alexander Fyvie, who died on the 10th of June, 1840, laboured for more than 22 years in this part of India with vigour, fidelity, and zeal. His brother, the Rev. W. Fyvie, was his fellow-labourer during that period, and still continues his devoted efforts. By the accession of Messrs. Clarkson and Flower, in December, 1839, the number of labourers at the present time is three.

Through the instrumentality of this Mission much actual good, and more still of a preparatory kind, has been accomplished, amid many obstacles and discouragements. The entire Scriptures, with various religious books and tracts, have been translated into Goojurattee, printed at the Mission-press, and circulated through the province. The preaching of the Gospel has received a measure of the Divine blessing; a native church has been formed; and the religious instruction of the young has been carried on with efficiency and success. In conducting the schools, many interesting opportunities have been afforded to the brethren of communicating the Gospel to all classes. The schools are five in number, and there are 526 children under instruction.

The Surat English Institution, commenced in February, 1840, constitutes a promising feature in this Mission. The object contemplated by this establishment is the mental and moral education of the youth of Surat, through the medium of the English language. Among the students an earnest spirit of inquiry has been awakened. They have commenced a candid and searching examination of the various false systems of philosophy and religion by which the people of India are deluded and destroyed; while the beauty and importance of the religion of Jesus is beginning to engage their attention, and to win their attachment. Should this Institution answer the purpose for which it is intended, and of this there is no reason to doubt, it will be a source of incalculable advantage in relation to the furtherance of the cause of Christ in India.

The neat and commodious chapel, of which a representation is given on the preceding page, was opened for Divine worship on the first Sabbath in the month of April, 1840. "Since its opening," says Mr. W. Fyvie, "considering the opposition of both Hindoos and Parsees to Christian instruction, we have reason to be thankful for the numbers who have attended." This building was erected partly by aid from the Society, and partly through means of local contributions. It will be the prayer of all who are desirous for the universal diffusion of the Gospel, that, within the walls of this edifice, the grace of God may be manifested, and his name glorified, in the salvation of multitudes of the benighted and idolatrous millions of India.

LONDON MISSIONARY SOCIETY.

To the Treasurers and Secretaries of Auxiliary Societies.

DEAR FRIENDS,—The Directors of the London Missionary Society are so fully persuaded of the deep interest which you cherish in its welfare, that they cannot hesitate to solicit your best attention to the important subjects which they are anxious to lay before you in their present communication.

Among various measures which have occurred to the Directors, as likely to aid the financial resources of the Society, they have been desirous of selecting

those, which, while creating the least additional burden to their friends, might most effectually augment the interest felt in reference to the great object itself. Guided by this principle, they have resolved on recommending "to every congregational association, and others connected with the Society, to hold quarterly meetings for the payment and receipt of subscriptions;" and not to risk their becoming merely pecuniary in their character, the Directors will regularly supply them with extracts from *unpublished Missionary intelligence.*

In harmony with the views just expressed, the Directors earnestly recommend that every Auxiliary Society, and every Congregational Association should make its payments to the Parent Society half-yearly.

The Directors feel that it is due to their constituents to explain the reasons of such recommendations; and they are assured, that these will so approve themselves to your minds, as to ensure your cordial concurrence. The average monthly outlay of the Society is about 7,000*l.*, while its average monthly receipts from the various auxiliaries during the first nine months of the financial year does not exceed 4,000*l.* Hence arises a deficiency within that period, of little less than 30,000*l.*; and to meet this the Directors will not only be under the necessity during the present year, of selling out the whole of the Society's funded property, but of providing from 8,000*l.* to 10,000*l.* additional, unless the early remittances from the auxiliaries, in the manner now proposed, avert that evil.

Further, the Directors, deeply anxious to maintain at the least, the various Missions already in operation, but for which the present funds are inadequate, cannot but renew their solemn but affectionate appeal to their friends at large on behalf of an augmented scale of contributions, and which, if made *in the proportion of one-sixth* only, would relieve the Society of its present painful embarrassment. If friends, contributing one penny per week, would, every sixth week, pay one additional penny; if those contributing one shilling per quarter, would make it one shilling and twopence,—those contributing ten shillings per annum would make the amount twelve shillings,—if those giving 1*l.* 1*s.* would pay 1*l.* 5*s.*,—those giving 2*l.* 2*s.* would pay, say 2*l.* 10*s.*, and so upward in the same easy proportion, none would be oppressed, and yet the aggregate of increase to the Society would be little short of 10.000*l.* per annum.

Aware of the encouraging influence which frequently arises out of the liberal and stated contributions of the supporters of the Missionary cause, as a means of awakening the attention, and stimulating the efforts of others, the Directors cannot refrain from expressing their earnest hope, that friends who are in the habit of making annual donations, often of large sums, to the Society, would constitute such donations, or such portion of them as they may deem proper, *regular subscriptions,* and allow them to appear as such on the local and annual reports of the Society.

Strongly deprecating the abandonment of any of their Missions, or the recall of any of their dear brethren from the fields already in occupation, the Directors urge attention to these recommendations, with the view of merely sustaining the labourers who have been sent forth, being fully confident that although they cannot at present extend Missionary operations in compliance with the most urgent calls, their numerous friends will sympathise with them, and respond to the appeal for such efforts as will enable them to continue the present scale of operation, and to justify them in cherishing the expectation that ere long it may be their happiness to send forth more labourers, and enlarge the scale of their operations. We are dear Friends, yours very respectfully,

ARTHUR TIDMAN,
JOS. JNO. FREEMAN, } *Secretaries.*
JOHN ARUNDEL,

Blomfield-street,
August, 1840.

IDOLATROUS FESTIVAL AT SINGAPORE.

(Extracts from a Journal of the Rev. John Stronach.)

April 19.—Visited several shops in my own neighbourhoood. In one of these I was told of a signal proof of the power of Chinese idols. To-day there had been no rain in the town of Singapore, where there was a grand procession in honour of the sailors' goddess; while in this neighbourhood rain fell; and my teacher tells me it is currently stated among his countrymen, that it was just on account of this procession the rain did not dare to approach the town. Thus is the providence of the Supreme perverted to bear witness to idolatry. I then went into town, and found three of the principal streets overhung with cloth, and lighted up with lamps, presenting a variegated and striking scene; while music parties were sitting in various parts, delighting the ears of the crowds who were standing and walking around. The splendid ornaments carried in procession were arranged at the side of the street, and the Chinamen, dressed in gala dresses, were all in their glory. In another part plays were performed, to the intense delight of immense crowds, but which consisted only of a great many clumsy evolutions intended for fighting, with scarcely any dialogue. There was so much noise, clanging of cymbals and gongs, and other unharmonious instruments, and the minds of all were so intent on amusement, that it was vain to think of speaking at length to any one.

April 20.—This day the Chinese procession in honour of the goddess paraded the streets. It was about one-third of a mile in length, and consisted of musicians and flag-bearers, in gala dresses, and of beautifully ornamented cars, many of them mounting Chinese girls, of from five to eight years of age, the prettiest that could be found, who were dressed up in silks of the richest kind and most picturesque colours. The image of the goddess resembled a man much more than a woman, and it would require a good deal more devotional feeling than the Chinese possess, to excite in them veneration of the goddess, while looking at so unbecoming a representation of her. In the evening I went into town and visited the shop, (hired for the purpose,) where this image and many others are deposited till the new temple is finished. I spoke to those who kept the place of the absurdity of having so many divinities, who were, after all, so utterly helpless and weak that a little child could insult them with impunity, and contrasted this weakness with the power of Christ. I then went into various other places, where the cars carried in procession were exposed to view, and addressed similar remarks to the multitudes who were present, distributing at the same time copies of Mr. Medhurst's tract in regard to this female deity. My remarks were received generally without bitterness; but I thought I could perceive on the faces of some, to whom I spoke of the folly of thus squandering their money, (the procession costs in all about 6000 dollars,) a conflict of feeling between indignation at hearing their favourite goddess spoken lightly of, and sorrow that they had so foolishly wasted their earnings. The same brilliant display of canopies and lights was visible to-night as last night.

April 28.—After preaching from Luke xv., first part, and distributing tracts in a number of Teo Chew shops, I visited four Hokkeen shops, three of them belonging to large merchants, by the river side. The testimony concerning Christ was received with sneers and ridicule by the rich occupants. Many were present in each shop, but they evidently felt it impossible to oppose my demonstration of the absurdity of their practices and of their prejudices. One of the merchants, (the richest Chinaman but one in Singapore, and the head man in getting up the late procession and erecting the temple to the goddess,) received me with as much coldness and incivility as he could manifest. I spoke of the wickedness of squandering money on idol processions and temples; it was his own, he said, he could do what he liked with it; and when this was denied, and his responsibility to its Giver for its proper employment enforced on him, the case of English sailors was brought forward—he was surely, he said, doing better than these Christians, who spent their money on grog-shops or something worse. No denial on my part of the Christianity of these men could change his determination to take excuse from their wickedness, and with a similar object, he triumphantly referred to British guilt as to the opium question. Bitter, just in proportion to their unreasonableness, were the expressions these men employed, and not a trace of better feeling was visible after all my warnings and exhortations. Were it not that human persuasion is the appointed instrument, it would seem useless to employ it in cases like these; but the command to do this is followed by the promise that the word of God shall not return unto him void, but shall accomplish that which he pleases.

NATIVE FEMALE EDUCATION IN INDIA.

MADRAS.

(Extract of a letter from Mrs. Turnbull, April 15, 1841.)

I am happy to be able to give you some encouraging account of my labours here in the promotion of female education, through the liberality of Dr. Raffles's church. I have been enabled to increase the boarding-school to the number of thirty-three girls, from five to thirteen years of age, the majority of whom are orphans. Many of them bear the mark of idolatry on their foreheads; (which was branded with a hot iron at a tender age;) the others are the children of Christian natives, who live at too great a distance to send them to the day-school. They have made considerable progress in Scriptural knowledge. About eighteen girls can now repeat many chapters from the New Testament, both in Tamil and English, and readily answer any simple questions proposed from the Sacred Volume, in which they are daily becoming more interested. Their increased respect and reverence for the Sabbath is very striking and peculiarly encouraging. When a new child is admitted, the elder ones will take special care that she does not profane it; if she run about the Compound, as is usual on other mornings before breakfast, they will go up to her affectionately and say, "Come with us, and we will tell you a pretty story out of God's Book, for this is his day;" and dividing the school into four parts, an elder girl will take one each, and interest the little ones till the hour of family worship, by recounting some Scriptural history, or teaching them the catechism; and thus will they be occupied during the intervals of service. I have a Sabbath-school of an afternoon, and in the evening the children again attend the house of God.

Day after day is the precious seed of Divine truth sown in the minds of these little immortals; and will it be sown in vain? Oh, no, for our Heavenly Father hath said that his word shall not return unto him void. May it be watered by his Holy Spirit, and soon bring forth fruit, in some thirty, in some sixty, and in some an hundred-fold, to the praise and glory of his name. During the past year, three of the scholars were married to native Christians, and are going on steadily and correctly; they are very young in years, and although they have given no decided evidence of a change of heart, they are promising characters.

A strong prejudice still exists against female education, particularly among caste people. In the hope of obtaining a few of these, Mrs. Porter and I are about to commence a day-school for native girls in the populous town of Pursewaukum. We have just obtained a nice room for this purpose, for which we are to pay twelve shillings per mensem, in a street, one side of which is occupied by caste people. We have secured the services of a respectable native Christian as master, and hope to commence next week. May the Lord graciously prosper this feeble effort for the spread of his Gospel, which cannot extensively prosper until the poor debased women of India are in some measure raised by education from the degraded position they now occupy. Too long has this important subject been neglected, both at home and here, by Christians, to the great discouragement of the Missionary's labours.

About a month since I received a large supply of lessons, reading-books, and catechisms from England; it was truly acceptable, and I feel very grateful to the kind donor. The hymn-books were delightedly received by the children, who now sing very nicely. I have lately taught them some English hymns and tunes, which they readily acquire; the majority of them have pleasing voices, and I am sure it would make your heart thrill with holy joy could you hear these young creatures, who a few months ago were living in all the abominations of heathenism, now sweetly singing the praises of the living God. Would that hundreds and thousands were under Christian training instead of tens. Were this but the case, how different would native character soon become. Mothers would bring up their little ones better, and there would quickly rise up a new class of beings to encourage the Missionary's labours, and to reward his hopes.

About eighteen girls, on an average, attend the day-school, which is also kept in my house; their attendance has been much more punctual lately, and consequently their improvement more marked. May the Lord sanctify unto them all the instructions they receive, give unto them the blessings of his salvation, and make them great benefactors to their benighted countrywomen.

BANGALORE.

(Extract of a letter from Mrs. Sewell, March 17, 1841.)

The formation of female schools among the Canarese people, and in the very heart of the Pettah, has produced much excitement, and though many of the natives are much opposed to them, as contrary to all the prescribed rules of custom and caste,

there are a few who feel inclined to favour them. Every person, who is at all acquainted with the enslaved and wretched condition of the female sex in this country, must, we feel assured, hail with delight every attempt to raise them from their present state of misery and degradation, to that position in society which by their Divine Creator they were originally destined to occupy. The condition of females in India is the most deplorable and degraded that can possibly be imagined; cut off from society and education, the slave rather than the companion of man, they are miserable in life, without hope in death, and have nothing but a fearful looking-for of judgment to anticipate beyond the grave.

But it is not the object of this communication to describe the miseries of our sex in this land of darkness and superstition—that has already been done by abler pens than ours: our principal desire is to awaken the sympathies of our more privileged sisters, and the friends of Missions in general, in our native land, and to excite them to aid us by doing what they can towards raising the unhappy females of the Mysore to that elevation in the scale of existence, and to introduce them to the enjoyment of those blessings, both temporal and spiritual, which are possessed in such rich abundance by the females of our beloved and highly-favoured country. It must be evident to the friends of education that these schools must involve considerable expense, and, in consequence of the fluctuating state of Indian society, we can place but very little or no dependence on local contributions for their support; we are therefore induced, through you, to appeal to the liberality of Christian friends in England for the support of those plans which we have in operation, assured that our application will not be in vain. Frequently our resources have been entirely exhausted, and we have been obliged to carry on our schools in the exercise of faith, under the conviction that He, in whose hands are the silver and the gold, would not suffer our efforts to languish for want of funds; and, as a proof that our confidence has not been misplaced, we beg, through you, to present our most grateful acknowledgments to those friends who have kindly come forward to our assistance, viz.: To friends at North Shields; Romsey; Union chapel, Islington; Newport, Monmouthshire; Swansea; to Mrs. Mathews; to the Misses Forster; and to friends at Wem, Worcestershire; for boxes and parcels of useful and fancy articles.

We feel assured that you will find pleasure in forwarding to us the liberality of any who may feel disposed to aid us in our work of faith and labour of love. While we feel thankful to our friends for support forwarded to us in any way most convenient to themselves, we shall perhaps be excused if we suggest to them the expediency of disposing of the contents of boxes of useful and fancy articles in England, and remitting the proceeds to us through the medium of the Society, as many of the articles contained in such boxes are very valuable, but quite unsaleable in this country; besides which, persons at the stations do not always appreciate their value; consequently, in disposing of them, we frequently meet with considerable difficulty, accompanied with much loss of time. When the enervating nature of this climate is taken into consideration, and it is known to our friends at home that we have schools depending entirely on our superintendence, and that we are anxious to devote all the time not employed in such engagements to the study of the language of the people among whom Providence has called us to labour, in order to fit us for more extensive usefulness among the native population, and to enable us to direct them in their own tongue to the only Saviour of a lost and ruined world, we feel assured that they will be willing to make still greater exertions in order to confine us more uninterruptedly to the great and delightful work to which we have devoted ourselves.

Salem.

(Extract of a letter from Rev. Messrs. Walton and Lechler, December 31, 1840.)

Since July last, Mrs. Lechler has paid great attention to the female schools, and encouragement is afforded, by the increase of numbers and by the advancement of the children in useful knowledge. We trust that a salutary influence will in time be exerted, and we have every reason to believe that the benefit arising generally from the education of females will be as great, if not greater than that which can arise from the education of the other sex. Two of the young women, who were taught in this school, have during the past year been admitted into church-membership. May grace be given to them to walk worthy of their high vocation.

With the assistance of a few kind friends, Mrs. Lechler established in October last, an orphan and boarding-school. At present there are twelve boarders, and two day boarders. In the forenoon, they attend to mutual improvement, and in the afternoon they are taught sewing and knitting. We have been obliged to erect a school-room on the Mission premises for their accommodation, which, when furnished, will cost

about 90 rupees, or 9*l.* The expense, we hope, will be met by the liberality of the Christian public, by whom the welfare and interest of this school will thus be promoted to the present and lasting benefit of these poor children.

COIMBATOOR.

(Extract of a letter from Mrs. Addis, March 18, 1841.)

You are aware that a native female boarding school under my personal care at this station has existed several years. This school affords a respectable and Christian education in their own language to those who are received into it, while at the same time care is taken not to alter the food, dress, &c. of the scholars, thereby unfitting them to return to their accustomed sphere in life; but by conformity to their usual customs in these respects, they are enabled, immediately on leaving it, to again take up their stations among their own people, and at the same time to show the benefits and advantages of education in the character of wives and mothers to all around. Thus it has proved a great blessing to many, while at the same time it has afforded a powerful means of showing to the heathen population the practical blessings of Christianity, and the blessings resulting from the education of their females among the members of the Christian congregation, the number of whom, through the blessing of the great Head of the Church, is now considerable; but without this institution they must have remained destitute of education, like the women of their heathen neighbours. I have, therefore, to beg the favour of your attention to this useful but unpretending institution, while I solicit your kind consideration of the same in a pecuniary way. The annual expenditure has averaged hitherto about 400 rupees, or 40*l.* sterling, for twenty girls wholly or in part provided for, and could you obtain *half of that sum for its future support*, I hope I may be able to procure the other half, together with incidentals, from local resources, and thus be enabled to maintain it in its present state of efficiency. Owing to several, who formerly contributed to its support, having removed to other stations where they are solicited to contribute to local institutions, and the intended departure in a few weeks of our chief magistrate, one of its most liberal friends, the institution must inevitably languish, with a prospect of becoming entirely extinct, unless immediately assisted from England. I need not assure you that the discontinuance of this school would be a source of much grief to my mind, as it would deprive me of one of the principal means in my power of doing good to my own sex, and of rendering assistance in my own department of this Mission. The women of the congregation take much interest in the school, and statedly meet me for the express purpose of benefiting by the religious services held with the children. Donations of needles, thimbles, scissors, and other school requisites, together with ends of cotton prints, would be also thankfully received.

(Extract of a letter from Mrs. Lewis, March 17, 1841.)

My object in writing to you at this time is, more especially to acquaint you with that part of Missionary labour on which, through the good providence of God, I have been permitted to enter, viz. female education. I need not for a moment expatiate on the great importance of this branch of Missionary work, as it is evident to every Christian mind; but the difficulties to be overcome in procuring girls to educate in this country are, I conceive, but imperfectly known to the generality of our friends at home. The female part of the heathen population is indeed in a deplorable condition; wives being regarded by their husbands, daughters by their fathers, and sisters by their brothers, as beings far inferior to themselves, and doomed by "fate," as they call it, to be subservient to them in every respect, and to perform every drudgery in every department of labour. When parents, therefore, are requested to place their daughters under instruction, their chief objection is, that education renders them unfit to perform their domestic and other duties, besides which, it places them on an equality, in their estimation, with those who are employed in connexion with their temples,—the only part of the female population who can read. Seeing then that the condition of females is such as now described, it is my opinion, and the opinion of most who are acquainted in any measure with the prejudices of the Hindoos, that the best plan which can be adopted under present circumstances, is to procure orphans for instruction, who must of course be fed and clothed by the Missionaries. I have therefore formed an orphan asylum, in which there are at present six girls; many more might be easily added if I had at my disposal the requisite funds for their support. Finding, however, that it is not an easy matter to raise sufficient money for this purpose among the few Europeans at the station; that the school is already considerably in my debt, and that donations are frequently being given to your "Society for the Promotion of Female Education in the East," may I be permitted to request that my

"Female Orpham Asylum," among those of others, may be presented to the kind notice and consideration of the friends of the cause?

Nagercoil.

(Extract of a letter from Mrs. Mault, March 18, 1841.)

The encouragement that Christian friends in England continue to afford to female education here imposes on me the pleasing duty of communicating some information on this subject. I have been solicited by various ladies in England, who contribute to the funds of the school, to make them acquainted with our operations in this department; but they are so numerous, that it is found impossible, with my other engagements, to answer them individually. It is hoped, however, this form of communication will, to those kind friends and supporters, be equally acceptable.

Our home school, I am glad to say, is going on as usual, and keeps up its numbers equal to our means of accommodation. There are at present 94 children in this establishment, and 30 of these entirely dependent on us; some of them were found forsaken by their unnatural parents; some were sent to us by their parents when on the bed of death, and others have become orphans since they entered the school. We could relate many very interesting and touching incidents connected with the receiving and fostering of many of the members of this establishment, indicative of the sad condition of those that are left friendless among a people whose tender mercies are cruel, and of others whose parents have through extreme poverty and wretchedness, or deep depravity, become so far blunted to the sensibilities of human nature as to deny to their own offspring the attentions that are apparent even in the brute creation. The two little girls, four and five years old, supported by a lady at Kendal, may be mentioned as a case in point. One was brought to us from the corpse of its mother, its only friend, and the other was laid down at our gate, and left by its unnatural father. The girl, Eleanor Muscutt, supported by a friend at St. Neots, was rescued from her wicked and hard-hearted father, who was about to dispose of her, contrary to the dictates of nature, for the gain of a few pence. Many in the seasons of great mortality by the cholera have been suddenly deprived of both their parents; and, were it not for this refuge, would have become wretched outcasts dragging out a miserable life in ignorance, idleness, and want. We have of late years admitted to the school none but the children of want and indigence, and our aim is to impart to them a knowledge of Divine things, and a sense of the importance of personal holiness, as well as to instruct them in reading, writing, and useful employments, inculcating at the same time habits of cleanliness and industry.

The establishment of village day-schools for girls we consider of great importance, as the expense of such schools is trifling, compared with the expense of a boarding-school. Besides, many will send their girls to village-schools either the whole or part of the day, who would on no account send them to a distance, as they must then part with their services altogether, which at some seasons they especially value. Of these schools, I shall now proceed to give some account, and shall class them under two heads, viz., those situated among the Christian people, and those which are in villages entirely heathen. In the former there are eighteen schools, nine of which are taught by women, and nine by men. Religion is made a prominent part of their education, and the first principles, as contained in the simple language of our catechisms, are taught to the children on their entering the schools in connexion with their other lessons. From this first step they are gradually led on till they are capable of reading and understanding the Sacred Scriptures. A good proportion of the senior scholars, in most of the schools that have been some time established, can read fluently the Word of God, as well as understand what they read.

It will perhaps be suitable to make a few observations relative to the female teachers. This has but recently become an employment for women, and at first there was a considerable prejudice against it, as there is against every other innovation, but this, I am happy to say, is gradually subsiding. Again, there are but few women available for the purpose; none of course of the former generation, and the universal practice with the natives of marrying their children early, leave none for this employment but such as have no children, or such as become widows. Six of the present mistresses are of this latter class. We regret that we cannot yet find mistresses for all our girls' schools, as we generally find them more intelligent than most of the men who are inclined to take this employment, and in many respects better adapted. Their schools are generally as well attended, in most instances in better order, and their scholars equally as forward in their learning.

In heathen towns there are eight girls' schools, and we know of no means more likely than female education to extend the blessings of Christianity, and to improve the moral condition of these people.

Our warmest thanks are due to our kind friends who have contributed specifically for female schools and school-mistresses. For their information I will put down the places where they are located. Cottingham school is at Agatcesuram, one of our largest out-stations. Cresswell school is at Vadasary, a large heathen town in our immediate vicinity, where the children keep up their attendance very well. Mary Clayton's school is at Krishmancoil, another heathen town also very near. Port Stewart school is at Koodenkullum, where the scholars are partly Christian and partly heathen.

The school-mistress, Isabella Scott, keeps the school at Malianvilly. She is a pious widow, and sustains her situation with credit. Rebecca Bird is the schoolmistress at Sandadyputhoor, a pious widow, and a good teacher. Sarah Boothroyd has charge of the school at Mucklengoodyerapu, where there is a numerous congregation, and one of our largest chapels: she is a very superior young woman, and decidedly pious, sister to Mary Hopeful, whose praise is in all the Mission. Isabella Meeking has lately been appointed to Tamarakullum; she is the widow of our late lamented reader W. Bull, and promises to do well. Knill's schoolmistress is at Alamcottavilly, an intelligent young woman, who has enjoyed many advantages, which I trust will be turned to a good account. Sarah Bruce is at Anandanadangoodyerupu. She was trained for her present situation by Mary Hopeful, and has filled it most efficiently ever since her appointment. Martha Ormandy is at Kalliankanda, and is diligent in her employment. Jane Derry is at James Town, where the school has not been long enough established for us to expect yet to see much of its beneficial effects on society. It is to us a matter of thankfulness that many who were educated in our home school have become decidedly religious; their example cannot fail to be beneficial to those around them. Some of them occupy useful stations in the Mission, and to this source we must look principally for future female teachers.

NORTH OF INDIA.—ORPHAN SCHOOLS AT MIRZAPORE.

THE following case is commended to the kind consideration of those friends and supporters of the Missionary cause who may feel disposed to augment their liberality in promoting the cause of God among the heathen, by specially contributing towards the maintenance of schools connected with Mission-stations:—

(Extract of a letter from Rev. R. C. Mather, Mirzapore, April 16, 1841.)

The funds of our orphan schools have suffered very severely. The local subscriptions which formerly supported them are not now realised, and we are in debt 530 rupees (53*l.*) This has partly arisen from our being absent in Calcutta, during the whole cold season, at which time visiters are most numerous. However, the burden is now upon us, and except we get relief we shall not be able to carry on the schools. Two years ago, I wrote to the Directors on the subject of the support of the orphans, but at the time a similar application had been made from another station, by which mine was necessarily superseded. But now the case is different, and if the Directors, through the friends who may like to contribute to a special object, can assist at the present time, we shall be much obliged. At Mirzapore, there are two orphan schools containing from fifty to sixty children.

SOUTH AFRICA.—EXAMINATION OF SCHOOLS AT CAPE TOWN.

(From the South African Commercial Advertiser, April 10, 1841.)

ON Thursday last we had the pleasure of attending the examination of two very interesting schools, held in the school-rooms belonging to the London Missionary Society, in Barrack-street. In the infant school, taught by Miss Solomon, about 80 children under eight years of age, went through various exercises, usual in infant schools, in a very pleasing manner; and about the same number of girls, from 8 to 14, were examined by Miss Tunstall, the teacher of the British School for girls, on the following subjects:—

Mental arithmetic, English grammar, spelling, and giving passages from Scripture, in which the words spelt were used; reciting Scripture; general knowledge respecting the nature and properties of many articles in common use; geography, and particularly on the maps of Europe, Africa, and

Palestine; duties of servants; reading and examination upon the Scriptures. Specimens of writing, arithmetic, and needlework were exhibited; and the whole was closed with addresses from Sir John Wylde, Dr. Philip, and the Rev. Mr. Stegmann.

The whole exhibition was exceedingly interesting, and reflected much credit upon their excellent teachers.

This school has been hitherto chiefly supported by the amount collected by the Ladies' Association of Cape Town, auxiliary to the London Missionary Society, at an expense of about 80*l.* but as this amount was not received last year, the deficiency was made up from the funds of the London Missionary Society. The infant-school has been entirely supported from the funds of the London Missionary Society; but it is hoped that the friends of Education in Cape Town will feel disposed, from what they have witnessed of the progress made by the children, to assist in defraying the expenses incurred in supporting such valuable institutions.

These schools exhibit the most pleasing spectacle the eye can rest upon. Children in good health, well dressed, clean and neat; happy, orderly, intelligent, and instructed in moral and religious duty, as well as in the ordinary branches of useful knowledge.

These schools have something of a domestic or parental character. They receive chiefly the children of such parents as, from their station in life and laborious occupations, are unable to bestow upon their families the attention they require in their tender years; in short, they receive the inevitably neglected children of the poor. And when we contrast the character of neglected children in large towns, their rudeness, their outward and inward impurity, their ignorance and evil habits, with the beautiful exhibition of Thursday last; when we look forward to the probable fortunes of these two classes of children, the neglected and the educated, following the *first*, as the London newspapers enable us to do, through the discipline of vice to the police office, the prison, the treadmill, the penitentiary, the penal settlement, or the gibbet; and tracing the *second* from under the management and direction of a kind and accomplished teacher, into the walks of honest industry, as faithful domestics, steady labourers, or skilful and respectable artisans, we become sensible of the vast, the unimaginable value of such institutions to society at large. It is as if we had succeeded in correcting a poisonous atmosphere, and were again breathing cheerfulness and health, instead of pestilence and death. For the poor we must always have with us, in our houses, and near the persons of our children at the most imitative period of their lives; and their influence, direct and indirect, on the character of families is great, and the effects are lasting. Such is the will of God. So has he ordered human life. The man who neglects the poor sins against his own soul, and against those whom he loves as his own soul.

It is enough to make this suggestion. Readers will, from their own experience, pursue the thought with more or less pleasure or pain. But all will come to the conclusion that these schools claim, on every ground, the most liberal and constant support and encouragement. In vain for general health shall we cultivate the mountain, if we forget to drain the morass.

ADDRESS TO SUNDAY-SCHOOL TEACHERS.

The following communication, addressed to Teachers of Sunday-schools, has been received from a well-known friend to the Missionary cause and to Sunday-school efforts. We cordially approve the object it has in view, and have much pleasure in giving it insertion:—

Esteemed Friends,—Encouraged by the kind reception which you have given to previous communications, I venture again to invite your attention to the present crisis in the history of Missions, and to the position in which Divine Providence has placed you. That crisis is one of intense and increasing interest. God has awakened such a desire for the Gospel among the heathen in many parts of the world, that the resources of all our Societies are totally inadequate for their supply. He has also put it into the hearts of many pious men to offer themselves for the work, and the silver and gold only are wanting. And now at the moment when Christian heroism pants to rush forward and take possession of the inviting fields which God holds out to view, we are told, that instead of entering upon new ground, some already occupied must be abandoned!

The Directors and Committees of our Societies are reduced to the most painful perplexity. The annual income falls short by many thousands of pounds. The recent powerful appeals to the churches have called forth but a temporary and totally inadequate supply.

What are they to do? Shall they call home their Missionaries? The expense of their return, and that of their families, will exceed their income if they remain at their respective stations. Their former companions, already overburdened with the magnitude of their work, will sink the faster, and there will be the earlier expense of sending out substitutes. Shall they wait till, one by one, the Missionaries drop at their posts? That would be too slow a process to meet the immediate difficulty. Then there would be the widows and the fatherless to bring home: more and more rapidly would the survivors fall, and the seed sown and watered with the care of so many years, and just beginning to spring up, would die unreaped, and all the toil and expense of the past prove fruitless.

It is not by separate appeals and donations, however stirring the one or liberal the other, that such a retrograde movement is to be prevented. It must be by the united efforts of some determined and well-organised body. Such an one I find in the noble band of Sunday-school Teachers, and I am encouraged by the ready co-operation already offered, to believe that by their means, God designs to rescue, and to carry on his own cause.

I take this view, principally, indeed, with reference to *their vast amount of influence on the young;* but I look not at this alone. Sunday-school teachers concentrate in themselves to a large extent, the activity, and zeal, and moral power of our congregations. They possess in their respective churches, an influence apart from that which they exercise over the children of their care. They have it in their power to form Missionary associations which shall embrace all classes and all ages in those congregations, and their respective neighbourhoods.

I look also at their influence generally, and at the pecuniary means which are within their reach. Some say, "Why not first appeal to the rich?" Perhaps it is not so easy to move the rich, but the flame will mount upwards, and the glow of Missionary feeling originating in other circles, will reach and warm their hearts. The rich are, moreover, comparatively few in number. By collecting from the many, you embrace a wider circle of interest, and are less dependent on the casualties of decline and death.

I look at their influence *prospectively*. Sunday-school children often rise in society. Many of them will, no doubt, become respectable tradespeople; and, if accustomed to liberality now, will increase their contributions as their means increase. Some of them will become Ministers and Missionaries, and some in the progress of colonization may go to breathe a Missionary ardour into the infant empires of the coming age.

And now I wish to set before you a mark from which some will shrink, but which I believe that all might attain. It is that you would all endeavour to raise at the rate of one penny a week for each scholar. If they cannot give it, induce them to collect it. If they cannot collect it, endeavour to collect it for them from wealthier children, or older members of the congregation. Let it be given in their names, and pass through their hands, and let them be taught to wish for the time when they shall no longer be compelled to accept a substitute, but be able to give on their own account. And labour to impress upon them that what they can themselves contribute, by the exercise of their own industry or self-denial, will be far more valuable and acceptable than what they merely obtain from others.

To bring their penny every week would early habituate them to the Apostolic method of collecting supplies; *not* at the annual visit of the collector, or return of the yearly Missionary meeting, but on *the first day of every week*, as God has prospered them. In this undertaking much judgment will be required rightly to direct your youthful charge, and to see that your good be not evil spoken of; that they do not urge their claims at unseasonable times, or on unsuitable persons;—on those who have not means at their command, or on those who are already fully engaged in supporting other Missionary societies. Much prayer and watchfulness will be needed to prevent the leaven of self-confidence and self-elation from entering their hearts, and to see that the effort does not become a snare to rob them of that humility and simple-mindedness which, in the sight of Jesus, are the chief ornaments of childhood.

It is said that there are nearly two millions of Sunday-school children in this country. Supposing that but one million are in regular attendance, and not quite too young to understand the subject, such a contribution would give the sum of above 216,000*l.* per annum, or 54,000*l.* to each of our principal Missionary societies. Let us suppose 14,000*l.* of this sum to be already raised by Sunday-school teachers for this purpose, there would still be a balance of 40,000*l.* to cover the deficiencies of each of our societies, and to carry them on to a large extension of native agency, or to send out new Missionaries, as might be preferred.

This is to set before you a difficult task; but is any great end ever attained without proportionate effort? Would not such a result well repay your exertions? Sunday-school Teachers, I call upon you to do something worthy of your character and position; something which shall not merely free our Missionary societies from their present embarrass-

ments, but send them on nobly in advance. I call upon those, who are more immediately connected with the London Missionary Society, to set the example. Commence vigorously. Let each one seize the earliest day for placing the subject before the youthful members of his charge, without delaying till all have agreed on some one scheme of action. Let none wait for the rest, but each and all resolve to do, as far as in them lies, that which shall promptly meet the exigencies of the case.

T. T.

P.S. I reserve the remaining half of my letter till next month, and in which I shall endeavour to obviate a few of the objections which may suggest themselves to the plan.

*** *Sunday-school Teachers, and other friends, desirous of information on the subject of Missions, may do well to procure Timpson's, "What have I to do with Missions?" 1s. Published by Snow.*

SUNDAY-SCHOOLS AND CHRISTIAN MISSIONS.

THE Directors have much pleasure in publishing the appended extract of a communication received from a friend in the country, affording, as it does, a pleasing illustration of the lively interest which has been awakened among Sunday-school children in favour of the Missionary cause. They trust the example it presents will be extensively imitated throughout the country.

It has for a considerable time been impressed on my mind, that Sunday-schools possess a much greater ability to assist in Missionary efforts than has hitherto been called into exercise, and every display of increased action only confirms the opinion which I entertain. It is not the *occasional* collection, valuable as this is, that is so much needed, but it is a *regular periodical subscription plan* that will prove most effectual: this mode, though silent in its operation, will be found amazingly productive in its results. Should a plan of this description become general throughout the British Sunday-schools, I believe that a sum would be annually raised, so large as would excite the astonishment and gratitude of every Missionary friend. As an illustration of what can be done, as well as to prompt teachers to make an attempt to do something, I will briefly relate what has been effected in a single class. The class to which I refer is, it is true, composed of the senior scholars, and consequently possesses a greater ability to give than the ordinary classes.

The teacher, after due consideration and prayer, addressed his class to the following effect:—"My young friends, our mercies are many and our privileges are great; for we have Sabbaths and houses in which to worship God; we have the Bible, and kind ministers and teachers to assist us in understanding its truth; we have every thing to aid and encourage us to obtain eternal life. Whilst this is our happy condition, we ought not to forget that the poor heathen in distant lands are strangers to all these blessings. Now, I have been thinking how you might be useful; I have thought of a plan, and shall now propose it to you. If you are willing to adopt my plan, and act upon it, you may do a great deal towards sending out the word of God to those dark nations; and by means of this the poor idolaters will 'hear of heaven and learn the way.' I propose that you should form a Missionary Society in your own class."

At this proposal some of the boys smiled, others were silent, a few answered, "Yes." It was evident to the teacher that a favourable impression had been made. He continued, "I wish it to be distinctly understood, that every boy will be at perfect liberty to give, or not to give, and to give only what amount he pleases; at the same time I should recommend to all who are disposed to join in this good work, to give something *weekly;* by this means you will find the practice both light and easy, and we shall succeed in getting a much larger sum at the close of the year." The youths pretty generally consented to try what they could do. The teacher prepared a paper ruled for three months, and entered the names of those boys who intended to contribute. The next Sabbath several pence and halfpence were given, and thus the Society became established. The teacher usually reads extracts from the *Missionary Magazine*, and, by the aid of a map of the world, points out to his class the situation of the countries and places referred to. This Society has existed for one year and nine months, during which period it has transmitted four pounds five shillings to the London Missionary Society.

T. C.

APPLICATION FROM THE SAMOAS FOR A PRINTING-PRESS.

By the latest report of the Mission-press in the island of Upolu, we learn that upwards of ten thousand tracts and books in the Samoan language have been printed and put into circulation, since it commenced operations. But so strong is the desire of the people to gain instruction by reading, and so greatly would the labours and objects of the Mission be facilitated, could this desire be suitably met, that Mr. Heath, in a recent communication, earnestly urges the desirableness of sending out another printing-press. The Directors would gladly and immediately comply with the application were it in their power; but the depressed state of the Society's funds obliges them to restrain their wishes. They trust that the object may be accomplished by specially appealing, as they now do, to the liberality of their friends in this country; and that they will thus be relieved from the painful necessity of refusing this important claim. It has been suggested that some friend engaged in the printing trade might be able, without inconvenience, to part with a printing-press for the purpose now stated. The Directors will be much obliged to any generous individual who may be induced to present so useful and acceptable an article for the service of the Samoan Mission, or who may otherwise enable them to procure it.

EAST LANCASHIRE AUXILIARY.

The Anniversary of the East Lancashire Auxiliary was held in Manchester on June 20th and the three following days. On this occasion, the cause of Missions was powerfully and successfully advocated on the Sabbath by the Rev. Drs. Wardlaw, Bennett, Urwick, and King, Rev. T. S. Guyer, Rev. R. Moffat, and Rev. W. Morton, who, assisted by some of the resident Ministers, preached in the different chapels connected with this Auxiliary. Collections were made after each service; and they were considered excellent, though, from the depressed state of the manufacturing district, they did not, in general, equal the amount of the last year's contribution. A special prayer meeting was held on Monday morning, in Grosvenor-street chapel, to implore the Divine blessing on all the services of this Anniversary. A public meeting was held in the same place in the evening, when Samuel Fletcher, Esq. the treasurer, took the chair; and the meeting was very numerously attended, and proved exceedingly interesting. It was favoured with the unexpected presence and assistance of the Rev. George Pritchard, who had just arrived from the South Seas; and who furnished the meeting with some interesting details of the present state of our Missions in the sphere of their earliest labours. Many earnest appeals were made, by the different speakers, on behalf of Missionary efforts in general; and the present position and peculiar claims of the London Missionary Society were most powerfully urged on all the friends of religion present, both at this meeting and the public breakfast on Wednesday morning. This was held in the town-hall, where James Kershaw, Esq. presided; and it was exceedingly well attended. On Tuesday evening, the annual sermon was preached by the Rev. Dr. Wardlaw; the subject was "The Revival of Religion," and Dr. W. was unanimously and earnestly requested to permit it to be published. A very happy spirit of devotion and zeal characterised the whole Anniversary, and the several collections amounted to the gratifying sum of nearly 2,100*l*. An earnest hope was expressed that another year would enable the long-tried friends of Missions here to increase their liberality on behalf of an object in which they all feel so deeply interested.

ORDINATION OF MR. J. S. WARDLAW.

On Wednesday evening, July 14, Mr. John Smith Wardlaw, A.M., of the Glasgow University, and student of the Theological Academy in connexion with the Congregational Union of Scotland, was ordained as a Missionary to India, at New Court chapel, Carey-street, Lincoln's-inn-fields. The following ministers engaged in the service:—Rev. John Alexander, of Norwich; Rev. Dr. Burder; Rev. John Hands, from India; Rev. James Hill, of Clapham; Rev. Dr. Morison; Rev. Dr. Wardlaw; and the Secretaries of the Society.

EMBARKATION OF MR. WHEELER FOR JAMAICA.

On the 8th of July, the Rev. Frederick W. Wheeler, embarked for Jamaica, in the ship *Annandale*, Captain Burgess. Mr. Wheeler is appointed to labour at the station of Shortwood, in the above island.

ARRIVAL OF MISSIONARIES IN SOUTH AFRICA.

MESSRS. ROSS AND LIVINGSTON.

In April last, the Rev. William Ross, Mrs. Ross, and Rev. David Livingston, arrived in safety at Algoa Bay, on their way to Lattakoo.

MR. TAYLOR.

On May 17th, the Rev. R. B. Taylor and Mrs. Taylor, arrived at Cape Town—all well—on their way to the Kat River.

RETURN OF MISSIONARIES.

MESSRS. SWAN AND STALLYBRASS.

On the 20th of June, the Rev. William Swan and Mrs. Swan, arrived in Leith, and on the 13th of July, the Rev. Edward Stallybrass and family arrived in London, from Siberia, *via* St. Petersburgh. The return of these brethren has been occasioned by the suppression of the Siberian Mission, under the orders of the Russian Government.

MR. PRITCHARD.

On the 21st of June, the Rev. George Pritchard arrived from Tahiti, at Liverpool, by the *Caledonia*, accompanied by four of his own children, and one belonging to Mr. Orsmond.

MR. STEVENS.

On the 23rd of June, the Rev. Charles Green Stevens and Mrs. Stevens, arrived at Liverpool, from Tahiti, *via* Boston, U. S., in the *South America*, Captain Bailey.

MRS. REID AND MR. HANDS.

On Friday, July 2nd, Mrs. Reid and family, from Bellary, and the Rev. John Hands, from Bangalore, arrived in London, *via* Madras, by the ship *John Line*, Captain Brodie—all well.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41.—Tahiti, Rev. G. Pritchard, Oct. 31. Rev. J. Davies, Oct. 30, Dec. 9, Jan. 15. Rev. H. Nott, Oct. 22. Rev. W. Henry, Nov. 2. Rev. G. Platt, Jan. 9. Rev. D. Darling, Dec. 8, Dec. 12, Dec. 17, Dec. 18, and Dec. 28. Rev. J. M. Orsmond, Oct. 4, Oct 13, Nov. 22, Dec. 4, Jan. 15. Rev. T. Joseph, Dec. 28. Rev. T. Heath, Dec. 3, Dec. 17, and Dec. 28. Rev. Messrs. Nott, Wilson, Orsmond, Howe, and Simpson, (joint letter,) Jan. 19. Mr. J. Barff, Dec. 29. Rev. C. Wilson, Dec. 22. Rev. C. Barff, Aug. 3, Dec. 29. Eimeo, Mr. Blossom, Oct. 14, Oct. 26, January 16. Rev. A. Simpson, Nov. 10, Jan. 15. Rev. W. Howe, Oct. 10, Oct. 12, Oct. 28, January 18. Huahine, Rev. C. Barff, April 28 (1840,) Nov. 10, and Nov. 15. Raiatea, Rev. G. Charter, Nov 11, and Nov. 13. Rev. G. Platt, April 12, Oct. 6, Oct. 9, Oct. 15, January 13. Aitutaka, Rev. H. Royle, Dec. 25 (two letters.) Marquesas, Rev. G. Stallworthy, April 25. Navigators Islands, Rev. G. Pratt, Nov. —. Rev. W. Mills, Sept. 5. Sydney, Rev. Dr. Ross, Oct. 28, Nov. 11, and Nov. 12. Rev. Messrs. Bullen, Turner, Nisbet, and Smee (jointly,) Feb. 11.

ULTRA GANGES, 1840-41.—Macao, Dr. Lockhart, Oct. 26, Nov. 7, (from Chusan.) Rev. Messrs. Milne and Hobson, Dec. 19, Dec. 29. Dr. Hobson, Jan. 13, Jan. 20. Rev. W. C. Milne, Dec. 5. Malacca, Rev. J. Legge, Oct. 28, Dec. 26, Jan. 12, Jan. 14, Jan. 19, and Jan. 28. Penang, Rev. T. Beighton, Dec. 13, Feb. 2. Rev. A. Stronach, Jan. 1. Batavia, Rev. W. H. Medhurst, Oct. 26, Jan. 9. Mr. W. Young, jun. Jan. 11.

EAST INDIES, 1840-41. — Calcutta, Rev. G. Gogerly, Dec. 14, Feb. 14, April, 17, May 7, and May 8. Rev. A. F. Lacroix, Jan. 8. Berhampore, Rev. J. Paterson, April 16. Benares, Rev. Messrs. Shurman and Kennedy, Feb. 16, April 3. Rev. J. Kennedy, December 21, Dec. 22, April 3. Rev. J. A. Shurman, April 15. Mirzapore, Rev. W. Glen. March 19. Rev. R. C. Mather, March 18, April 16,\May 10. Surat, Rev. W. Flower, Feb. 20. Rev. W. Clarkson, Feb. 24, March 27. Rev. W. Fyvie, May 15. Madras, Rev. W. Thompson, Feb. 18, Mrs. Turnbull, April 15. Cuddapah, Rev. W. Howell, March 8. Walahjapettah, Rev. J. Bilderbeck, March 22. Chittoor, Rev. A. Leitch, Jan. 21. Bellary, Rev. J. Taylor, Feb. 22. Bangalore, Rev. E. Crisp, December 5, Dec. 19, Feb. 8, Feb. 20, March 13, March 18, March 23, Mar. 24, April 22. Rev. A. Regel, Feb. 15. Rev. C. Miller, March 22. Rev. B. Rice, Jan. 21. Rev. J. Sewell, April 23. Mysore, Rev. C. Campbell, December 21, Jan. 20. Salem, Mrs. Lechler, Jan. 16. Coimbatoor, Mrs. Addis, March 18. Mrs. Lewis, March 17. Rev. Messrs. Addis and Lewis, Dec. 31. Rev. W. B. Addis, Jan. 12. Nagercoil, Rev. Messrs. Mault and Russell, Feb. 8. Mr. Ramsay, Feb. 12. Mrs. Mault, March 18. Neyoor, Rev. Messrs. Mead and Abbs, March 16. Rev. J. Abbs, March 29. Quilon, Rev. Messrs. Thompson and Cox, Jan. 18, Feb. 13, March 15, April 4. Rev. J. C. Thompson, Mar. 15. Rev. Messrs. Thompson and Pattison, Jan. 20.

MEDITERRANEAN, 1841. — Corfu, Rev. J. Lowndes, March 23.

SOUTH AFRICA, 1840-41.— Cape Town, Mrs. Philip, January 30, Feb. 5, Feb. 25, April 2. Rev. Dr. Philip, Dec. 30, Feb. 8, March 8, April 16. Rev. W. Ross, April 9. Paarl, Rev. G. Barker, Feb. 9. Caledon Institution, Rev. H. Helm, Nov. 2. Pacaltsdorp, Rev. W. Anderson, Oct. 8. Dysal's Kraal, Rev. J. Melvill, Jan. 19. Hankey, Rev. E. Williams, Dec. 27. Bethelsdorp, Rev. J. Kitchingman, Dec. 31. Port Elizabeth, Rev. D. Livingston, April 24. Graham's Town, Rev. J. Locke, Jan. 20. Theopolis, Rev. C. Sass, Nov. 29. Kat River, Rev. J. Read, sen., Dec. 21, Jan. 26. Cradock, Rev. J. Monro, Dec. 30, Feb. 23. Philippolis, Rev. G. Schreimer, Sept. 1, Dec. 28. Colesberg, Rev. T. Atkinson, Dec. 31. Komaggas, Rev. J. H. Schmelen, Aug. 12.

AFRICAN ISLANDS, 1840-41. Mauritius, Rev. D. Jones, Jan. 1. Mr. Baker, Dec. 17.

WEST INDIES, 1840-41.—Demerara, Rev. S. S. Murkland, Feb. 9. Rev. C. Rattray, April 10, and April 16. Rev. Messrs. Watt and Rattray, April 8. Rev. Thomas Henderson, April 26. Rev. J. Morris, March 20. Berbice, Rev. J. Waddington, March 6, May 6, and May 17. Rev. E. Davies, Dec. 31, March 12, April 26. Rev. S. Haywood,

March 20, April 10, and April 22. Rev. R. Thompson. April 13, April 21, May 9. Jamaica, Rev. R. Jones, March 5. Rev. G. Wilkinson, March 30, May 6, and May 14. Rev. J. Vine, April 19. Rev. W. Alloway, March 28, May 4, and May 10. Rev. W. Slatyer, March 27. Rev. E. Holland, May 10. Rev. W. G. Barrett, March 22, and March 26, Apr. 20, May 13, and May 28. Rev. Messrs. Barrett. Jones, and Wilkinson (jointly,) March 26. Rev. R. Jones, April 7, April 19, May 5, and May 11. Rev. B. Franklin, April 14, May 12. Rev. R. Dickson, April 14, May 5, May 28, and May 29. Rev. T. H. Clark, April 20.

MISSIONARY CONTRIBUTIONS,

From the 15th of April, to the 30th of June, 1841, inclusive—

	£	s.	d.
X. Z. Z.	3	0	0
A Widow's mite	1	9	8
Rev. W. Ellis	10	10	0
Mrs. Kidd's Missionary-box	1	1	0
Rev. S. Mummery and Pupils, Homerton	1	7	0
Workmen at Mr. Evans's paper-hanging manufactory, Shoreditch	7	0	0
E. H. ½ for the Caffres	1	0	0
Anonymous	0	10	0
Robert Foster, Esq.	4	0	0
Mr. T. Martin	10	0	0
Mr. J. Nix	1	0	0
Anonymous	0	8	0
From a Ladies' School, near St. John's Wood	2	3	0
Collected by three Sisters	4	0	0
Lady Shaw, per Rev. Dr. Leifchild	5	0	0
From the Society for Promoting Fem. Educa. in China and the East, for school at Bangalore	20	0	0
Mrs. Nixon	0	10	6
C. Lushington, Esq.	5	0	0
A Husband, Wife, and Child	15	0	0
A Taylor, Esq.	50	0	0
Collected by Mr. James Backhouse, for purposes connected with stations in South Africa	118	1	0
J. B. P. for the South Seas	1	0	0
B. Riley, Esq.	5	0	0
C. W. C.	0	10	0
A. D. well-wisher	1	0	0
Mrs. Williams, and Mrs. Potter, for the Nat. Tea. Edward Cook	10	0	0
A. V. P.	50	0	0
Anonymous	2	2	0
Park-road Chapel, Clapham, Aux. Soc.	45	3	1
Trinity Chapel, Brixton, Aux. Soc.	42	7	9
Oxendon-street Chapel, Aux. Soc.	50	10	0
Fitzroy School Rooms, Aux. Soc.	14	4	0
Weighhouse, Mr. J. Craven	5	0	0
Albany Chapel Sab.-sch.	0	11	6
Robert street, Grosvenor-square, Aux. Soc.	73	12	2
Scotch Church, River-ter.	5	0	0
Legacy of Mrs. Bowles, late of Seymour-street	10	0	0
Legacy of Mr. T. Butler, late of Mary-st. Fitzroy-square	10	0	0
Legacy of Mr. H. Bergh, late of Archangel	232	2	10
Bedfordshire.			
Bedford, Old Meeting, a moiety	23	0	0
Hockliffe	5	10	0
Harrold	5	16	0
Berkshire.			
Aux. Soc. on account	98	15	10
Twyford	1	4	2
100*l.*			
Maidenhead, a Friend, per Rev. H. Addiscott	5	0	0
Newbury, for a Girl at Calcutta, to be called Emily Stair	3	0	0
Reading. Legacy of late Mrs. M. Welton	35	8	0
Cookham, W. B. for a Boy at Berhampore, to be called David Blake	5	0	0
Buckinghamshire.			
Burnham	4	18	0
Wooburn—			
Mrs. Angell	10	0	0
Mr. Pegg	5	0	0
Mrs. Pegg	5	0	0
Miss Swallow	2	2	0
22*l.* 2*s.*			
Collected by Mrs. Weston	1	4	2
Col. by Rev. M. Hill	9	18	10
11*l.* 3*s.*			
Newport Pagnell, Mrs. Osborn, for Mrs. Porter's School, at Vizagapatam	5	0	0
Marlow	10	0	0
South Aux. Society, Wycombe	30	16	5
For Nat. Tea. John Williams	10	8	0
For South Sea School	10	0	0
Beaconsfield	19	18	10
Less exps. 2*l.* 5*s.* 0*d.*	68	9	7
Cambridgeshire.			
North East Aux. Soc.	39	0	0
Bassingbourn District, "Move onwards"	25	0	0
Newmarket Sunday-sch.	1	2	6
Burwell	4	6	2
Cheshire.			
Glossop and Longdendale Aux. Soc.— Tintwistle	34	19	7
Wally's Green, near Minshall	4	0	0
Derbyshire.			
Ashbourn Sunday-school	1	6	3
Devonshire.			
Sidmouth, for School at Neyoor	6	8	0
Dartmouth Sunday-sch.	3	18	7
Torquay, a Friend, per Rev. J. Orange	5	0	0
Bideford, Sunday School	6	1	0
Barnstaple ditto	9	9	9
Tiverton	16	6	6
Dorsetshire.			
Cerne	6	0	0
Sydling, Mrs. Ann Sherrin, (*dec.*) by Mr. Nicholay	25	0	0
Stalbridge, Miss Taylor	1	0	0
Charmouth	13	6	8
Essex.			
Barking, Sunday School	2	3	8
Chelmsford, a Friend, towards the Education of a Missionary Student	10	0	0
Plaistow	30	10	10
Towards the deficiency.			
C. Marten, Esq.	10	0	0
J. Schroeder, Esq.	5	0	0
J. W. Figgins, Esq.	10	0	0
55*l.* 10*s.* 10*d.*			
Brentwood, Independent Sunday-school	0	16	7
Saffron Walden Sun.-sch.	0	16	8
Coggeshall Sunday-school	10	0	0
Chelmsford, Rev. J., Gray's Sunday-school	1	0	0
Brightlingsea, a few Friends	1	0	0
Gloucestershire.			
Wootton-under-Edge Sunday-school for Children at Trevandrum, to be called Rowland Hill and Mary Hill	4	10	0
Cheltenham, Mrs. Jacomb, for an Orphan at Chinsurah, to be called Edmund Jacomb	3	10	0
Kingscote, near Dursley, M. Morse	0	10	0
Dursley Tabernacle	35	0	0
Wootton-under-Edge, Mr. and Mrs. Child	2	2	0
Hampshire.			
Fareham Sunday-school	7	0	0
A Friend, per Rev. J. Varty	1	0	0
8*l.*			
Petersfield	10	18	7
For Native Teacher, Thomas Wallace	10	0	0
20*l.* 18*s.* 7*d.*			
Finch Dean	21	0	0
Whitchurch Sunday-sch.	0	10	0
Portsmouth, Pembroke-street Sunday-school	0	11	0
Per. W. Tice, Esq.—			
Christchurch	22	15	0
Ripley	13	9	9
Throop	6	14	0
42*l.* 18*s.* 9*d.*			
Southampton Sun.-school	13	1	10
Extra Collections	72	2	1
Less Expenses 2*l.* 15*s.* 6*d.*	82	8	5
Emsworth	11	4	7
Hertfordshire.			
Cheshunt, a Friend	0	10	0
———, a Widow's Mite	0	2	6
Bishop's Stortford, an extra Contribution in consequence of the deficiency	90	0	0
Ware, Old Meeting Sunday-school	0	12	0
Hitchin Sunday-school	3	0	0
Hatfield	6	1	6

	£	s.	d.
Huntingdonshire.			
St. Ives, Balance of the Legacy of the late Miss Barnes	2	3	3
Kent.			
Northfleet Sunday-school	1	6	0
Tunbridge Wells Sun-sch.	1	0	0
Chatham, High-street Sunday-school	1	0	5
Lancashire.			
Manchester, Mr. Petty	20	0	0
Liverpool, per Rev. J. Kelly, towards the deficiency	10	1	0
Mid. Auxiliary Society, per B. Eccles, Esq., Blackburn.—			
On Account	200	0	0
B. Eccles, Esq.	100	0	0
J. Eccles, Esq.	100	0	0
E. Shorrock, Esq.	100	0	0
500*l.*			
Leicestershire.			
Auxiliary Society, per T. Nunneley, Esq.—			
Ashby de la Zouch	18	1	6
Bardon	3	15	0
Bosworth	3	0	0
Castle Donnington	3	4	6
Churchover	7	1	0
Hugglescote	1	8	6
Hallaton	6	9	6
Hinckley	17	9	7
Kibworth	2	15	0
Leicester.—			
Bond street	130	19	1
Gallowtree Gate	54	5	0
Miss Cook's Young Ladies	8	0	0
Mr. Gyles	5	0	0
Mr. Jeffery	1	1	0
Public Meeting	20	10	1
Designation of Mr. Jesson	10	0	0
Loughborough	2	1	0
Lutterworth	67	8	8
For Nat. Tea. J. Wickliff	10	0	0
Melton Mowbray	32	2	6
For Kat River Schools	3	9	0
For Mrs. Williams	14	6	6
Narborough	17	15	3
Newton Burgoland	2	10	0
Shilton	14	9	0
Theddingworth	8	17	0
Ullesthorpe	11	15	6
Wigston	2	5	11
Proceeds of a watch sold, per Rev. J. Smith	4	10	0
Less exps. 22*l.* 9*s.* 7*d.*	462	0	6
Evington Chapel	37	0	8
Lincolnshire.			
W. C., a Thank Offering	0	10	0
Middlesex.			
Hayes, Mr. Barden	5	0	0
Sunday-school	1	2	6
Poyle	27	3	9
Chiswick, for the Native Teacher, E. Miller	10	0	0
Monmouthshire.			
Pontypool, Mr. J. Morgan	5	0	0
Monmouth	25	0	0
Norfolk.			
Norwich, Mr. J. Cozens	0	10	0
Thetford, Miss Brown	1	17	0
Yarmouth, for Native Teacher, John Palmer	10	0	0
Dereham, Mrs. Reeve, for N. G. Susannah Reeve	3	0	0
Norwich, J. Venning, Esq., for two Girls in			

	£	s.	d.
Mrs. Mault's School	5	0	0
Northamptonshire.			
Wellingborough Sun.-schs.	10	5	6
Market Harborough.— Independent Sunday Sch.	3	0	0
Grendon, produce of sale of old coin, from Mr. J. Ward	11	4	0
Daventry, Miss Bradley, for an Orphan at Berhampore	3	0	0
Northumberland.			
Berwick Church-street United Secession Congregation	4	0	0
Legacy of the late Mr. J. Morrison	10	0	0
Nottinghamshire.			
Carlton, R. Ramsden, Esq. for Carlton School	10	0	0
East Retford	10	0	0
Oxfordshire.			
Oxford, Legacy of the late S. Collingwood, Esq.	90	0	0
Witney Sunday School	1	0	0
Henley on Thames, on account	62	0	0
Shropshire.			
Wem, Chapel-street Sunday school	3	0	0
Shrewsbury, Swan Hill Sunday School	0	13	3
Somersetshire.			
Somersetshire, Aux. Society, per J. Bunter, Esq.—			
Wiveliscombe	21	7	3
Glastonbury, per R. James, Esq.	17	8	3
Fulwood	63	4	4
C. N. Welman, Esq., for Nat. Tea. Charles Noel Welman	10	0	0
Sunday School	3	0	0
Chard, (two years)	33	18	2
Less exps. 4*l.* 1*s.* 2*d.*	144	16	10
Taunton, Sunday School.	17	4	2
A friend, per Rev. T. Luke, for Mrs. Williams	2	0	0
Bristol, Castle Green Sunday School	5	0	0
Sion Chapel ditto	1	4	0
Kingsland Chapel ditto	1	1	7
Lodge-street ditto	1	2	4
Staffordshire.			
Handsworth, Mr. J. Butler	5	0	0
West Bromwich, Rev. J. Hudson's Sunday Sch.	2	12	6
Burton on Trent, Sunday School	0	16	7
Suffolk.			
Society in aid of Missions, per S. Ray, Esq.—			
Beccles	62	15	9
For Native Teacher, John Crisp	10	0	0
For Surat Institution	6	6	0
Bergholt	15	0	4
Boxford	2	17	6
Bungay	22	15	6
Sunday-school, for Native School in India	10	0	0
Towards the Deficiency	4	0	0
For Native Girl at Nagercoil, Fanny Sophia	1	5	0

	£	s.	d.
Bury, Whiting-street	25	10	6
Sunday-school	1	16	0
Northgate-street	57	17	2
Mr. Sabine D.	15	0	0
Ditto for Madagascar	5	0	0
Cratfield	12	12	7
For Native Teacher, J. G. Cratfield	10	0	0
For Educating Five Boys at Cratfield Sch., Trevandrum	10	0	0
Debenham	36	5	3
Collected at Annual Meeting of the So.	22	7	9
Falkingham	1	1	0
Framlingham	30	0	6
Hadleigh	179	12	1
For Native Teacher, C. Kersey	10	0	0
For Chinese Type	1	0	0
For India	5	0	0
Halesworth	37	16	11
For N. Tea. Halesworth	10	0	0
Ipswich, Tacket-street,	120	14	9
Rev. J. T. Nottidge, A.M.	1	1	0
J. T. Shewell, Esq.	1	1	0
Mrs. Buck & friends, for Nat. Girl, Eliza Crisp	2	10	0
Nicholas Chapel	43	2	4
Lavenham	22	12	4
For Nat. Fem. Tea. Isabella Mecking	10	0	0
Lowestoft	3	13	6
Melford	10	6	0
Nayland	8	0	9
Needham Market	16	7	8
Rendham	32	13	6
For N.Tea. Rendham	10	0	0
Southwold	17	12	4
Stansfield	14	5	0
Stowmarket	153	13	1
For N.Tea. J.A. Webb, R. Morrison, and Fandphala	30	0	0
For Nat. Girl, S. A. Knill	2	0	0
Sunday-school	10	19	11
Finborough	10	5	5
Haughley	9	2	7
Stownpland	1	7	8
Sudbury Old Meeting	86	19	2
Trinity Chapel	33	10	9
Wattesfield	20	2	0
A Friend to Missions,	189	7	7
For Nat. Tea. Wattesfield	10	0	0
For Mrs. Dyer's Sch. Pinang	5	4	0
Wickham Brook	20	12	10
Wickham Market	3	13	0
Walpole	11	3	10
Woodbridge—			
For Native School	0	16	0
Major Moore	1	0	0
Rev. E. Moore	1	0	0
R. N. Shawe, Esq.	2	0	0
Quay Meeting	18	12	7
Cutting's-lane Chapel	40	6	7
Wrentham	24	19	2
For Nat. Girl, at Berhampore, to be called Elizabeth Ritchie	5	0	0
Less Exps. 29*l.* 13*s.* 9*d.**	1572	2	3

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THE

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THE DANGER OF STIFLING RELIGIOUS CONVICTIONS.

A REVIVAL ADDRESS.

"Harden not your heart, as in the provocation."
Psalm xcv. 8.

It is of the very nature of all sin to harden the heart. There never was a sin committed in our world that did not in some measure thus operate. But there is one sin which, above all others, petrifies the human heart—it is the sin of slighting religious convictions. How many, alas! thus harden their hearts. They trifle with conscience till it ceases to be a reprover; they are moral suicides, administering with their own hands that fatal poison by which all spiritual pulsation is speedily destroyed. How fearfully rapid often is this fatal process. Like a whirlwind, or a tempest, some deadly temptation sweeps across the soul; the sad allurement proves successful; and the better feelings of former days are in a moment quenched in the oblivious stream of sensuality and crime.

With others, again, the process is more gradual, but not less certain and fatal in the result. Some unmastered, secret, besetting sin, like a canker-worm, preys at the root of religious conviction in the soul; and if not vanquished at last accomplishes the work of death. There will be but few in hell from beneath the sound of the gospel, who have not struggled their way to perdition through the agonies of an awakened conscience. Should any who read this address be in danger of being eternally lost, let them be warned ere they go to their place, that the bitterest ingredient in the cup of lost souls, will be the cruel insult which they offered to enlightened conscience while in this world. The object of this appeal is to depict the danger of stifling religious conviction. Now, this danger is in every way appalling, whether we contemplate the *process* or the *result*. *What is religious conviction? How is it stifled?* and, *What will be the terrible consequence in a future world?*

I. *What is religious conviction?*

It is the visitation of God upon the soul of a guilty sinner; telling him that he must repent or perish; picturing to his imagination the awful guilt of the past; pointing him to the coming terrors of the future; disturbing

his dream of sensual pleasure; fixing on the conscience the delinquency of particular offences; compelling him to abandon the vices by which he has been enslaved; and urging him to a thousand modes of reformation. Momentous position! awful struggle! Heaven and hell are contending for the prize. But who can predict the result? The interests of the soul are yet in the balance; but on which side the scale shall turn, who can tell?

The word has been heard; and it has proved itself to be "quick and powerful." Conscience has awaked from the slumber of years. Its witness against sin can no longer be silenced. Sins long forgotten are brought to remembrance. A cry is heard, "What must I do to be saved?" The minister of Christ is approached. The tale of guilt and impenitence is revealed. Tears and confessions flow forth in equal abundance. Counsels are ministered with equal tenderness and fidelity. There is hope in Israel concerning the awakened penitent. He pleads for mercy himself, and others plead for him. He forsakes the fellowship of the ungodly; he mingles in the company of the good. His place is regularly filled in the sanctuary. "Old things" are rapidly passing away, and "all things" apparently are "becoming new."

We cannot judge the heart; but we say of this man, this youth, he is under religious conviction. Such a sermon was blessed in awakening him; such a providence roused him to contrition; he came to the last revival meeting, and he was stimulated to an intensity of concern about his spiritual interests.

If our experience did not instruct us to the contrary—if the word of God did not whisper the same awful truth, we should never think of such a hopeful person coming short of heaven. But, alas! where this day are many who have been thus convinced—thus terrified—thus led to do many things gladly? Where, reader? They are in hell, where their convictions constitute that worm that shall never die; or they are on the road to it, mingling in the circles of the profane, and laughing loudly at their former enthusiasm, having silenced the voice of conscience, and like the "dog that has returned to his own vomit again, and the sow that was washed, to her wallowing in the mire."

II. *How, then, is religious conviction stifled?*

1. *Chiefly by not being followed out to its legitimate result.* A state of mental distress, arising from conviction of sin, is not necessarily identified with conversion of the heart to God. Felix trembled on the seat of judgment, beneath the doctrine of his prisoner; but Felix never became a true convert to the faith of Christ. I would, moreover, observe, that religious conviction, especially when it is deep, is rather the source of misery than of happiness. It is, at best, but a mean to an end; and if that end is not attained, viz., "joy and peace in believing," it is not to be wondered, if the pleasures of the world again entangle, and the soul reverts to its former state of indifference to divine things, and neglect of God. This I believe to be the true secret of the relapses of many. They never prosecuted their convictions to the cross; they never unburdened themselves of their guilt in the sight of Gethsemane and Calvary; they never took hold by faith "of that righteousness which is unto all and upon all them that believe." If our religion is not a source of peace, and hope, and joy, it will not long be retained. Tell me not, then, how many, or how harrowing have been your convictions of sin; if they have not led you to Christ, there to cast yourselves at his feet, there to receive the free gift of eternal life, they will be sooner or later stifled. God has never promised salvation to mere awakenings of conscience, but to simple faith in the atonement of Christ; and he who takes up with a religion of mere distress and wretchedness, will soon relinquish it for the "pleasures of sin, which are but for a season." Wherever conviction is wrought by the Spirit of

God, it will be attended with this sign, that it will conduct to the fountain opened in the blood of the sin-atoning Lamb.

2. *The secret love of sin in the heart is often the source of stifled conviction.* A person, who had made shipwreck of his Christian profession, but who was afterwards recovered to deep and genuine repentance, wrote to his pastor in the following striking terms:—"Rev. and dear Sir,—I must conclude from a full and faithful review of my case, that, though I was no hypocrite, I was never converted to God. I had awful convictions and tossings of mind under the word, and I mistook them for real grace. I never hated sin, though I forsook it in some of its grosser forms. I continued attending ordinances punctually, without feeling any true delight in God; and sought rather to abate the clamour of an accusing conscience, than to partake the pure and elevated pleasures of communion with God in Christ Jesus. There was little, therefore, in my state of mind to keep me from becoming an easy prey to temptation. I had persuaded myself, indeed, that I was a Christian; but I had not the true delights and aversions of one. In these circumstances, the enemy of souls waited for my halting, and in an evil hour I fell by a deceived heart. My old besetting sin got the mastery over me, and then I rushed onward in the commission of evil, to drown and stupify conscience, till, at last, it ceased to be a reprover, and would never more have uttered its voice again, had not a merciful God devised the means, and exerted the almighty power, by which I have been brought to feel far more the malignity of sin, than even the ruin to which it conducts. The difference between my present and my former convictions is this; formerly, I trembled at the thought of hell; now, I tremble at the thought of sin. Then, I mistook terror of conscience for conversion,—now, I feel that conviction is nothing, but that, 'Christ is all and in all.'"

I believe, brethren, that there is vital truth in this view of the subject. Sin cannot die, but as we feel the all-constraining power of the death of Christ. The goodness of many is as the morning cloud and the early dew; because, though they have had powerful convictions of sin, they have never seen the real turpitude of moral evil, and have never become the subjects of a genuine principle of holiness in the heart. *There* some secret sin yet lurks, which it requires nothing but the power of temptation to develop. There is much terror about sin, but there is not inbred hatred of it in the soul; nor can there be until Christ crucified has become the object of habitual transforming contemplation.

The process by which conviction is stifled, is often very gradual and imperceptible, though it is sometimes sudden and overwhelming. Frivolous society habitually minged in; light and trifling literature; relaxed habits of devotion once cultivated; and familiarity with convictions often vanquished—aided by the deceitfulness of the human heart, and by the devices of the arch-deceiver, may all contribute to bring on that stupefaction of conscience, which is always fearful in proportion to the depth and keenness of the original awakening. We come now to inquire,—

III. *What will be the terrible consequences of stifled convictions in religion?*

Here the doctrine of Scripture is alarming in the extreme. It seems almost to consign to utter despair and wretchedness the case of those who have silenced the voice of conscience, who have cast off fear, and now "work all uncleanness with greediness." "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,"

Heb. x. 27, 26. "It is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and expose him to open shame." Heb. vi. 4. "For if, after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning," 2 Peter ii. 20.

Such texts, I fear, are made too light of among us. There is a disposition, by adroit expositions, to take off the edge of them, lest they should breed sentiments of despair! But are people generally tending to despair? Is there not much more of presumption obtaining, in these days, among gospel hearers? Would that we could see those who have shaken off religious convictions yielding to despair! They might thus be stirred up to true repentance; they might thus be "plucked as brands from the burning." But this is the very difficulty described, they cannot, they will not despair. They might yet be saved, if they would despair. Christ is able to save them; but they will not be saved by him; the refuge provided is all-sufficient, but they will not betake themselves to it,—there is mercy with God that he may be feared, but they can hear of it without emotion, and trample on it without remorse. This is the only impossibility hanging over their salvation. They are bound in the adamantine chain of impenitence. Their consciences are steeped in tenfold insensibility. They are in danger of sleeping that sleep from which they will never more awake, till they hear the voice of the archangel and the trump of God. The ordinary means employed by God in saving sinners have been expended on them in vain. They have stood on the very threshold of the ark, but they have not entered in; they have looked into the opened fountain of redeeming blood, but they have never plunged beneath its crimson flood; they have felt the vanity of the world, but they have not taken hold of the pleasures of religion; they have tasted the bitterness and the curse of sin, but they have never escaped from its thraldom and its pollution; they have said by their words and by their actions, that they would break their covenant with death and hell, but still they are the victims of a deceived heart, and the chain of iniquity is more firmly and fatally bound around them now than at any former period in their history. If they are not eternally lost, it will be by a miracle of boundless grace. The probability of their salvation is as slender, as was that of Simon Magus, or Demas, who loved a present world, or Alexander, the coppersmith, or any of the first apostates from the gospel.

But where, I ask, lies the difficulty? My unhappy brother, it is with thyself. You have hardened your own heart by stifling your convictions, and by casting off the visitations of God. A few more steps in your impenitent career, and you are beyond the reach of mercy—even of Divine mercy itself.

How inexpressibly terrible the prospect which lies beyond death and the grave, to such as have succeeded in banishing their former concern about eternal things! Alas! what remains for such, but "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries?" Those materials of an awakened conscience, which they have lulled to repose, will be kindled afresh by the fire and brimstone of the lake, and will burn and blaze with inextinguishable ardour through the countless ages of eternity. Oh, the bitter, the intolerable remembrances of that scene where God forgets to be gracious! You will never be able to forget the opportunities you enjoyed—the ministers whose message roused you for a time—the convictions of sin and duty which flashed upon your spirits—the secret vices or the

corrupt associations which ensnared you—the society of the good whom you forsook, and the depths of iniquity by which you forced your passage to the habitations of the lost. O plead this day with God, that he would recover you by his grace to deep repentance. Ask him to break that flinty heart, which you have hardened to tenfold obduracy. Entreat him, that he would show you a naked human heart, in all its deformity, and that heart your own. Cry, as did the apostle when sinking beneath the troubled wave, "Lord, save, I perish." Go directly to the cross; for only the love of Christ will strike a death-blow at the sin of an impenitent heart. Break off that secret, corroding evil, which has well nigh effected your ruin, and angels may yet sing over your redemption.

The great general lesson of this address is the danger of stifling religious conviction. I would solemnly warn all who hear me against committing this dangerous sin. It has slain its thousands and tens of thousands. O let the faintest whispers of conscience be listened to as the voice of God, calling you to escape from perdition, and to betake yourselves to the Redeemer of lost souls. Shun every pursuit, relinquish every fellowship that would deaden the power of conscience. Press on with ardour to the goal at which all true religious convictions must aim; viz., entire settlement in the truth of Christ. Think it not enough that you are convinced of your danger; but flee to the Divine remedy, and seek the purification of conscience, by faith in the blood of the everlasting covenant. Go directly to the cross of Christ, and there lay aside the burden which sin has brought upon the conscience. There is no other remedy for a sin-oppressed soul but the peace-speaking blood of atonement. That blood can cleanse from all sin. Its virtue is infinite, arising out of the infinite dignity of him who shed it. The untold millions who have washed their robes, and made them white in the blood of the Lamb, have subtracted nothing from its virtues. Like an opened fountain, it presents itself to the gaze of perishing sinners, with this inscription over it, "Wash, and be clean."

I would plead tenderly and earnestly with those whom God has graciously visited with convictions. Why has he thus dealt with you, and not suffered you to go on thoughtlessly according to the course of this world? Has it not been in mercy to your soul? O suffer not these monitions of the Spirit—these inward awakenings of the soul, to pass away unimproved. If they are quenched by you, they may never return, and then your doom is sealed in everlasting impenitence. I ask, and do not make light of the question, if God has not been long dealing with some of your consciences? You have felt powerfully, at times, that all was not right with you for eternity; you have looked with dismay at your past sins; you have been impressed with the conviction, that if death were to overtake you, it would find you unprepared to obey the summons. Dear friends, do not trifle with such impressions. They are golden opportunities in your history, which, if slighted, may never return. Delay not to follow your convictions out to a practical result. No longer halt between two opinions. Decide for God. Give your heart to Christ. What hinders this happy surrender of yourselves this day to the service of God? Your present position is one alike insecure and unhappy; *insecure*, for your convictions cannot save you—*unhappy*, for no one can be happy under the lash of an accusing conscience.

Besides all this, I would remind you, that every fresh conviction stifled, but infuses a new element of hardness into the heart. Truth resisted stupifies the conscience; but truth embraced, softens and subdues the spirit. O tremble at the thought of being delivered over to a reprobate mind!

Review, I beseech you, this day, God's dealings with you in the matter of conviction. Think when he first began to afflict your conscience. Con-

sider by how many methods he has urged you to consider your ways. Perhaps you have been visited with deep and tender emotions at the dying bed, or over the mortal remains of a departed sister or brother. Or, perhaps, a mother, now in glory, by her prayers, by her entreaties, or by her dying counsels, kindled in your bosom the desire of being a follower of the Lamb. Or, perhaps, when the hand of God was upon you, and you imagined that life's vital current was fast ebbing, you poured out a prayer to the Almighty, and vowed that if health was restored, your future life should be spent in God's service. Or, perhaps, the messages of Christ's servants have been as a sword in your vitals, and you have felt God's word to be as a fire and hammer, breaking and melting your stubborn heart. Or, perhaps, you have been gently and tenderly, but often and again, reminded of the vanity of the world, and of the necessity of having God as your friend and your portion. Now, in whatever way, and by whatever means conviction of sin has reached you, let me entreat you neither to stifle it, nor to rest in it. O stifle it not, for a blessing is in it, and if once lost, it may never be recovered; but, oh, rest not in it, but press onward to decision, follow it out to its results, take fast hold of life, give Christ your heart, unite yourself to his church, come forward to his table, avow yourself to be his, and "press forward towards the mark of the prize of your high calling of God in Christ Jesus."

Many of you, I fear, have long been lingering on the confines of a religious life. Why not enter in, and possess the land? What forbids that you should, at once and for ever, become happy? The obstacle lies not with God, but with yourselves. The blessings of salvation are as free as they are full and satisfying! Make trial for yourselves of the pleasures connected with a good conscience. O taste and see that the Lord is gracious! You are about, many of you, to see his people avowing their faith in a Redeemer crucified. Let the scene melt and move your best affections. Determine that you will no longer absent yourselves from the table of the Lord. As you witness the disciples of Christ showing forth his death, say within yourselves, "We will go with you, for we perceive that God is with you of a truth."

Chelsea. J. M.

A BRIEF ACCOUNT OF

THE ENGLISH TRANSLATIONS OF THE SCRIPTURES.

Wickliff has the great honour of being the first that translated the Bible into English; but his version of the Old Testament has never been printed. William Tindal, assisted by Miles Coverdale, translated the New Testament into our language, and had it printed abroad, in 1526, but most of the copies were bought up and burnt by Bishop Tunstal and Sir Thomas More. In 1530 a revised edition of it was published; but this met the fate of the former. Thus perished the two first printed editions of the New Testament in English. But Tindal, eager to proceed in the good work of enlightening his countrymen, by giving them the Scriptures in their own tongue, applied himself with so much diligence to the great work in which he had engaged, that, with the assistance of his associates, he had the whole Bible ready for the press in 1532. It was from a foreign press that this first edition of the whole Bible in English issued. Copies of Tindal's translation of the Scriptures being sent to this country, so exasperated the clergy, that they applied for and obtained a royal proclamation, prohibiting the buying or

reading of such translation or trans lations. In 1536, Tindal was first strangled by the hangman, and then burned near Tilford Castle. He cried with a loud and fervent voice before he died, "Lord, open the eyes of the King of England."

On Tindal's death, the second edition of his Bible, which he had been preparing, was carried on by Coverdale. It was dedicated to Henry the Eighth, in 1537, under the borrowed name of Thomas Matthews, whence this has been usually called, Matthews' Bible. It was printed in Hamburgh, and through the interest of Archbishop Cranmer, license was obtained for publishing it in England. The first Bible printed by authority in this country was Tindal's version, revised, compared with the Hebrew, and amended in many places, by Miles Coverdale, afterwards Bishop of Exeter, and examined after him by Archbishop Cranmer, who wrote a preface to it, whence this obtained the name of Cranmer's Bible. It was published in 1540. In 1562, a new edition of it was published. Some English exiles at Geneva, in Queen Mary's reign, viz., Coverdale, Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, which was printed there in 1560, hence called the Geneva Bible. This contained various readings, marginal annotations, &c. On account of which it was held in high estimation, during that and the following reigns, by the Puritans. The second Protestant Archbishop of Canterbury endeavoured to improve the English translation of the Scriptures; had it printed on a large paper, and dispersed through the kingdom. This edition was printed in 1568, in large folio, and was afterwards called, the Great English Bible, and commonly, the Bishops' Bible. In 1569, it was also published in octavo, in a small but fine black letter; and here the chapters were divided into verses, in which the method of the Geneva Bible was followed, which was the first English Bible wherein any distinction of verses was made. It was afterwards printed in large folio, with corrections and several introductory observations, in 1572. This is called Matthew Parker's Bible. For about forty years this translation was used in the churches, though the Geneva Bible was more read in private, being printed about twenty times in as many years. After the translation of what was termed the Bishops' Bible, two private versions of the New Testament were made, the first by Laur. Thompson, from Beza's Latin edition, with the notes by Beza, published in 1582, and afterwards in 1589, varying very little from the Geneva Bible; and the second at Rheims, by the Papists, in 1584, called the Rhemish Testament. About thirty years after their New Testament, the Papists published a translation of the Old, at Doway, from the Vulgate, with annotations. The last English Bible was that which proceeded from the Hampton Court conference, in 1603. Many exceptions being made to the Bishops' Bible, King James gave orders for a new one. For this office, the king appointed fifty-four learned men. It being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task. It was published in 1613, with a dedication to James, and is commonly called King James's Bible.

Φιλολογος.

INFANT BAPTISM.

To the Editor of the Evangelical Magazine.

My Dear Sir,—At your request, I will endeavour to give a clear and concise statement of the Scripture warrant and authority which we have, for the administration of the ordinance of Baptism, to the infants of parents who make a credible profession of their faith in the Lord Jesus Christ. The argument

may be brought out distinctly, and, as I think, convincingly, under the following series of connected propositions.

I am,

Yours fraternally,

H. F. B.

1. *The sacred responsibilities, arising out of the relation between parent and child, have been recognized by God in every age of his church, and have entered deeply into every dispensation of revealed truth.*

How striking are the peculiarities of parental affection! How tender, how strong, how constant, how unwearied, how self-denying is that affection, which impels the mother and the father to make every exertion and every sacrifice, which the wants and weakness of the child require! Who can doubt, that to the benignant Creator himself, "the Father of mercies," must be traced that constitution of our nature, out of which this affection grows? We see the importance of this affection in prompting the parents to provide for the bodily wants of their offspring; but had not God another and a still higher purpose? Did he not design to provide for the instruction and training of their minds and hearts? Has not this been enforced upon parents under every economy of revealed religion? "I know Abraham," said God, "that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." "The mercy of the Lord," said the Psalmist, "is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant."

And is it not a fact, that in every age of the world, the character and conduct of children have corresponded, to a very great extent, with the character and conduct of their parents? And has not the providence of God, from the beginning, shewn peculiar regard to children for the sake of their parents? Does not God represent himself as "visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate him, and shewing mercy to thousands (of generations) of them that love him and keep his commandments?" Now from all this, is it not plainly apparent, that in the view of God himself, the greatest importance attaches to the relation between parent and child; and that on the right discharge of the duties of that relation, the continuance and the propagation of true religion in the world must greatly depend?

2. *During both the patriarchal and the Mosaic economy, the importance of the parental relation, and of the consecration of children to God, by the act of their parents, was marked by a religious ordinance.*

If the importance of the parental relation be such as we have seen that it is, nothing can be more obviously suitable and proper, than that it should be marked by a religious rite. Accordingly, ages before the Mosaic law, God was pleased to establish the ordinance of infant circumcision. Now the manner in which it was established is very remarkable and instructive. "I will establish my covenant," said God to Abraham, "between me and thee, and thy seed after thee, for an everlasting covenant, to be a God to thee and to thy seed after thee, and I will be their God. And this is my covenant which ye shall keep between me and you, and thy seed after thee, every man-child among you shall be circumcised; and it shall be a token of the covenant betwixt me and you." Now this covenant was not the Sinai covenant, which was abolished by the coming of Christ, and which gave way to the new and better covenant of the gospel; for the apostle Paul lays great stress on a declaration the very reverse: "And this I say," declares the apostle to the Galatians, "that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after

(the covenant with Abraham,) cannot disannul, that it should make the promise (to Abraham) of none effect." This then was the covenant of promise, the covenant of grace, the covenant of redemption, the covenant which secures the possession of spiritual and eternal blessings through our Lord Jesus Christ. This is rendered still more evident, by the disclosure of the way in which Abraham himself obtained an interest in the blessings of this covenant. It was by faith. "Abraham believed God, and it was counted to him for righteousness." But justification by faith, without the works of the law, is peculiar to the covenant of grace. It is expressly said, that the gospel was preached or declared to Abraham, that is, in the glad tidings of the promised Messiah, the Divine Redeemer. "So then," adds the apostle, "they who are of faith are blessed with faithful," with believing "Abraham." The same are pronounced "the children of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Can any statements, then, more clearly establish the fact, that the covenant which God made with Abraham and his seed, was the covenant of grace—the covenant of salvation which was not abrogated by the law of Moses, but which, when the Mosaic law was abrogated, received its full ratification by the blood of Christ, and its full explanation and development by the descent and the teaching of the Holy Spirit. It is then, the very covenant, the very economy under which it is our privilege to be now living. Christianity was never represented by Christ or his apostles as a new religion, but as the same in its principles, its substance and its spirit, with that which was given to Abraham, the father of the faithful. Circumcision, then, was an ordinance pertaining to the covenant of grace established with Abraham. Circumcision was an ordinance expressly designed to recognize the relation between parent and child, in reference to the blessings of that covenant. It was an ordinance in which the believing parent was directed to consecrate his infant to his covenant God, and to seek for his child, as well as for himself, the blessings of this great salvation. What could mark more solemnly or more touchingly the importance, the responsibility, or the sacredness of the parental relation?

3. *That which circumcision was, under the patriarchal and the Mosaic economy, baptism is under the Christian dispensation.*

Infant baptism is now substituted in the place of infant circumcision. The argument in proof of this is clear and short. If it belong to the same covenant, if it denote the same things, if it recognize the same relation between parent and child, does it not follow that it must belong to the *same subjects*, that is, to the infant children of believers, and be to us that which circumcision was to ancient believers?

We have seen by the convincing testimonies of Scripture, that it belongs to the same covenant, and that *we* are living under the covenant of grace established with Abraham. A few remarks will suffice to show, that baptism denotes the same things which were formerly denoted by circumcision, and that it recognizes the same relation between parent and child. Like circumcision, it is both a sign and a seal of the covenant to which it belongs. Circumcision is expressly pronounced by the apostle to have been both a sign and a seal of *spiritual blessings*. "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised." It was a sign denoting "the putting off the body of the sins of the flesh;" that is, denoting the necessity of the removal of the defilement of sin—the necessity of inward as well as of outward purity. Now these are the very things signified by baptism. It sets before us the necessity of purification from the guilt

and the deflement of sin, and the willingness of God to grant "the washing of regeneration and the renewing of the Holy Ghost."

Circumcision was also a *seal* of the covenant. It was to Abraham "a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also;" that is, as Dr. Wardlaw justly observes, "not a seal of his own personal justification, but a seal of that covenant, according to the provisions of which, all who should, in any age, believe, shall be justified by faith." It was on the part of God, a solemn pledge of faithfulness in the fulfilment of the promises of his covenant. When observed, therefore, by a believing parent, it was a solemn declaration of his trust in the promises, in the very act of dedicating his child to the Lord. Just such is the ordinance of baptism. "Repent, and be baptized in the name of Jesus Christ for the remission of sins," said the apostle Peter, "and ye shall receive the gift of the Holy Ghost, *for the promise is unto you and to your children.*" Baptism was to be to them an encouraging seal of the faithfulness of God to those promises which were to be fulfilled to believers, and their children, to the remotest age; and especially of his faithfulness in fulfilling the great promise of the Christian economy—the promise of the Holy Spirit. Now is not this declaration of the apostle Peter a solemn recognition, under the New Testament, of *the relation between parent and child?* It would have been strange indeed, had less importance been stamped upon it under the new and more perfect dispensation than under the old. But mark the spirit of the words which have been quoted. They were addressed by a Jew to fellow Jews. Fondly had they cherished this remembrance of the promise to Abraham: "I will be a God to thee, and to thy seed after thee!" How must *they* have understood the words of Peter? "Be now baptized," said he, "in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and *to your children.*"

Is it not then clearly apparent, that what circumcision was to the ancient people of God, baptism is to us—that baptism comes in the place of circumcision?

But an additional and more direct proof arises from the representation of the apostle Paul in writing to the Colossians: "Ye are complete in him, who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; buried with him in baptism." Baptism is here expressly termed "the circumcision of Christ:" that is, the circumcision appointed by Christ, the Christian circumcision, that which Christ has substituted in the place of the ancient circumcision. The apostle surely could not make the assertion in reference to our Lord's personal circumcision; but his meaning appears to be, that "the putting off the body of the sins of the flesh," that is, the renewal of the heart, which was formerly denoted by circumcision, is now signified by baptism. We arrive then safely at this conclusion, that what circumcision once was, baptism is now. It belongs to the same covenant; it denotes the same blessings; it recognizes the same relation between parent and child; it is therefore to be administered to the *same subjects.* The seal of the covenant *was* administered to the *infants* of believers *then:* it *is* to be administered to the *infants* of believers *still.*

4. *It was not necessary that there should be an express and positive command to establish the practice of infant baptism.*

This conviction is the natural and just

result of all the Scriptural views and representations which have now been brought forward. If the apostles and first Christians were fully persuaded that the children of God's people were to occupy the same place under the new economy, which they occupied under the old, and were to sustain no privation or diminution of privilege; then it would not even occur to their minds, that they needed any direct precept for the administration of the sign and seal of the covenant to the children of believers. Had it not been the design of God that infants should be baptized, a *direct prohibition* would have been necessary. When the apostle said, "Repent and be baptized, every one of you, in the name of Christ: for the promise is unto you and to your children;" it would have been indispensably necessary to add, "but your children are *not* to be baptized; for the relation between parent and child recognized under the old dispensation is not to be thus recognised under the new." But is there any such prohibition? Is there the slightest intimation of the withdrawment of the recognition? Had there been this, would it not have brought a cloud of gloom and sadness even over the day of Pentecost itself! But what the spirit of Christianity is, we may gather from the spirit and feeling of our Lord Jesus Christ. What parental heart has not thrilled with delight while reading the record of our Saviour's condescending regard and tenderness towards the infants brought in the arms of their parents to receive his benediction—"Suffer the little children to come to me," said he, "and forbid them not, for of such is the kingdom of heaven."

5. *Infants are not to be excluded from baptism, because they are incapable of the exercise of faith.*

We have seen that baptism denotes the same things with circumcision. If then, there is an unfitness in baptizing those who cannot understand or believe the promises of the covenant, there must have been an equal unfitness in the administration of the *ancient* rite to infants. But the wisdom of God ordained that administration. How then can we resist the just and natural inference? But against this it is alleged, that Christ has established a strict and invariable connexion between believing and being baptized. "He that believeth and is baptized shall be saved." But this declaration must be understood as relating to those only who are capable of believing. "The command," observes Dr. Leonard Woods, "amounts to this; those who are capable of believing, by having arrived at years of understanding, are required to believe, in order to be baptized." But this requirement of faith in order to salvation, be it remembered, was made as decidedly under the Old Testament, as it is under the Christian economy. It does not affect the point before us. All Christians agree in admitting, that faith is not required of infants in order to salvation. If it were, all who die in infancy must be lost for ever! Our Lord does not say, that infants are excluded from salvation because they cannot believe; neither does he say, that infants are excluded from baptism because they cannot believe. He was stating a *general* proposition, regarding mankind at large, without deeming it necessary to say, (what his apostles and disciples would naturally understand,) that this did not apply to the case of infants.

6. *The records of the New Testament, understood according to the just laws of interpretation, obviously imply that children were baptized.*

One of the most important rules for the right understanding of Scripture is, that we should put ourselves, as much as possible, in the place of the inspired writers, and in the place of those to whom their writings and their discourses were addressed. We should ask ourselves, how *they* would be likely to understand the statements and representations of the apostles.

Now, from the considerations already adduced, it was not necessary that the writer of the Acts of the Apostles should expressly tell us, that the apostles baptized infant children with their parents. If there be recorded, in general terms, the baptism of households, that is of families, no further question need be asked ; so perfectly does it accord with the usages of the more ancient people of God. We read then, that when Lydia received the gospel, not only was *she* baptized, but also her household—*her family*. When the jailer of Philippi believed, he and *all his family* were baptized. The apostle baptized also the household, the family of Stephanas. The connexion then, between parent and child, established under the former economy, continued still ; and all that we are concerned with in these narratives, so far as regards the point before us, is to know, that whatever might be the ages of these children, whether numbered by months or by years, they were baptized on the profession of the faith of their parents.

Be it remembered also, that we have no record of the baptism of any persons grown up to manhood, whose parents had been believers at the time of *their* birth. We have no instance of *such* being baptized when adults. The presumption therefore, is, that they were baptized in infancy, on the ground of their relation to their parents, and on the profession of the faith of their parents.

It might here be stated in favour of infant baptism, that there may be adduced, in its support, the concurrent testimony of many writers who lived in early periods of the Christian church. Some weight might also be attributed to the testimony of Jewish writers, that under the Old Testament dispensation, proselytes received from paganism, were not only circumcised but also baptized, and their children with them. If such was the usage in the days of our Lord and his apostles, it must give additional strength to the arguments already adduced. On these two points, however, no stress need be laid, as without them the argument appears conclusive.

7. *The utility of infant baptism is worthy of its divine origin.*

Far be it from us to assign to it a saving virtue ; to identify it with regeneration by the Holy Spirit, or to represent it as an ordinance through which the Spirit of God invariably conveys the blessings which it emblematically sets forth. Awful and soul-ruining appears to us the notion, that the sacramental rite, duly administered, *secures* regenerating grace. But let not the abuse of this ordinance render us insensible to its real value and utility. What pious parent would not wish to be permitted, in an ordinance like this, to dedicate the child of his affections to the God of love ? What an encouragement it gives to the believing parent, to pray most fervently that the blessings it denotes may be the portion not only of himself, but of his child ! How it enforces upon the parental heart, the obligation to train up the dedicated child in the nurture and admonition of the Lord ! And who can say at how early a period in the history of the child, the Holy Spirit may impart the life and grace which the ordinance instructs the parent to implore ! Who can estimate the power of the appeals which may be made to the hearts of children as they grow up into life, on the ground of their early baptism ! Let these propositions, and the reasons adduced in their support from the word of God, be duly considered and combined ; and will they not be found sufficient to establish, on Scripture authority, the obligation to the observance of infant baptism ?

POETRY.

THE TRUE WORSHIPPER.

A SONNET.

He needs no fane with solemn arches piled,
Or rainbow-tinctured light, or priestly stole
Fantastic, black or white, with gorgeous rites,
To raise the fervour of his glowing zeal.
The simple house, with no adornments graced,
Save the bright presence of the church's Head,
Is all he asks: and oh, how passing sweet
The hallowed time when, as the vernal flower,
Bending beneath the pearly drops of morn,
He bows his head, and breathes repentant sighs,
And tears of sorrow bathe his glistening cheeks!
Thrice happy! all the pomp and circumstance
Of earth-born mummery would but drag his soul
From that supernal height of rapt delight.

E. T.

Gateshead, 1841.

AFFLICTED SAINT'S EXPERIENCE.

O God! I bless thy chastening hand,
My spirit bows beneath thy rod;
For oh! thy strokes are mild and bland,
The love-strokes of my Father-God.

The cup, though bitter to the taste,
Is mingled with all precious things;
Nor does the mixture run to waste,
But health and holy pleasure brings.

The fire, though fierce, will purge away
The dross of sin—the base alloy:
So cloudy night succeeds the day,
So tears and sorrow, smiles and joy.

The storm, though rough, will not impair
The plants that grow on Zion's hill;
Thy hand the tender flower will spare,
And on its leaves sweet dews distil.

Then droop no more, my fearful soul,
Thy Father guards thee with his power;
Though darkly o'er thee billows roll,
His smile illumes the blackest hour!

E. T.

Gateshead, 1841.

REVIEW OF RELIGIOUS PUBLICATIONS.

Four Lectures *on* Spiritual Christianity. *Delivered in the Hanover-square Rooms, London, March*, 1841. *By* Isaac Taylor. 8vo, pp. 216.

London: Jackson and Walford.

Error may not only be refuted by the aggressive method, attacking and demolishing all its strongholds and razing it to its foundations, of which Mr. Taylor has given sufficient proof in his tracts entitled "Ancient Christianity;" but it may be also as effectually subverted by the simple statement and clear exhibition of the truth to which it is opposed. Thus, without controversy the end of controversy is obtained. An illustration of this Mr. Taylor has afforded us in the four lectures which we have now the great pleasure of introducing to the notice of our readers.

Spiritual Christianity and the pestilent heresies and delusions of the present day cannot be amalgamated: it shrinks from the contamination of their touch. Their hideous deformity is revealed by its pure and blessed light; and the perfect contrast is between spiritual Christianity and ecclesiastical despotism, by which priests are deified and churches are made to take the place of Christ and to reign in his stead. That which aims to be above Christianity is among its worst antagonists. Call it by whatever venerable or sacred name we may, it is Antichrist, and any institution that may embody it: notwithstanding Mr. Taylor's sympathetic feeling in its favour, the Redeemer will ultimately destroy with the breath of his mouth.

All churches may learn much from these lectures, and when thoroughly brought under the influence of the principles they inculcate, the purest will have something to renounce. We fear the church has yet to be formed that shall be in all things a perfect embodiment of spiritual Christianity; yet are we far enough from being ecclesiastical latitudinarians. We think we can distinguish between the trees of the Lord's right

hand planting, and those which are the indigenous productions of this world, and which must be rooted up.

The first lecture treats "on the External Characteristics of Spiritual Christianity," and exhibits much original thinking. The following, as a part of the introduction, is happily conceived:—

"Christianity is a development, and the only development ever yet given of those higher faculties of human nature, which, although they may long slumber, yet, when once awakened, will not be curbed by the limitations of time; they will not, for their scope lies far forward in the field of eternity. Christianity, like civilization, may be overborne at different points, or turned from its course; but it must recover its lost ground. It is a guardian power, which has long been carrying the human family, as in its bosom, over a rugged road and beneath inclement skies, but will not be stayed until it have fulfilled its trust.

"We grant, indeed, that a general decay of religious belief throughout Europe is an event which does not want some indications of probability; but if we suppose it to have taken place, its visible effects would everywhere be those of *a turn of tide;* or the reflux of a deep current, heretofore setting heavenward (how stormy soever may have been its surface, or sluggish its movement.) It would be a reflux towards whatever is sensual, selfish, frivolous, and ferocious. Like the loss of civilization, the loss of Christianity would be equivalent to a ceasing to know, a ceasing to feel, a ceasing, in the best sense, to live; or the living on a principle confessedly earthly, after a higher principle has been recognised."

After stating "that the heavenward impulses of the Gospel are in progress only towards their consummation in the virtue and happiness of mankind," Mr. Taylor enters upon his subject by appropriately asking, "What, then, are the genuine elements of this power which, by the confession of all, is carrying forward the social system towards goodness and felicity? WHAT IS CHRISTIANITY? He then assigns the reasons why he has employed the compound phrase, spiritual Christianity; and proceeds at once to the consideration of his first proposition, namely, that CHRISTIANITY IS A RELIGION OF FACTS. He maintains that the Gospel demands our submission purely ON THE GROUND OF ITS HISTORIC TRUTH, and produces arguments to prove that Christianity is historically true. Some of these are well known, but here they are forcibly put. The conclusion of one on the genuineness of the books of the Old and New Testament is striking. "To rid the world, therefore, as the infidel might wish to do, of the evangelic history, each of the gospels separately, and each of the epistles separately, must be proved to be spurious. One of the gospels would save our religion; or a single apostolic epistle, like a morning star alone in the skies when all other stars are obscured, would redeem the world from the darkness of atheism." On the moral qualities which are essential to a just appreciation of the principal historical personages of the New Testament, we have some admirable remarks, especially those which refer to the supernatural events recorded in the evangelic narrative. Mr. Taylor justly reprobates the inconsistency which receives half the evidence in support of the claims of Jesus, and which presumes to reject the other half because it is above the level of humanity. But he asks, "What are the facts?"

"The immutable characteristics of nature attach to what we may call the common incidents of the evangelic history, and in which Jesus of Nazareth is seen mingling himself with the ordinary course of social life. But is it true that these characteristics suddenly and in each instance disappear when the same Person is presented to us walking in another and a high path; namely, that of supernatural power? IT IS NOT SO, and on the contrary, very many of the most peculiar and infallible of those touches of tenderness and pathos which so generally mark the evangelic narrative belong precisely to the supernatural portions of it, and are inseparably connected with acts of miraculous beneficence. We ask that the gospels be read with the utmost severity of criticism, and with this especial object in view, namely, to inquire whether those indications of reality which have already been yielded to as irresistible evidences of truth, do not belong as fully to the supernatural as they do to the ordinary incidents of the gospel? or, in other words, whether, unless we resolve to overrule the question by a previous determination, any ground of simply historic distinction presents itself, marking off the supernatural from the ordinary events of the evangelic narratives?

"If we feel ourselves to be conversing with historic truth, as well as with heavenly wisdom, when Jesus is before us, seated on the mountain brow and delivering the beatitudes to his disciples; is it so that the colours become confused, and the contour of the figures unreal, when the same Personage, in the midst of thousands, seated by fifties on the grassy slope, supplies the hunger of the multitude by the word of his power? Is it historic truth that is presented when the fearless teacher of a just morality convicts the rabbis of folly and perversity; and less so when, turning from his envious opponents, he says to the paralytic, "Take up thy bed and walk?" Nature herself is

before us when the repentant woman, after washing the Lord's feet with her tears and wiping them with her hair, sits contrasted with the obdurate and uncourteous pharisee. But the very same bright forms of reality mark the scene when Jesus, filled with compassion at the sight of a mother's woe, stays the bier, and renders her son alive to her bosom."

We especially invite attention to that portion of the argument which takes up the common objection that Christianity is sustained by *mere moral evidence*, which cannot be admitted by persons conversant with mathematical demonstrations and with the rigorous methods of physical science.

"We ask, have those who are accustomed thus to speak actually considered the import of their objection, or inquired what are the consequences it involves, if valid? We believe not; and we think so, because the very terms are destitute of logical meaning; or imply, if a meaning be assigned to them, a palpable absurdity.

"If for a moment we grant an intelligible meaning to the objection as stated, and consent to understand the terms in which it is conveyed as they are often used, then we affirm, that some portion of even the abstract sciences is less certain than are very many things established by what is called moral evidence; that a large amount of what is accredited as probably true within the circle of the physical and mixed sciences, *is immeasurably inferior* in certainty to much which rests upon moral evidence; and further, that so far from its being reasonable to reject this species of evidence, the mere circumstance of a man's being known to distrust it in the conduct of his daily affairs, would be held to justify, in his case, a commission of lunacy.

"No supposition can be more inaccurate than that which assumes the three kinds of proof, *mathematical*, *physical*, and *moral*, to range, one beneath another, in a regular gradation of certainty; as if the mathematical were in all cases absolute; the physical a degree lower, or as to its results, in some degree, and always less certain than those of the first; and by consequence the third, being inferior to the second, necessarily far inferior to the first; and, therefore, always much less certain than that which alone deserves to be spoken of as *certain!* and in fact barely trustworthy in any case.

"Any such distribution of the kinds of proof is mere confusion; illogical abstractedly, and involving consequences which, if acted upon, would appear ridiculously absurd.

"It is indeed true, that the three great classes of facts—the *universal*, or absolute (mathematical and metaphysical); the *general* or physical; and the *individual* (forensic and historical); are pursued and ascertained by three corresponding methods; or, as they might be called, three logics. But it is far from being true that the three species of reasoning hold an *exclusive* authority or sole jurisdiction over the three classes of facts above mentioned. Throughout the physical sciences, the mathematical logic is perpetually resorted to; while, even within the range of the mathematical, the physical is, once and again, brought in as an aid. But if we turn to the *historical and forensic* department of facts, the three methods are so blended in the establishment of them, that to separate them altogether is impracticable; and as to *moral* evidence, if we use the phrase in any intelligible sense, it does but give its aid at times on this ground; and even then the conclusions to which it leads rest upon inductions which are physical rather than moral."

For the illustration of these very just distinctions we refer to the Lecture, and quote from this branch of it the concluding sentences, which we consider of great "pith and moment."

"Resolute as may be the determination of some to yield to no such control, nevertheless, if the evangelic history be true, 'one is our Master, even Christ.' He is our Master in abstract speculation, our Master in religious belief, our Master in morals, and in the ordering of every day's affairs.

"It will readily be admitted that this our first position, if it be firm, sweeps away at a stroke a hundred systems of religion, ancient and modern, which either have not professed to rest upon historic truth, or which have notoriously failed in making good any such pretension. These various schemes need not be named; they barely merit an enumeration. They are susceptible of no distinct refutation, for they are baseless, powerless, obsolete.

"Say you that Christianity is intolerant in thus excluding all other systems? But must it not be exclusive of every other, *if it be true?* Let us have a religion willing to walk abreast with other religions—religions affirming what it denies, and denying what it affirms, when we admit mathematical or physical sciences, equally indulgent toward what must be purely absurd, if themselves are not so! Yet an exclusive religion is not therefore an intolerant one. An intolerant religion is the religion of a sect, and of a sect in fear.

Mr. Taylor's second proposition naturally follows the first, and is built upon it, namely, "THAT CHRISTIANITY IS A RELIGION OF FACTS WITH WHICH ALL MEN, WITHOUT EXCEPTION AND WITHOUT DISTINCTION, AND IN AN EQUAL DEGREE, ARE PERSONALLY CONCERNED."

In establishing this proposition some very valuable statements are made, for here statement is the strongest reasoning.

"This characteristic of Christianity—that

it propounds truth to all, and demands to be considered, examined, and accepted by men individually, is more peculiar than we, in modern times, can easily imagine; for this great principle, given to the world by the Gospel, has now so diffused itself through the atmosphere of the world of mind, that we breathe it unconsciously. But never, until it was proclaimed by the apostles, had it been surmised either by Greek or Jew, that Truth, sacred Truth, the brightest daughter of the skies, might be vulgarised, and offered to the acceptance of the mass of mankind.

"By no means so strange to the ear of the ancient world was the doctrine of the future life and of the resurrection of the body, as was this doctrine—that truth is every man's concernment, every man's right, and every man's most necessary possession. The apostolic voice, sounding throughout the ancient world, and calling upon "all men every where to repent and believe the Gospel," besides its direct religious import, carried an inevitable, though latent inference, which has effected the greatest of all the revolutions that have marked the intellectual condition of mankind. This challenge to repent and *to believe* awakened in every bosom a sense of responsibility altogether new; putting, as it did, every human being in a position of direct relationship to God, the Judge of all, and fixing in the minds of all a deep conviction, that the difference between truth and error is of infinite consequence to men individually."

Mr. Taylor refers to the satanic subtlety and zeal which, under the name of Christianity, laboured to put out this candle and to deny truth to all men. Then follows a passage which, as it involves a great principle, and states an important fact in few words, we shall quote.

"The Lutheran Reformation broke in upon this mystery of pride, making a new proclamation of the apostolic doctrine, that the Gospel, as a system of momentous facts, is addressed to *man as man*, and that it concerns all men, without distinction. Whatever incidental disorders may have attended the new promulgation of this animating principle, itself is not chargeable with any such irregularities; for to affirm that every man should take heed that he knows what is essential to his salvation, surely implies no disparagement of the legitimate means of conveying truth from those who knew more to those who knew less. On this ground our choice is not between peace and ignorance on the one side, and knowledge and license on the other; but between the disorders of ignorance, tending always towards anarchy, and the disorders of knowledge, tending always towards a more settled adjustment of elements."

The third proposition to which the lecturer advances with logical precision is, "THAT CHRISTIANITY, AS A RELIGION OF FACTS, INDUCES A NEW RELATIONSHIP BETWEEN MAN AND HIS MAKER."

By a masterly process, and in a style of true Christian eloquence, Mr. Taylor brings this relationship into immediate connexion with our human nature, as it constitutes God our Father, and us his redeemed, reconciled, and adopted children.

"What, then," he asks, "is paternal love? It is not the simple benevolence of a superior toward the dependent beings who may sit at the same board. No; a father's love is a fondness for the persons, *individually and severally*, of his family. It is peculiar; it is indestructible; it is not diminished towards each in being shared by many; it is whole and entire for each; it is a concentrated desire for the well being of each singly—a desire carried forward through all the details of family nurture and provision. A father's love grasps the objects of its love, nor quits its hold, nor consents to substitute one object of fondness for another. Nor merely so; for, not content in securing the good of its object, it looks for, nor can dispense with, a warm return of the same personal fondness. Is a father satisfied in providing a fortune for his children, and in sending them well abroad, just as a legal guardian might do? A father must have a reciprocity of love, or he is not happy. The heart of a father yearns to receive every day the undoubted expressions of filial affection.

"Is, then, God our Father? The Gospel declares it as a fundamental truth; and in opening up, by instances, the import of this declaration, it shows that this language of sacred affection is to be understood, not in a sense lowered and vague as compared with that which it bears in its ordinary acceptation, but in a sense of incalculably greater intensity and depth.

"Genuine piety commences at the moment when the love of our heavenly Father towards ourselves individually as his children, is distinctly recognised."

Having illustrated this by a happy reference to several passages of Scripture, a very important portion of the lecture arises out of it. We especially allude to the remarks of the lecturer on the doctrine of a particular providence, and the proper efficacy of prayer in relation to the ordinary events of life. He beautifully shows that the intimate and affectionate relationship opened between the individual Christian and his heavenly Father finds its field of exercise in these two principles. Whatever weakens these is most injurious to the Christian's progress and peace, and with these principles the unbelief of the heart perpetually interferes. They require, therefore, to be grasped [illegible] the powers of the soul, and he would render

a most invaluable service to his fellow Christians, as well as furnish an irresistible argument in favour of Christianity, who should render these principles palpable and tangible not only to our feelings, but to our reason and understanding.

Mr. Taylor could not confer a greater benefit upon the Christian church, than by writing with all the vigour of his intellect, and in his best manner, a treatise on a subject of such profound and practical interest. We quote copiously, but we do it that we may enrich our pages, and induce our readers to procure the work, by the best possible recommendation of it—specimens of its intellectual and moral excellence. We therefore present them with a paragraph, which we think indicates Mr. Taylor's ability to grapple with the difficulties which deprive some sceptical minds of all the good they might otherwise derive from a cordial and hearty acceptance of spiritual Christianity. They generally assent to the doctrine of a particular providence, and are often engaged in the duty of prayer, without any distinct and definite persuasion of the reality of the one and the efficacy of the other.

"We have named *two*—the doctrines of a particular providence, and of the efficacy of prayer—though, in fact, they are only two expressions of one great truth. Both are so explicitly taught in the Old and New Testament, and both are so amply confirmed by precept and example; and so much of what is called Christian experience hangs upon both, that the truth of Christianity itself may seem to be staked upon the certainty of them; nor can it be doubted that, with many cultured minds, a factitious difficulty, believed to be fatal to both, has had much influence in keeping alive a painful uncertainty, or a reserved scepticism, on the subject of religion. For if it be thought absolutely impossible to reconcile a belief in the efficacy of prayer, either with the operation of general laws, or with the dogma of necessity, or even with the Christian doctrine of the Divine foreknowledge and predestination of events, how shall we believe Christianity itself to be true?

"To hide from themselves the formidable part of this difficulty, some, with amazing inconsideration, and in violation of the clearest axioms of abstract science, have taken refuge in the supposition of a controlling providence in respect of great events, and none in respect of small; as if mountains might be subject to one law of gravitation, and molehills to another; or as if it were possible to make good any philosophical distinction between great events and small; or as if a great event were any thing else than a congeries of small events, r[illegible]ed *as one* only, in relation to certain [illegible]uences thence resulting! Or, some will persuade themselves, to such confusions of thought are we liable, that the Divine Providence comes in, at times, to avert the consequences which must result from its own general laws, were they left to take their customary course! What a conception is this of Infinite Wisdom, as employed in the government of the world! Should we think well of a mechanist, who in any such manner should have to put his hand to his work?

"On the other hand, there are those who, coolly regarding the notion of a particular providence, and of the efficacy of prayer, as illusions or vulgar prejudices, and yet, finding it impossible to rid themselves, as professed Christians, of the duty of prayer, resort to a supposition equally vapid and preposterous, that the sole efficacy or reason of prayer turns upon its reflex, or secondary influence upon the mind of the worshipper, as an expression of the devout affections. As if reasonable men might be persuaded to continue, with sincere earnestness, any exercise whatever which was well understood to be destitute of all direct utility! A notion such as this resembles the supposition, that we might continue to enjoy the accommodation of moonlight, even if the sun were blotted from the planetary system! A reflective influence may, indeed, be of very high importance; but it must suppose always the reality of a direct influence."

The next point which comes under the lecturer's consideration, and which he treats in such a manner as to exhibit spiritual Christianity, in contrast with the perversions of Puseyism, is the mediation of Christ, as that from which the intimate filial relationship which the Christian scheme establishes between man and his Maker results, and with which it is inseparably connected. The ultimate position which he assumes, as one of the exterior characteristics of Christianity, is—

"THAT THE FACTS OF CHRISTIANITY, WHEN ADMITTED AS TRUE, ARE OF A KIND TO EXCITE AND TO MAINTAIN IN ACTIVITY, THE WARMEST AND THE MOST PROFOUND EMOTIONS OF WHICH MEN ARE SUSCEPTIBLE, ACCORDING TO THE INDIVIDUAL CONSTITUTION OF THEIR MINDS."

This part of the first lecture is an admirable preparative to the grand developments of the second: to which, however, we must devote a separate article—while we intreat the reader's attention to the following extracts, under the last assumed position.

"The wild extravagance of the enthusiast or of the fanatic, and the torpor of the formalist, although to the eye they may range as extremes, are in truth only varieties of the same lethargy of the moral faculties. Let the enthusiast and the for-

malist be both awakened to a cordial belief of the facts of Christianity, and the difference between the two will almost disappear.

"But now, the objects of religious belief, the facts of Christianity, being in themselves of boundless range, and our personal concernment with them being of incalculable moment, whither, it may be asked, shall we be carried, if, with such impulses around us, we fully surrender ourselves to their influence? 'After all,' says the objector, 'is not Christianity a religion of sobriety and reason?' Assuredly it is so, and it is so, because its seat is in the moral faculties, which are never profoundly moved, but when they are moved tranquilly. The characteristic of the affections is depth, not visible agitation.

"It is on this very ground, that Christianity triumphs, as compared with every other religious system, ancient or modern, which has powerfully affected the human mind. These systems, so far as they have been powerful at all, have been religions of agitation. Christianity, on the contrary, so far as it is effectual for its own purposes, is a religion of affection and habit, not of passionate commotion. Every powerful religion, Christianity excepted, has been either wild or sullen; and the same is true of every corruption of Christianity itself, in all the wide circuit of delusions, commencing with the ascetic frenzy, and ending in the base superstition of the middle ages. If asceticism be tranquil, it is tranquil by apathy; if superstition be tranquil, it is tranquil by the constraint of dread; but Christianity is at once tranquil and happy. If enthusiasm has its ecstacies, it is only joyous so far as it is also unsound.

"The very characteristic of a genuine warmth of affection is, that it is so calm as to be liable to the control of reason. Unreasonable affection, or a doting fondness, is just so much the less constant and profound, as it is less under command. To feel intensely, to feel keenly, to feel with so sovereign a force of emotion, as may carry a man through any labours or sacrifices, for the sake of one he loved, is only another description of moral serenity. This even balance of the mind means nothing less than a balance of great forces. We are not used to speak of the equilibrium of a straw, but we do speak of that of the engine-beam, which vibrates silently, with a sort of omnipotence.

"Single out an instance of a heart susceptible more than others of a tender and self-renouncing affection. Does not that chosen heart, one of a thousand, float in the midst of a tranquil temperament? Is not the beauty of an unruffled surface its characteristic grace, and its very symbol? What, in truth, is love, but the equipoise of the moral and intellectual faculties? and the emotions are then the most intense, when every faculty, moral and intellectual, has found its place of rest around that centre.

"Christianity, for this very reason, is a religion of sobriety, and a religion of self-control—because it is a religion of love, intense and deep."

We must refer to the work for Mr. Taylor's answer to the question, "What then is Heaven?"

(*To be continued.*)

The LIFE, *and* TIMES, *and* MISSIONARY ENTERPRISES *of the* REV. JOHN CAMPBELL. *By* ROBERT PHILIP, Author of the Lives of Whitefield, Bunyan, and Dr. Milne, of China, &c. &c. Post 8vo. pp. 604.

John Snow.

The name of John Campbell of Kingsland, the African traveller and the ardent friend of missions, is embalmed in the hearts of thousands of the people of God, not only in Great Britain, but throughout the world. This man of God had stood so long before the eye of the Christian community, and had been recognised in such a pleasing variety of ways in his career of usefulness, that a faithful record of his life and labours in the gospel was to be regarded as a debt due to the Christian church, the efficient discharge of which she would not fail adequately to appreciate. The work now on our table comes forward to supply what was wanting in reference to the personal history of this devoted servant of the Lord Jesus, and we do think that the public will not be disappointed in their expectations concerning it. It is entitled, "The Life, Times, and Missionary Enterprises of the Rev. John Campbell," which expresses very tersely what we should naturally desire in a book professing to be the life of such a man. It would obviously be impossible to give a faithful portraiture of John Campbell without detailing, to a considerable extent, the religious movement of the times with which his whole Christian and ministerial course was wrought up, and from the peculiar character of which, his history derives so intense an interest. His "Missionary Enterprises," too, constitute an important and characteristic portion of his abundant labours in the vineyard of the Lord, which it would have been unpardonable to overlook in a work of this nature, although we were before in possession of ample details on these subjects from his own pen. In order to give our readers some idea of the materials which compose this interesting volume, we shall give the contents of the chapters, which are sixteen in number: 1. His boyhood and edu[illegible];

2. The formation of his religious principles; 3. The progress of his experience; 4. His friendship with Newton; 5. His first belief of the gospel; 6. His attempts to be useful; 7. His philanthropic enterprises; 8. His first literary pursuits and associates; 9. The Countess of Leven's influence on him; 10. His entrance on the ministry; 11. His first visit to the May meetings; 12. Itineracies with Mr. J. Haldane, 1803; 13. His settlement at Kingsland; 14. His first visit to Africa; 15. His second visit to Africa; 16. His old age and death.

We apprehend there is not one of these chapters which may not be read, both with pleasure and profit, and there are some of them, if we may judge from our own feelings, which will be perused with peculiar interest. We are, generally speaking, most in love with those memoirs which are written by the individuals themselves, because we believe there is much more truth in their delineations of character than we can ever hope to find from the too partial pen of devoted friendship; and we are happy to inform our readers that the work before us is, in a great measure, an autobiography. To use the words of Mr. Philip, "it is substantially from Mr. Campbell's own graphic pen." Mr. Campbell had happily been induced by the intreaties of a number of friends to draw up a history of his own life. This has been of essential value to his biographer, and has given a degree of freshness and realizing effect to the narrative, which it would have been impossible otherwise to supply.

The first three chapters are occupied in detailing the circumstances of his boyhood, and the commencement of his religious impressions. For many years he struggled under the chains of spiritual bondage, after he had become a member of the Church of Scotland, and even after he was esteemed by the really Christian circle in which he moved as a genuine friend of Christ. The chapter which introduces the reader to the history of Campbell's friendship with John Newton will be perused by very many with delight. Their first interview took place in 1789, and is told thus: "He (Campbell) was passing St. Mary Woolnoth, and seeing a number of family carriages around the church, he asked a footman, 'Who is preaching?' The only reply he got was, 'One of the Methodists.' This awakened his curiosity, and led him to ask another footman, who said, 'It is old Newton.' This was enough to send him into the church. It is said that he introduced himself to Mr. Newton in the vestry, after the service."

The following is Campbell's account of the eminent men to whom he had been introduced at that time. In his journal, he

"Abraham Booth is a first-rate saint; somehow calculated by nature and grace for the pulpit and the press, for prayer and conversation. Mr. Newton is nowise inferior to what he was represented. In the pulpit, I have always seen him bathed in tears. In private, he is a David for devotion, a Moses for meekness, a Solomon for knowledge, a Paul for zeal, and a John for love. His house may be called a Bethel. Mr. Scott is judicious, humble, and frank. When I was there, he made me a present of 'The Force of Truth.' I promised to spend next Sabbath with him. Mr. Romaine is another bright luminary in the southern hemisphere. In short, to say little of him, he is like a man out of the body altogether. Oh, what life, warmth, and knowledge of the heart centre in this old man of God! For eloquence, he hath lips like Aaron; for zeal, a heart like Moses; and for age and faith, he is like Simeon."

It was to the venerable Newton that Campbell first communicated, in a letter, the account of his very remarkable and sudden emancipation from that spirit of bondage under which he had so long groaned. Newton was so much astonished and delighted with the communication, that he published it in the Evangelical Magazine verbatim, under the signature "Heman." The letter is given at full length, and will be found peculiarly interesting. We are next presented with a minute and circumstantial account of Mr. C.'s first attempts in the work of tract distribution and sabbath-school teaching, in both which labours of love he may be regarded as having been foremost in the race in Scotland. His first personal engagement with a sabbath-school was in the Cameronian meeting-house, in company with Mr. J. A. Haldane, of which Mr. C. gives the following account:—

"The use of the Cameronian meeting-house being obtained, a sabbath evening was fixed for the opening of the school. Mr. J. A. H. rode out with me to witness its commencement. The place was crowded with young people and their parents. I began by making a distinct profession of the doctrines which I believed and designed to teach to the children. This I thought they had a right to expect from me; and I am sure I acted honestly, not concealing any thing from them. I then addressed the young people, many of whom I was glad to see were above fourteen years of age. I then pointed out the tasks they were to commit to memory against the next Lord's-day evening, from the Scriptures and shorter catechism, and metre psalms of David. Mr. Haldane had not courage enough to address a few words to the assembly, though I have many a time afterwards heard him address three thousand people with perfect ease; but these were the days of small

things: orators, except in pulpits, were very rare. At that time, I had never heard a layman speak at a public meeting in my life; indeed, such meetings as are now as common as the rising sun, did not exist in these times. The late Mr. Aikman, of Edinburgh, rode out with me the second night, when we were delighted to see the house as full as it had been at the opening. After I had finished the catechising of the young people, I asked Mr. Aikman to address them, (who was at that time studying under the Professor of Divinity in the College of Edinburgh,) who, though one of the most diffident of men, was prevailed upon to do it for about ten minutes. It was his maiden speech, and a charming speech it was. That he was able to speak in public ten minutes put him in as high spirits during our ride home, as we may suppose Peter was on the evening after his pentecostal sermon, which added three thousand souls to the kingdom of God."

Such was the commencement of this good and great work in the most favoured portion of the northern division of our island. The noble example thus set was the means of stimulating others to engage in the same work, so that Mr. C. was not permitted to labour for any length of time alone. The account furnished in this part of the volume of the commencement of lay preaching in Edinburgh, and of the first itinerating tour of Haldane, Aikman, and Rait, as far as the extreme north of Scotland, will be found very interesting, especially to those who have had some previous knowledge of these matters. To us it revives sweet recollections of times and events in which our venerated sires felt peculiar delight.

The seventh chapter exhibits Campbell in extensive correspondence with many of the best and most talented men of the age, in his endeavours to promote various schemes of Christian benevolence. Besides Newton, he could reckon among the number of his intimate friends and co-adjutors, Cowie of Huntly, Charles of Bala, Thornton, Wilberforce, Grant, Hardcastle, and others. His "African scheme," as he himself calls it, proved a failure, but we cannot but admire the philanthropic spirit in which it was begun and prosecuted.

Our attention is next directed to Campbell's literary career, and Mr. Philip claims for him, we believe justly, the honour of having "created the era of juvenile religious literature" in Scotland. We are informed that he began writing his "Worlds Displayed" without the most distant idea of publication, and simply for the amusement, paragraph after paragraph, of a little niece, who had been committed to his care. Of this well-known production, Campbell says, in his own characteristic style:—

"Though I have published many volumes since that time, I have heard of more beneficial effects produced by that little *Tom Thumb* volume than all the others put together. About twenty-five years ago, I had eight gospel ministers, and more than that of ministers' wives, upon my list, who told me that their first serious impressions about religion arose from the reading of that book, and many more have told me the same tale since that time."

Mr. Campbell had an important hand in the publication of the "Letters of Col. Blackader." The discovery of these letters Campbell thus records:—

"The late excellent Mr. Harvy, of Stirling, being accustomed to take a pinch of snuff, was obliged to visit the snuff shop now and then. On one occasion, he went to purchase a fresh supply of that article, and when it was weighed, the shop-keeper took from behind him a small parcel of letters, tied with a silken cord, which he untied, and tore the first letter into two parts; and while he was wrapping up the snuff in the one half, Mr. Harvy naturally examined the contents of the other, and was struck by observing the signature of 'Blackader' at the head of the letter."

These turned out to be the whole of the letters of Col. Blackader to his lady, during all the campaigns of the Duke of Marlborough.

The Countess of Leven was one of a noble band of illustrious ladies, who considered it their most distinguished honour to "take up their cross and follow Jesus."

"Mr. Campbell enjoyed for years the entire confidence of this venerable lady. He was her almoner, her newsman, her book-purveyor, and her counsellor, until her death, in 1798."

An interesting selection from his letters to this lady, made by himself, is given, and will be found well worthy of perusal.

The chapter which details the circumstances which led to his entrance on the ministry is remarkably interesting, and we would gladly have made several extracts, did not our limits prevent us. Our readers, who have it in their power, will do well to read for themselves.

Then we have a detail of his first visit to the London meetings in May. John Campbell made his journey from Glasgow to London a regular preaching tour, and thus accomplished two objects at once. This was in 1802, and he reached London on the first Saturday in April, and dined with his beloved friend Mr. Newton. "His time was now spent, until May, chiefly with Mr. Newton and Mr. Hill. He preached frequently for the latter, and helped him to correct some of the 'proof sheets of his Village Dialogues.' He mentions, w[illegible]

any regret, that 'the handle of the Surrey chapel organ broke in the second hymn; and so there was no music for the last."

The reader will find, in this chapter, a very pleasing account of Mr. C.'s confidential intercourse with the fathers and founders of the Missionary Society, the subsequent results of which were not unimportant to the missionary cause.

"After his return from the May meetings, he studied hard until the spring of the next year, and then started with Mr. James Haldane for a long preaching tour in the highlands."

Mr. C. seems to have been deeply affected when, in the course of this journey, he visited the place of his birth.

"It was his father-land, and thus a spell on his spirit. 'I preached at Killin. I was glad to testify the grace of God, where my father was born, and his father had lived. I visited their tombs, and read the inscriptions still legible. The sight caused various solemn thoughts. Some of my relations who lay there, were friends of the Lord Jesus. I could hardly leave the spot. I returned to it with my eyes several times.'" The details of this tour will be read with much pleasure, especially by those who are in any measure acquainted with the state of parties in Scotland at the time it was made.

The contemptible fling of Sir Walter Scott at the "*Pecht*," and the "*little, little, very little* pair of boots" being examined to identify the "*black-bearded, unshaved*" missionary preacher as one deeply suspected of *Pechtism*, and of course "no *canny*," will appear to every reader to have been neither more nor less than one of those pretty little fibs which are fabricated for the purpose of affording a little *innocent mirth* to the cordial haters of the missionary mania.

His settlement at Kingsland, and his subsequent first and second journeys to Africa, are fully and interestingly detailed; together with the closing scenes of his eventful life—a life which had, in a very eminent degree, been devoted to the promotion of the Redeemer's kingdom on earth. Our limits will not allow us to pursue farther in detail the interesting contents of this volume. We recommend it most cordially to the attention of our readers, under the full conviction that they will thank us for so doing. We have been so much gratified ourselves, that we have felt no disposition to look out for minor faults; nor have we any doubt that the "Life, and Times, of John Campbell," will prove a favourite with the public, and obtain an extensive circulation. The respectable author has, we think, made [illegible]icious use of the very ample and valuable [illegible]rials with which he has been entrusted; and there are fewer of what might be termed his own peculiarities of style in this production of his pen than in any of his other works. We thank him most sincerely for the pleasure we have derived from the perusal of these memoirs; and more especially do we thank him for allowing the subject of them to speak so fully for himself. May there never be wanting a succession of such men in the church of Christ as John Campbell!

A PLEA *for the* POOR; *showing how the proposed Repeal of the Corn Laws will affect the Interests of the Working Classes. By the Hon. and Rev.* BAPTIST W. NOEL, M.A., Minister of St. John's Chapel, Bedford-row. 12mo. pp. 36.

James Nisbet and Co.

While we are penning this brief article, several hundreds of devoted ministers of Christ, of various denominations, are engaged in solemn conference at Manchester on the subject of the corn laws. Ignorant or prejudiced persons may condemn the movement of a class upon a great national question; but who does not know that every great melioration in the state of our laws has been brought about, in this country, by the active zeal of particular classes? Ministers of the gospel are deeply interested in the improvement of the condition of the poor; and if they believe that the corn laws, and restrictions upon trade in general, tend to oppress the poor, it is their duty to struggle as earnestly for their abolition, as they did for the annihilation of the slave trade and of slavery itself. They have mind and observation sufficient to enable them to judge as well as others of the actual working of our restrictive commercial code, and if they know its operation to be injurious and unutterably oppressive to the industrious classes of society, they are bound to use their legitimate influence in the body politic, for its speedy and peaceable change.

We are delighted, beyond what we can express, at the appearance of Mr. Noel's masterly tract, on this much agitated question. It is, in his simple and forcible style, stript of all party politics, and held up to the contemplation of patriots and philanthropists, as a topic, essentially involving the humanity and moral feeling of the country. Our author has grappled with the subject as one who thoroughly understands it, and who sees nothing but social disorganization and ruin awaiting our country unless it can be speedily adjusted. We can conceive of no greater temporal blessing to the community, at the present moment, than that those who have been prejudiced in favour of the corn laws could be induced to read Mr. Noel's pamphlet

with the care which it deserves. It is temperate, argumentative, candid, impartial, and highly Christian in its tone, and we know some minds in whom it has already wrought a great change. He has nobly disposed of the apprehensions which some virtuous minds have entertained in connexion with the idea of abolishing the present system of monopoly, and has shown, as we think to a demonstration, that cheap bread and free commerce would benefit all classes, while it would give an unfair and oppressive advantage to none.

We regret that our limits will not allow us to do justice to this tract. The following extracts are a fair specimen of the manner in which the author deals with the whole question. Having disposed of the common apprehension that large tracts of land would be thrown out of cultivation by a change in the corn laws, he observes :—

" But should no land be thrown out of cultivation, land-owners, farmers, and labourers, would all be gainers by the change.

" 1. The lowered price of corn would tend to diminish rents, but as the prices of all other things would fall in the same proportion, the diminished rent would be as valuable as the highest rent had been, for the purchase of all the comforts and luxuries of life. So far, therefore, the land-owners would be no losers. But in other respects they would be considerable gainers. The improved condition of the people would extremely reduce the poor-rates. The increase of trade, by adding to the revenue, would lighten taxation, and the relief from these burdens would enable the farmer to pay a higher rent. This effect would also follow from the increased value of all kind of grass produce. Every one has observed how large a proportion of the land near great cities is turned into pasture because of the demand for such produce. In the event of the repeal of the corn laws, there would be a similar demand throughout the country. The working classes, fully employed and well paid, would require more milk, butter and cheese, more meat and leather; and arable lands would in many cases be turned into pasture, not because the corn would pay worse than it does now, but because grass would pay better. But as pastures require fewer hands than corn lands, the gross returns being equal, the farmer would be a gainer by the change, and would be enabled to pay a higher rent. Lastly, while the artificial stimulus afforded by high prices has thrown an undue proportion of land into corn cultivation, by which manure has been rendered scarce, the abundance and cheapness of manure, arising from this change, would render arable lands more productive and their cultivation less costly, thereby enabling the former to bear a still higher rent. Taking all these important circumstances into consideration, the reduction of the rates, the removal of taxes, the increased value of grass produce, and the saving in the cultivation of corn, can we doubt that the farmers would be well able to bear a rent, which, though absolutely less, would be, as compared with prices, greater than before?

" In the next place, the farmers would have their share in the advantages to be derived from the repeal. Nothing can be more ruinous to them than the fluctuations in price occasioned by the present laws. In the years 1829, 1830, 1831, the average prices of wheat in the London Gazette were 60, 64, and 66 shillings. Such high prices would tempt the farmer to bid high for any farms which were then to be let. But these high prices also led first, to a large importation of foreign wheat, and secondly, to an undue cultivation of wheat at home. Hence, when in the years 1834 and 1835 the prices fell to 46 and 40 shillings, numbers of those farmers who had engaged to pay those high rents, must have been reduced to the greatest distress. A fixed and moderate price, enabling the farmer to know what would be a fair rent, would save him from that unwholesome speculation, and from those terrible reverses. Under the repeal of the existing corn-laws, the farmer would also be in a better condition to make terms with his landlord. We have seen that he would be enabled to pay a higher rent without inconvenience; but any rent which was unfair, he would be able to refuse. When respectable situations are very scarce, the children of a farmer, rather than sink down into the condition of farm servants, will consent to almost any rent which may be proposed. The competition among them for farms raises rent, as the competition among the labourers for employment depresses wages. But an extension of our manufactures and commerce, providing situations for a farmer's children, as well as employment for the labourers', must change the competition among young men for farms, into a competition among landlords for tenants: hence rents will be kept down.

" But the proposed change would be still more certainly beneficial to the labourers. A certain proportion of arable land being turned into pasture, would lessen the amount of agricultural employment; but meanwhile an unlimited extension of our commerce, would so much enlarge manufacturing and mercantile employment, as to drain the country of all its superfluous labourers; and this must increase the comforts of the poor. For as rents will be kept down, not by the liberality of the landowners, but by the increased numb[illegible]f situations open to the children of far[illegible],

so wages will rise, not from the liberality of the farmer, but by the increased amount of employment for the poor. The farmer will, indeed, be prospering, but should he be distressed, the poor will not suffer; for, so long as cultivation at all repays him, he will continue to cultivate his land; if he cultivates it, he must employ labourers, and if labourers are scarce, he must pay them equitable wages. So likewise the landowner will indeed be deriving better rents than before from his land; but should these anticipations not be verified, his loss of rent could not in the least affect the working class: for his whole loss of rent arising from the increase of their wages, all that he lost would be gained by them. He would have less to spend, but they would have more: his diminished power of charitable contribution, would be of less moment to them than their increased power to provide for themselves. Higher wages would far more than compensate for diminished alms. And whatever might be his own loss, every equitable and humane landlord would feel that he would have no right, merely for the increase of his income, to take by the force of law from the cultivators of the soil, more than he could have obtained from them without that artificial aid. The advantage, therefore, to the working classes, though happily coincident with the prosperity of the farmer and the landlord, would not be dependent upon it. The change must bring them better wages and greater comforts, whatever else may happen from it."

He thus concludes his appeal:—

"When our Redeemer preached the gospel to the multitudes who followed him, he also healed their diseases and supplied their wants. Like him, his disciples should seize with joy the opportunity of affording a relief to the necessitous, compared with which all the charitable contributions of England are absolutely insignificant. Myriads of the working classes, whose interests are especially at stake, have implored the Legislature, not to vote them any public money, not to give them any unfair advantage over others, not to invade private property, but to break off the fetters which the law has laid upon their industry; to restore them their natural liberty to purchase bread in return for the produce of their labour; to permit them to maintain their families by honest and laborious exertion.

"For no fault of theirs, they are suffering the pain of hunger, with all the physical and moral evils which accompany it. God has provided for them corn, not in their own crowded country, but in others less densely peopled. They have the ability to buy it by their labour, if the law forbids it; and the restoration of their natural right will invigorate every branch of British industry. Generously, therefore, as becomes the disciples of Christ, let every Christian reader overcome all party spirit, silence each ignorant prejudice and trampling on the suggestions of a short-sighted self-interest, labour with every friend of his country to effect that extension of our trade which, while it improves the condition of the working classes, will open the prospect of unbounded prosperity to the whole nation."

The ORATORY; *or, the Testimony of Scripture on the Subject of Prayer. By* LUCY BARTON. Royal 32mo., pp. 262.
Harvey and Darton.

Like all the other productions of our fair author, this little volume is imbued with the spirit of wisdom and devotion; and breathes, at the same time, an exquisite taste, and a refined moral feeling. We can assure our readers that the Scriptural doctrine of prayer is beautifully set forth in these pages, and that they are eminently fitted to become the companion of the closet. If the elegance of the work shall attract towards it the notice of the more refined and educated classes, we shall greatly rejoice, as we know of few little devotional manuals more fitted to improve and elevate their religious tastes.

CHRISTIAN MEDITATIONS; *or, the Believer's Companion in Solitude.* By the Author of "Christian Retirement," and "Christian Experience." pp. 578.
Hamilton, Adams, and Co.

The author of this work is advantageously known to the devotional reader by his former volumes on "Christian Retirement," and "Christian Experience;" and we are happy to bear testimony to the fact of his having, in our opinion, amply sustained his qualifications, both of head and heart, for this species of writing, by this renewed effort of his pen. His aim in furnishing this volume may be gathered from his own words.

"The Meditations, interspersed with hymns, chiefly original, are intended to promote serious reflections, silent aspirations to God, and self-examination; and thus, through the divine blessing, to lead the heart to God in Christ, as the only foundation of a sinner's hope, and the only fountain of a sinner's happiness."

While we have so many books daily issuing from the religious press, which more immediately relate to the out-works of Christianity, or which are designed to exhibit the majestic columns, and the beautiful proportions of the temple of truth, to those who are disposed to gaze upon its lovely exterior; it is no less desirable that we should possess a due proportion of those

other writings which conduct us into the penetralia of the sacred edifice, and assist us to offer the fragrant incense of hallowed devotion upon the golden altar in the holy of holies. These "Christian Meditations" are well fitted to aid the believer in his upward career of holy activity, and in maintaining the daily struggle against the antagonist principles of evil, both within and without. They are seventy in number, and embrace the very essence of spiritual Christianity, and exhibit the life of God in the soul of man.

The PROTESTANT DISSENTERS' MEMORIAL, *and* EMINENT PIETY PRODUCTIVE OF A PEACEFUL END. *Two Sermons. By the* Rev. ROBERT BURLS, of Maldon, Essex.

Jackson and Walford.

Of these sermons, it may be enough to say they are distinguished by the strong good sense, the clear diction, and correct theological sentiments which, in no ordinary degree, have so long characterised the author's ministerial course. The first was delivered upon an occasion deeply interesting, and equally gratifying to himself and his hearers—"to commemorate a ministerial connexion of twenty years." After a short exordium, exhibiting a condensed view of the state of Christianity from its earliest introduction into Britain, he proceeds to narrate some of the persecutions endured under the reign of Elizabeth by many pious clergymen of the Church of England, among whom was the Rev. G. Gifford, vicar of Maldon, and also the Rev. J. Gardiner, vicar of St. Mary's parish, in the same town. The remarks of the author on the state of subjugation to which these good men were reduced, and on their own inconsistency in pleading for the exercise of a secular authority in religion under which they were themselves suffering, deserve the attention of all who are interested in the great questions of civil and religious liberty. No steps for the formation of a Nonconformist church in Maldon appear to have been taken till after the ejectment of the vicar, the Rev. Thomas Horrackes, under the Act of Uniformity, in 1662. The Rev. Robert Billio, the son of another ejected minister, from the town of Witham, first gathered into a separate congregation the pious hearers of the late ejected clergyman. Under his ministry a piece of ground was hired, and a meeting-house erected, capable of holding about four hundred persons. "That ground," the preacher remarks, "is the site of the present chapel; the very ground on which we are met this morning for public worship, one hundred and fifty years after. Mr. B.'s ministry was greatly blessed, so that the chapel proved too small for the numbers who attended. After his death the pulpit was occupied by a Mr. Bird, who resigned the ministry, and was succeeded by Mr. Holden. His sentiments, unhappily, approached to Unitarianism, under whose withering influence the congregation was greatly reduced, so that for a long time, and to the period of his death, he preached to about twenty persons. The greater number adhering to evangelical truth attended the ministry of neighbouring pastors, until they obtained the use of a small place occupied by the Wesleyan Methodists. Their first minister was, after a short period, succeeded by the Rev. S. Whilmshurst from Homerton College. Under his ministry the Old Meeting was again obtained in the year 1739, after the death of Mr. Holden. Mr. W.'s laborious labours in village preaching greatly impaired his health, so as to render an assistant necessary at a comparatively early period. An arrangement was made, and the whole affair conducted in a manner worthy the imitation of pastors and churches in similar circumstances. Mr. Forster, of Terling, was chosen, and became the pastor on the death of Mr. Whilmshurst. Under Mr. F.'s ministry the church continued to prosper, and a new chapel was erected. His unexpected death in the midst of his days and usefulness, in 1811, left the church without a pastor till 1813, when the Rev. James Tait, of Homerton College, was chosen to that office; impaired health induced his resignation in 1819. He was succeeded in the following year by the present pastor, under whose ministry a large and increasing degree of prosperity continues to be enjoyed. The sermon closes with some very excellent and appropriate remarks, from which, did our space permit, we should be glad to give some extracts. We cordially recommend them to the perusal of our readers.

The second sermon was occasioned by the decease of Joseph Pattison, Esq., a deacon of the church, and one of the most amiable and benevolent of men; "an Israelite indeed, in whom was no guile." The text, Ps. xxxvii. 37, is strikingly appropriate, and in few individuals has it been more practically illustrated than in the life and death of Mr. Pattison. To his assiduity as a deacon, in connexion with another excellent man, the late Mr. May, who died but a short time before him, the preacher bears a grateful testimony. The closing scene is thus described:—

"When present in his dying chamber, one scarcely thought the shadow of death was there. Heaven was open to his view, and shed such a cheerful influence over his mind, that there scarcely seemed a gulf between. He lived and died a Christian, whose ho[illegible]

steady, lengthened course may be fitly likened to the progress of the sun in a long summer's day, when just finishing his career, all darkening clouds and tempests scattered, he sets in radiance more soft and pleasant than his beams at noon, and the prelude of a brighter morn."

We cannot close our notice of these discourses without referring to two others published by the author, namely, one on the death of Mr. May, the coadjutor of Mr. Pattison in the office of deacon; and another entitled "The Proper Province of Religious Inquiry and Concern," on Deut. xxix. 29, "The secret things belong unto the Lord," &c. We have never seen the subject more judiciously treated. The whole have our cordial recommendation.

SCRIPTURE TEXTS *arranged for the use of Ministers, Teachers, Visitors, &c., &c., and adapted to binding with pocket Bibles. Compiled by the Religious Tract and Book Society for Ireland. With Maps—one of Palestine, one of the Ancient World, as referred to in the Scriptures, and one of the Travels of Paul.* Entered at Stationers' Hall. Fifth Thousand. 12mo., pp. 100.

Richard Groombridge.

The design of this work is admirable, and its execution is in no respect inferior. We are not surprised at its rapid sale, as it is really a very ingenious and useful production. To ministers and Sunday-school teachers, as well as for closet use, it will be found a valuable accession. *Three hundred and sixty-nine* Scriptural subjects are selected and arranged alphabetically, and under each head the several topics belonging to it are placed in natural order, and supported by judiciously selected proofs. The volume forms an admirable commonplace book to the Bible, and, as such, we earnestly recommend it to our intelligent readers in general.

CHRISTIAN BAPTISM; *showing the Right of Infants to that Ordinance, when their Parents profess to believe that Jesus is the true Messiah; and that there is no authority in the New Testament for what is called Believer's Baptism.* 12mo., pp. 24. Second edition.

James Dinnis.

This is a tract worthy of general circulation, at a time when extraordinary zeal is put forth by our Baptist brethren in propagating their peculiar views. The author has evidently read his Bible with great care; and many of his observations are singularly acute and convincing. We do not bind ourselves to all his views or reasonings; but we cordially recommend his valuable pamphlet to the notice of our readers in general.

MEMOIRS *of the* LIFE *and* LABOURS *of* ROBERT MORRISON, D.D., F.R.S., M.R.A.S., Member of the Society Asiatique of Paris, &c. &c. *Compiled by his Widow. With Critical Notices of his Chinese Works. By* SAMUEL KIDD. *And an Appendix, containing original Documents.* In 2 vols., 8vo.

John Snow.

By the painful vicissitudes of trade, a few copies of these valuable Memoirs are now to be had at half their original cost. We advise all who take interest in the life and labours of that revered "man of God" who was honoured to give to the Chinese the word of life in their own difficult tongue, to order copies forthwith, as they cannot long remain in the market at their present reduced prices. The work is deeply interesting to all who wish to acquaint themselves minutely with the history of the Chinese mission.

WORKS RECENTLY PUBLISHED.

1. *Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea.* A Journal of Travels in the Year 1838. By E. ROBINSON and E. SMITH. Undertaken in reference to Biblical Geography. Drawn up from the original Diaries, with Historical Illustrations. By EDWARD ROBINSON, D.D., Professor of Biblical Literature in the Union Theological Seminary, New York; author of a Greek and English Lexicon of the New Testament, &c. With new maps and plans of five sheets. 3 vols. 8vo, 45*s*. J. Murray.

2. *A Brief Exposition of the Epistles of Paul to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians.* By JAMES FERGUSSON, Minister of Kilwinning. Reprinted from the original editions, 1656—1674. Imperial 8vo, pp. 500, cloth, 10*s*. 6*d*. Ward and Co.

3. *The Poetical Works of James Montgomery.* Collected by himself. In 4 vols. 12mo, 20*s*. Longman and Co.

4. *Part VII. A Dictionary of Science, Literature, and Arts, &c.* General editor, W. T. BRANDE, F.R.S.L. and E., &c. 8vo, 5*s*. Longman and Co.

5. *British Christians called to Solemn Inquiry in reference to the limited Efficiency of the Gospel in their own Country.* A Sermon, preached before the Home Missionary Society, at the Poultry Chapel, London, on Monday Evening, May 17th, 1841. By the Rev. JOHN ELY, of Leeds. 12mo. J. Snow.

6. *A Charge delivered at the Ordination of the Rev. Richard Roberts,* Minister of Oulton, near Aylsham, in the County of Norfolk, the 14th of July, 1841. By the Rev. THOMAS GRIFFITH, formerly of Cam, Gloucestershire. 8vo. Bartlett, Bath; Ward and Co., London.

7. *Female Virtue. Its Enemies and Friends.* A Discourse on the Statistics, Evils, and Cure of Prostitution, delivered on behalf of the London Society for the Protection of Young Females. By the Rev. JOHN EDGAR, D.D., of Belfast, Professor of Divinity for the Presbyterian Church of Ireland. With the *Circular* addressed by the Committee to every Minister of the Gospel in the three kingdoms. 8vo. Nisbet.

This is a discourse deserving the notice of every Christian and philanthropist.

8. *China; or,* Illustrations of the Symbols, Philosophy, Antiquities, Customs, Superstitions, Laws, Government, Education, and Literature of the Chinese. Derived from original sources, and accompanied with drawings from native works. By SAMUEL KIDD, Professor of Chinese Language and Literature, University College, London. 8vo, pp. 412. Taylor and Walton, Upper Gower-street.

9. *Homilies for the Times; or,* Rome and her New Allies: a Plea for the Reformation. By the Rev. JOHN MORISON, D.D. Post 8vo, pp. 408, 8s. Ward and Co.

This work, which has been long delayed by the indisposition of the author, is now in the booksellers' hands.

OBITUARY.

MR. JOSEPH WILKS.

This highly talented youth, the eldest son of Joseph Barber Wilks, Esq., of the India House, and an artist of great promise, was removed on the 1st of June, by consumption, from the fond embrace of his pious parents, at the early age of twenty-four. Till his last illness he had evinced no decisive evidence of the operation of Divine grace on his character; but such a remarkable change was wrought in his views and feelings towards the close of his affecting malady, that it seems due to the riches of God's mercy that some record of so striking a death-bed scene should be preserved for the encouragement of those of God's people who are called to attend the last hours of children or relatives who in life's sunny hours have afforded no satisfactory proof of the prevalence of a Saviour's love.

The following interesting documents are supplied by those who tended the deceased in his dying hours with a tenderness and fidelity highly creditable to their Christian character; and who found, to their great joy, that in every stage of existence the Gospel is "the wisdom of God and the power of God unto salvation," when accompanied by the mighty energy of the Holy Spirit. Such instances of the sovereignty of Divine grace in rescuing guilty wanderers at the eleventh hour from the grasp of the devourer, furnish no encouragement to those who would postpone repentance with the hope of obtaining mercy. The suddenness of disease, the loss of mental power, or the distractions of bodily pain, may render all such presumptuous hopes vain and delusive, and he who flatters himself that he will repent before he enters into the presence of his Judge, may find himself in perdition ere one feeling of penitence or one gleam of faith has come over the mind.

Copy of a Letter sent by Mr. Wilks the Father, to Mrs. Wilks, Wife of the Rev. S. C. Wilks, Editor of the "Christian Observer."

Camberwell, June, 1841.

My Dear Emma,—You have heard from my brother of the great change that took place in our dear Joseph's mind, before his death, and believing further particulars will be interesting to you, I will endeavour to narrate (as far as I can recollect) what passed between himself and me. His chief conversations, however, were with his mother alone, from the time he became concerned about his soul.

On the Tuesday preceding his death (for he only lived till the following Tuesday) I was sitting by him, when I said, "Joseph, how do you think you are?" He did not reply to my question, but said, "How do *you* think I am?" I said, "I have never told you before; I think you will die." He said I had told him too abruptly, and added, "that had it been said to a lady of delicate nerves, it might have caused her death." Soon after this the sins of his life came in review before him, and he became greatly concerned about his eternal safety.

On the following day his mother and I were sitting by him, when he began a short history of his life, and told us that, when a little boy, he loved religion, and wished to be religious; but remarked, he supposed he did not then rightly understand what religion was, and then passed over the intermediate events of his life, and came to those circumstances which overwhelmed him with the greatest distress and apprehension lest he had sinned beyond the reach of mercy. I saw he wished to relieve his mind. I therefore encouraged him to speak freely, and keep nothing back, but he said it would only increase our grief and his own, and do no good to particularise his sins. He wished

us to understand he had been one of the greatest of sinners, stating that as he advanced in age he was led by his profession (an artist) into the world to mingle with others following the same pursuits, that he chose as his companions men older than himself (giving as his reason that their minds were more matured.) Amongst these were some honourable men, men of fair moral character, though not professing religion; but others were of infidel principles, who, if occasion offered, ridiculed sacred things. He had been present and had joined in that ridicule; this it was which filled him with the deepest regret and apprehension, lest he had committed the unpardonable sin. He mentioned once in particular, when the birth of Jesus Christ had been introduced, that some wicked and blasphemous remarks were made, accompanied by a general laugh. He had joined in that laugh, but added, that had he been asked to subscribe, as believing the sentiments, he felt he could not. I understood him to mean, that though apparently concurring, he did not in heart do so. He was naturally good-natured, and easily led away by his companions, which induced them to suppose that his sentiments were in unison with theirs. Having thus united in laughing at the most sacred subjects, though I hope inadvertently, he was now filled with the greatest distress. He not only feared the consequences of his sin, but was also overwhelmed with a deep sense of his ingratitude towards God. He inquired anxiously of me what blasphemy was, and whether it could be forgiven. I referred him to the Scriptures, "that all manner of sin and blasphemy against the Son of man may be forgiven," &c. He then inquired what the blasphemy against the Holy Ghost was. I replied, I thought to despise and reject him. He said, "Oh, I am sure I do not do that." I then entreated him to pray. He said he could not. I said again, "Do pray." He repeated he could not. I said, "Say 'Lord have mercy upon me.'" He then repeated, in a broken manner, "Lord have mercy upon me." He then said after me, with a trembling voice, "I will arise and go to my Father, and say unto him, Father, I have sinned against heaven and in thy sight," &c. I believe until now he had not for a long time uttered a single prayer to God; indeed he had told me only a few days before, that he never prayed, and when I reminded him of it, he said it did not arise from not wishing to pray, for he did wish it, but he could not. I understood him to mean it was of no use for him to pray. He had not only neglected prayer, but also his Bible. He went neither to church nor chapel, except sometimes a Roman Catholic Chapel, but generally took a walk on the Lord's-day. Now, however, he had addressed a prayer to God, but his great fear was that he had committed the unpardonable sin. I endeavoured to encourage him to hope (from the Scriptures) that that was not the case. I told him that whatever that sin might be, or whether it could now be committed or not, I should leave undecided, but this I was assured of—if such could be the case, such a one would become increasingly hardened, would never afterwards truly repent, and with a broken and a contrite heart ask mercy of God. I told him, therefore, that he could not have committed that sin, because he now possessed a truly penitent state.

Relieved upon this important point, he was now embarrassed on another account—to whom he should address his prayers, whether to God or Christ. I felt great responsibility in replying to this inquiry. He was apparently very near death, he looked up to me for guidance, and I had no means of directing his anxious mind but referring him to the Bible, the only unerring standard of truth. I then repeated to him the words of our Lord, "Pray to the Father in my name;" as it is said, "Whatsoever ye shall ask the Father in my name, I will do it;" and in another place, "My Father will do it." I therefore told him to pray to God in the name of his Son; to pray to the Father, and plead the death, merits, and sufferings of his dear Son; that it was said, "His blood cleanseth from all sin;" that there never was a penitent, broken-hearted sinner, who asked mercy in the name of Christ, that was ever cast out; that God had promised, that Christ had promised, that such should never be rejected; that Christ had said, "Heaven and earth shall pass away, but not a jot or a tittle of my word shall pass away;" that "him that cometh to me I will in nowise cast out." I endeavoured to explain to him that, if he righly came to Christ, he came to God, for that "God was in Christ, reconciling the world unto himself;" that Christ was the meeting-place for the sinner and God. I also quoted the following passages of Scripture:—that "as the man is the head of the woman, so Christ is the head of the man, and God is the head of Christ; and I say not unto you that I will pray the Father for you, for the Father himself loveth you." These references were made for the twofold purpose of directing his mind to the Father as the object of prayer (in the name of his Son) and to show the willingness of God to accept and forgive all such as truly come to him in that way. He seemed now satisfied as to the Scriptural direction on this head, but his great fear was whether *he* should be accepted. He began to pray most fervently for mercy, though under great discouragement, lest his sins were too great to be pardoned, and lest

he had committed that great sin which he feared could not be forgiven. From this time he frequently entreated to be with his mother alone, and requested that all would leave him, including myself. This he did for two or three days at the commencement of his soul's concern. I retired into an adjoining room, but the request led me to self-examination, and to search the Scriptures of truth. God, however, was pleased to bless the circumstance, and render it profitable to my own soul, and afterwards I was gratified by perceiving he wished me to be constantly with him. Indeed when the family left him, at his own request, it greatly distressed him, particularly on my account, lest I should be grieved; and he entreated his mother to express everything that was kind and affectionate to me, and to assure me of his great confidence in me and my personal religion, but that he could speak more freely to her alone; that she understood him better, and could speak to his case more simply. On one of my succeeding interviews with him, I mentioned the Apostle Paul as a persecutor and great sinner. He said the apostle's sin bore no comparison to his in enormity. The portions of God's Word, and the hymns which were read to him, with the conversations he had with his mother and aunt, were made the means (together with his own earnest prayers) in raising him to hope. His characteristic sincerity was conspicuously manifested under his convictions for sin, and would not allow him to conceal any thing he felt, or take comfort without thoroughly examining his claim to it, and that it had its foundation in the holy Word of God. When sceptical he was respected for his sincerity, though at that time very bold, presumptuous, and self-confident. It is true, he sometimes said he would willingly be religious if any one could prove to him which religion was right; but he little knew his own heart, for he always raised a host of objections and cavils against every proof. He knew his own ability and powers of reasoning, and trusting too much to these he was greatly led astray. He had when well in health refused to pray—the sure and only resource for guidance under doubt and difficulty. How differently he now felt under his convictions! He believed himself to be one of the greatest of sinners that ever lived; he feared he had sinned beyond the reach of mercy, and earnestly entreated forgiveness. I informed him that neither his mother nor myself had any hope of salvation, should we die that day, but the mercy of God in Christ Jesus; that we, no more than himself, had any other trust for acceptance with God. (As I was then explaining the mode of a sinner's acceptance with God, I made no mention of the confidence which arises from walking in humble love before God, from sitting at the feet of Christ in child-like simplicity, hearing and obeying his words.) He frequently entreated his mother to lie down by his side, that he might tell her his hopes and his fears, that she might pray with him; and God, by these means, was pleased to comfort him. God imparted to her wisdom to select suitable portions of Scripture and verses of hymns, and God greatly blessed them to him. Joseph's heart was now prepared, by deep repentance and prayer, to receive the good seed.

On the day he died, about noon, he sat on the bed side, which he did to change his position and relieve the difficulty of breathing, when he commenced a prayer to God to the following effect:—(his aunt and myself sitting by)—"O thou who art my creating Father; who art my preserving Father; O how I desire to know thee as my regenerating Father! Thou hast in thy great goodness and mercy spared and preserved me for twenty-four years, and hast bestowed upon me during the whole of that time innumerable benefits and comforts, demanding on my part the return of gratitude to thee, simple gratitude at the least; but instead of this, what has my life been? A continued course of aggravated sin, and ingratitude to thee, my greatest Benefactor; so that thou mightest long since have justly cut me off, and cast me from thy presence into perdition; but thy Scriptures inform me, and my relatives and friends tell me, that thou art a God that can show mercy, and forgive all that come unto thee in the name of thy dear Son; thou knowest I have no other hope for pardon and acceptance but through his death and merits," &c.

Having thus appealed to God that he had no other hope, that he desired no other way, he entreated God to forgive him, when the unpardonable sin again distressed him, and he said, continuing his prayer, "If I have not committed that great sin, but if I have committed it, how is it that I feel some love to thee? and am now asking thy mercy?" Having concluded his prayer, which was in substance as above, he recollected he had prayed in public when directed by our Lord to go into the closet and shut the door, and pray to our Father who seeth in secret: he then appealed to God that he had not done so from ostentation, but that his relatives might know his true state of mind; that God knew he was sincere. Soon after this he repeated the Lord's prayer, and when he came to the words, "Thy will be done," I called his attention to them, and asked him if he could sincerely say, "Thy will be done." He replied, "Oh, yes; my will has ruined me. Let the will of God be done by all means." It was asked, "Whether for life or for death?" He replied,

"Oh, yes!" He soon afterwards said, (for he died that night,) "I can now say, 'My Saviour,' but I desire to say, or I long to say, 'My Father.'" I replied, "You may say, 'My Father,' if you can say, 'My Saviour;' for in coming to the Saviour rightly, you do come to the Father. He then said, "My Father!"

Though his sufferings were great, arising from the ulcerated condition of his throat and mouth, (for his lungs were in a dreadful state,) he said he thought nothing of these, so that he could but have an assurance that his soul would be saved.

Believe me to remain,
My dear Emma,

Copy of a Memorandum made by Mr. Meffin, a friend of the deceased, after several interviews.

At my first interview with Joseph, after illness confined him to his room, I found he had not resigned the hope of recovering his health. "The doctor tells me that he has seen worse cases than mine." Aware that this hope was felt by no one but himself, and anxious that his whole attention might be directed to "the things that belonged to his peace;" I replied, "The doctor thinks your case a very bad one." He understood me to imply that his case was utterly desperate.

He was in no degree offended, and never afterwards expressed a hope of restoration, nor any desire for it, except for the purpose of attempting to counteract the mischief he had done to the minds of some of his associates by his conversation and example.

He expressed his doubts of the divine authority of the Bible, but was most solicitous to have his doubts removed, deeply convinced that man needs a revelation of his Maker's will, and that volume is the only one in the world which has any claim to be so regarded.

Of my second interview I have no memorandum.

On my next visit I found his infidel doubts greatly subdued. He saw that the Lord Jesus Christ is, according to the description given of him in the gospel, most perfectly adapted to be the Saviour of men: "Possessing the omnipotence of God and all the sympathies of man, dying the just for the unjust to bring them to God, and living to intercede for all who come unto the Father by him, what excellences can you conceive would render him a better Saviour?" "Oh! nothing can be added." "What could be removed from his character that would make him a more suitable Saviour?" "Oh, nothing!" "Now it appears to me the idea of such a Saviour, so worthy of the infinite wisdom, power, and love of God, is too sublime, too divine, ever to have been known in the world, unless it had descended from heaven." "It certainly does!" I thought as I conversed with him in this strain he felt as I felt myself.

When I saw him again, he was earnestly seeking acceptance with God through our Lord Jesus Christ. He intimated a fear that he had sinned against the Holy Ghost. But as this impression did not appear very deep, and was evidently devoid of just cause, I dismissed the subject from our conversation, and he never afterwards alluded to it. "Have you hope in the mercy of God?" "I have hope according to the Scriptures. I have no manifestation." "It would be wonderful if ever you should be found in heaven, and wonderful if I should, but a far more wonderful thing has occurred there already, an Intercessor on behalf of sinners has been admitted there; but it would be far more wonderful than this if a sinner were to come to God by this Mediator, and were shut out."

"That must be true in my case," he very eagerly rejoined. "Most certainly. If it were not true in your case, the affairs of heaven would be for ever deranged; it would be the triumph of hell, and the everlasting dishonour of heaven."

I doubt not that this conversation was much blessed to him.

I saw him for the last time on June the 1st, the day on which he died. Weak as he was, his intellect was quite clear. I never saw him more collected.

"I cannot speak much, but you can talk, and I can listen. I should like to have you with me all day."

The sacrifice and intercession of Christ were the subjects of our conversation. "Coming unto God by the blessed Mediator, your salvation will not depend on your feeble prayers, but on the prevalency of his intercession, and him the Father heareth always."

"That," he hastily and earnestly rejoined, "applies to me." At the close of prayer he added with a loud voice, "Amen, amen, God grant it."

Copy of Letter written by Joseph's Mother to a Friend at her request.

Camberwell, June, 1841.

My dear Miss C.,—The great exhaustion and suffering of Joseph, and the constant attention which he required, together with my own fatigue and excitement, render me almost incapable of recollecting what passed the last week of his life between him and myself, but as far as I can recollect, I will endeavour to send you a few particulars. It was not till after his Papa had told him, "that he thought he would die," that he said any thing to me about the state of his mind, and then he said, "Mamma, I wish

you and I could be alone, that we might talk together, for I feel myself to be one of the vilest of sinners. What am I to do? I feel I can do nothing. Some people talk of doing a great deal, but that will not do when we come to die." I said, "I thank God that he has made you to feel you are a sinner, and I believe the work to be entirely of God; but still there is something which you can do, and must do, for God has promised that he will give the Holy Spirit to them that ask him in sincerity and truth." He said, "I have prayed, but I have no answer to my prayers." I said, "Do not be discouraged, but continue to pray earnestly and constantly, for he has said, 'Call upon me in the day of trouble, and I will deliver you.'" "I feel that my sins are so great, that it would be just in God if he were to banish me from his presence for ever." I said, "I feel thankful to God that you do feel yourself so great a sinner, and you certainly ought, for you have spent the greater part of your life in sinning against light and knowledge, but still there is forgiveness with God for every penitent sinner." He continually requested me to pray with him, in which he joined most fervently, and entreated God to hear the prayers of his mother on his behalf, and repeated at every sentence, "God grant it may be so, Amen."

He has prayed himself very earnestly when with me alone for God to receive him into his favour, to pardon him, and to blot out all his sins. One of his expressions was, "Wash me in the all-prevailing, redeeming blood, which I know and believe to be sufficient to wash away all my sins, however black, and the sins of the whole world. If I have not committed the sin that cannot be forgiven, will God allow me to enter into his presence, who have sinned against him the whole of my life; I that am one of the vilest, blackest sinners upon earth, will he accept me?" and much more which I cannot recollect. At another time he said, pressing my hand, "Oh! mamma, you do not know the agony I feel; my illness is nothing in comparison to the state of my mind. I fear I do not feel so much as I ought; perhaps not more than I should, if I were to lose one of my family; but I am sure I ought to feel much more deeply, considering my aggravated crimes." He said, "Oh! my dear mother, I love you dearly, you talk so simply and so kindly to me, it is all more than I deserve. I wish I loved Christ as much as you." I said, "Joseph, that very desire you have expressed shows that you do love him." I said, "Now tell me whether you do not?" He said, he certainly did love Christ. "I believe I am sincere, but I do not love him half enough." I said, "Very likely not," but he must not give way to doubting, for I had no doubt Satan would try every means to discourage him in every possible way he could; but instead of listening to it, be thankful for the little love, and ask for more. I read many chapters in the Bible to him. He particularly requested the New Testament to be read, and many hymns. He said at another time, "Will the Lord Jesus Christ have mercy upon me, and save me?" I said, "He has promised so to do, and he is faithful to his word." I said, "I will read you a hymn upon that subject," which was,—

> Come, ye sinners, poor and wretched,
> Weak and wounded, sick and sore.

Now, I said, you are a poor and wretched sinner, are you not? He replied, "Indeed I am." Then I said, the next lines will suit you, for it is all scripture language:—

> Jesus ready stands to save you,
> Full of pity, joined with power,
> He is able, he is willing,
> Doubt no more.

I read till I came to the verse:—

> Let not conscience make you linger,
> Nor of fitness fondly dream,
> All the fitness he requireth,
> Is to feel your need of him,
> This he gives you,
> 'Tis the Spirit's rising beam.

He said, "Read that verse again." It seemed to just suit his state of mind. I then finished the hymn, when he requested me to read it again, which I did many times, and also another hymn he took great interest in, which was—

> There is a fountain fill'd with blood,
> Drawn from Immanuel's veins;
> And sinners plung'd beneath that flood,
> Lose all their guilty stains.

I read many chapters to him, in which he was greatly interested, and exclaimed: "How sweet! I wish I could apply it to myself, as my own." Any particular passages of scripture that struck his mind, he wished to be read over and over again, particularly those passages in John, where it says, "If any man thirst, let him come unto me, and drink," and "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. He then said, "God knows I do indeed hunger and thirst after salvation; but I do not feel that I have it, I fear I never shall." I then repeated a passage of scripture from Isaiah to him, which was:— "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the Lord God of Israel will not forsake them." Now, I said, this is exactly your case; he said, "Indeed it is." Well, I said, God has promised in this state, that he will hear, and not forsake, and he is true to his word. Two verses in the 102nd Psalm seemed much to comfort him, which were these,—

"He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generations to come; and the people that shall be created shall praise the Lord." This, he said, though written so long ago, was written for the present generation, and for him; and many more passages of scripture, which I cannot now bring to my recollection, but this, perhaps, will be sufficient without any more.

The day before he died, I asked him how he felt his mind? He said, he felt more light in his mind. I said, "Then be thankful for it, and ask for more, you cannot ask too much." I did not that night, which was the night before he died, at all expect him to live till the morning. His mind was then a little wandering, and he thought he was addressing his friend, Mr. Thomas James. He began by asking him, if he could stay a little while; he wanted to speak with him; but he said, he could not say much, only a few words, but he would introduce the subject, and then said, "My mother will tell you the rest." He began by saying, "Tom, I have a kind, good mother, but she does not spare me one sin." I suppose, alluding to my frequently telling him, that he was a great sinner, and ought to feel sorrow on that account; but, coming a little to himself, and finding no answer, he said, "Is not Tom here?" I said, "There is no one here but myself." He said, "How my mind wanders." "In the morning, if you feel able," I said, "I hope you will speak to him, and tell him of the great change in your mind." He called the next morning, and they were alone together about half an hour, when he stated to him the great change in his mind, at which Mr. James was greatly affected and astonished, and said, he could scarcely believe him to be the same person, there was such a surprising change in him. The circumstance has made a very great impression upon him. I hope it will be a lasting benefit to him. I mention this to show you how anxious he was to let his friends know of the change in his mind. He said, the only thing he wished to live for was, that he might have an opportunity of speaking to them and undoing the mischief he had done. He said to me, "If there is any possibility of my recovering, what a scene lies before me! but I believe I should be firm, for it is a change which I should never depart from, should I return to health." He felt himself grieved at times that he was unable, through great weakness, to think upon spiritual subjects as he ought. I told him not to grieve on that account, that God was well acquainted with his weakness, and that he looked at the heart, not at words. He said he knew that; but he was afraid of coolness and indifference. I mentioned to him, "That like as a father pitieth his children, so the Lord pitieth them that fear him." He said it was very sweet, and he knew he was kind and merciful. I believe he was thoroughly sincere during his last illness; he searched every thought and feeling to the bottom to see his motive for it.

For two or three weeks before he took to his bed-room, he was lying chiefly on the sofa, and scarcely said any thing all day. What his thoughts were I do not know; but the last week of his life he was too ill and weak to think of any thing but his own soul. I read the chapter to him several times, that you wished him to read, and I told him, with that wish he had your earnest and sincere prayers, and also of many other friends. He said his friends were very kind, he was much obliged to them, but he did not mention any one by name. On the day he died, which was at half-past eleven at night, of the 1st of June, I asked him how he felt his mind, he said, "More peaceful," and wished nothing to disturb the little peace he then felt. After this he lay apparently in a sleep, until he breathed his last. He was remarkably patient during his illness, not a murmuring word escaped his lips, and expressed so much gratitude for every thing, that it was a pleasure to do any thing for him. His sufferings were extreme for a week or two, his breathing was very laborious, so that it could be heard all over the house. He had no rest during that time, only as he took opiates, which did not produce sleep, but a partial stillness, until the effect was gone off. He could not lie down at all for two or three days, nor even recline his head; and frequently I have been obliged to draw his chair up to the window, as early as four o'clock in the morning, and open all the windows, both back and front, to admit all the air we possibly could. He had a dreadful throat and mouth. It was very afflicting to us to see him suffer so much, but amidst it all we had the great comfort of witnessing the happy change in his mind, which, if this had not been the case, his sickness and death would have been overwhelming; and we have not the least doubt but he is now

> Far from this world of grief and sin,
> With God eternally shut in.

It is a great consolation for us to look forward to the meeting of our three children in heaven.

THE REV. THOMAS JONES.

This eminently holy and devoted servant of Christ, after a few hour's illness, entered upon his rest on the 10th July, at the advanced age of seventy-seven, and in the fifty-first year of his ministry at the same

place, leaving an aged widow unprovided for, to sustain a great loss.

Mr. Jones was a student of the late Dr. Williams, of Rotherham, at whose particular request he commenced his labours at Newmarket, in Flintshire, where his Master enabled him to be useful and faithful unto the end; he was able to preach his last sabbath on earth, and his text was, "And there shall be one fold and one Shepherd."

His upright, harmless, and peaceable disposition procured for him not only the respect of his friends and congregation, but also of all who knew him; his sincerity was apparent, his life exemplary, and his piety unquestionable throughout. His funeral was numerously attended; ten neighbouring ministers were present, and assisted on the occasion.

It is intended to furnish some further particulars respecting this good minister, who now "sleeps in Jesus." An eminent minister used to say, that "of all the gospel ministers he ever knew, Mr. Jones was the most like Jesus Christ."

Home Chronicle.

REMARKS ON THE ESHER-STREET CHAPEL CASE.

To the Editor of the Evangelical Magazine.

SIR,—My attention has been attracted to an article in the August number of your Magazine, headed, "Esher-street Chapel, Kennington;" in reference to which I feel it incumbent on me to make a few remarks, which I rely on your sense of justice to insert in your next number.

The article in question may be divided into two parts. A statement of the circumstances under which the chapel was built, and an appeal, founded on that statement, to the dissenting portion of the religious public for their pecuniary assistance.

Now, Sir, of this second part, the appeal, I do not wish to make any complaint; although I may entertain a very strong opinion respecting the propriety or otherwise of a number of individuals joining together to get a chapel erected for their use, well knowing beforehand their utter inability to pay for the same. But the practice being so general, not to say universal, I suppose it must be regarded as sanctioned by custom, if not by principle.

But, Sir, of the first part of this article, the statement upon which the appeal is founded, I have, I conceive, good reason to complain; for what is the history of this matter? Briefly the following. During the lifetime of my father, the same or a similar statement appeared in the "Patriot" newspaper, in the month of July, 1835. In answer thereto, my father, at the earnest solicitation of his family and friends, being himself disposed to take no notice of the matter, otherwise than by answering any question on the subject that might be put to him by ministers and others whom he was in the daily habit of meeting, wrote to the Editor a letter, which appeared in the "Patriot" in the following month of August. To this answer of his, which procured him the warm congratulations of many ministers and friends, no one of the self-styled persecuted members of his congregation attempted to reply during his life, although nearly four years elapsed from the date thereof to his death, in 1839. Nor has the attempt been made since his death. But now that he is unable to speak for himself, they, in the hope, I suppose, of exciting the sympathies of those who are pleased to call themselves the enemies of persecution, boldly reiterate statements which he had shown to be unfounded and calumnious. Probably, Sir, were he now living, he would let pass unheeded the revival of exploded falsehoods: but as silence on the part of those whom he has left behind might be construed by some into a wish to throw around him the shelter of the sentiment, *De mortuis nil nisi bonum*—and lest their saying nothing should be regarded as the consequence of their having nothing to say, I must take the liberty, in their name and my own, of giving the most unqualified and unconditional contradiction to the whole and every part of the statement contained in the first two paragraphs of the article which has thus, strongly against my inclination, forced me before the dissenting public. And with this general "contradiction," I shall content myself for the present; but should circumstances render it necessary, I shall not shrink from what will then become my duty—laying before that public a plain unvarnished statement of the real facts of the case.

Who the writer of this article is, and how it obtained insertion in the Evangelical Magazine, are equally unknown to me; nor am I in anywise anxious to be made acquainted with either the one or the other. Suffice it

to say, that an article containing statements seriously affecting, and *intended* to affect,—for this is the main ground of the appeal,—the character and reputation of one no longer here to meet his accusers face to face, has been published to the world, in the leading periodical of the Protestant Dissenters of Great Britain, conducted by some of the most eminent ministers of that body, without any attempt having been previously made by them to ascertain the correctness or incorrectness of such statement. Whatever may be the character of dissenting *principles*, I apprehend that even Dissenters themselves must acknowledge, that some, at least, among dissenting *practices*, require "reforming altogether."

I make no apology for the length of these remarks, considering the importance of the subject which has given rise to them, to be such as fully to warrant every thing I have said.

I am, Sir,
Yours, respectfully,
JOSEPH S. MOORE.

100, *Chancery-lane,*
August 4, 1841.

[Though we by no means feel satisfied with the *animus* displayed in the preceding letter, yet, as we might justly be suspected of the want of impartiality, were we to refuse it a place in our pages, we prefer this course to any other. So far as Mr. M. considers the statement of the Esher-street [Cha]pel case, which appeared in the August [Ma]gazine, as reflecting upon the memory of a revered parent, we give him full credit for the wish to rectify it; though we much question if he has adopted the best method of accomplishing his object. The document, upon which he animadverts, was forwarded to us for insertion, with a view to aid a cause which we cordially approve, in which we have always taken a deep interest, and which we shall ever be happy to serve. At the same time, we are free to confess, that the appeal would have been more to our mind had it been divested of all personal references. In looking at it cursorily, the objectionable matter did not arrest our attention, or we should certainly have drawn our pen through it. EDITOR.

ASSOCIATIONS.

Dorset.

The Autumnal Meeting of the Dorset County Association will be held (D.V.) at Wareham, on the 28th and 29th of September.

A sermon will be preached on Tuesday evening.

On Wednesday morning, at seven o'clock, there will be a prayer-meeting. At eight o'clock, the Sunday-school teachers and friends will breakfast together; after which short addresses will be delivered, mingled with solemn praise. At eleven o'clock, the Rev. Thomas Seavill will be publicly recognized as the pastor of the church assembling at the Old Meeting.

The Rev. W. Jay, of Bath, is expected to preach to the people in the evening.

Hampshire.

The Half-yearly Meeting of the Hampshire Association will be held at Winchester (D.V.) on the 22nd instant. The Rev. J. Harrison to preach on "Christian Zeal."

At an early hour of the same day, there will be a meeting of the Sunday-school Union; and a public breakfast of the teachers and friends of the Union.

BRISTOL AND GLOUCESTERSHIRE CONGREGATIONAL UNION.

The next meeting of the Bristol and Gloucestershire Congregational Union will (D.V.) be held at Mitcheldean, on the 27th, 28th, and 29th of September. The preparatory sermon will be preached on Monday evening by the Rev. J. Burder, of Stroud. The association sermon on Tuesday evening, by the Rev. John Jack; the ordinance of the Lord's Supper will be dispensed on Wednesday evening. The business of the Benevolent Society will be transacted in open committee on Monday at four o'clock.

ORDINATIONS.

Rev. W. W. Fletcher.

A new and commodious place of worship, called Albany Chapel, was opened in Haverfordwest, on the 18th of March, 1841, for the use of the congregation, late under the pastoral care of the Rev. John Bulmer, now of Rugely, Staffordshire. It is built on the site of the old Nonconformist Meeting-house, called the Green Meeting; and its recent erection is owing chiefly to the liberal efforts of some of the principal friends of the congregation. On the occasion of its opening, the services of the day commenced with prayer, offered by the recently elected pastor of the church, the Rev. William Wolfe Fletcher, of Highbury College; the Rev. Mr. Dodd, of Swansea, preached in the morning and evening; and the Rev. Mr. Davies, of Hook, Pembrokeshire, in the afternoon. Several of the neighbouring ministers, of various denominations, were present on the occasion.

On July 14th, 1841, Mr. William W. Fletcher was ordained to the pastoral office

over the church and congregation, assembling in the above chapel. The Rev. J. J. Carruthers, of Liverpool, delivered an excellent discourse on the nature and constitution of a Christian church; the questions, accompanied by judicious remarks, and expressions of devout congratulation, were asked by the Rev. William Marlow, of Milford, to which appropriate answers were given; after the ordination prayer, which was offered with deep solemnity and earnestness, by the Rev. Joseph France, A.M., of Ham, Surrey, an impressive and affectionate charge was given to the young pastor, by his father, the Rev. Dr. Fletcher, of London. In the evening, the Rev. C. J. Hyatt, of London, delivered a suitable and practical address to the church and congregation.

The Rev. James Rowland, of Henley-on-Thames, the Rev. James Griffiths, of St. David's, and the Rev. Thomas Jones, of Pembroke Dock, took part in the services, and other ministers of neighbouring churches were present.

The engagements of the day were highly interesting and profitable, and will be gratefully remembered by the friends of the Redeemer, who were then assembled.

Mr. Thomas Hill.

On Tuesday, March 2nd, 1841, Mr. Thomas Hill was ordained to the pastoral office, over the church and congregation assembling at the Independent chapel, Chigwell-row, Essex, when the Rev. Samuel Brawn, of Loughton, commenced the services of the day with reading the Scriptures and prayer; the Rev. Dr. Burder, of Hackney, then delivered a lucid and candid discourse in exposition and defence of Congregational principles; the Rev. C. J. Hyatt, jun., of London, proposed the usual questions, and received the confession of faith; the Rev. Charles Hyatt offered the ordination prayer, with imposition of hands; the Rev. Dr. Pye Smith delivered a faithful and affectionate charge to the young minister; the Rev. John Clayton, jun., of the Poultry chapel, London, preached an appropriate sermon to the people; and the Rev. S. Bannister, of Epping, closed the solemn services of the day with prayer. Several other ministers expressed their interest in the exercises of the day, by their presence and assistance.

HERNE BAY.

The ordination of the Rev. Josiah Viney (being the first service of the kind that has ever occurred in this town) took place at Union Chapel, on Thursday, the 22nd of August, when the introductory discourse was delivered by the Rev. Thomas Binney, of London; the usual questions proposed by the Rev. H. Creswell, of Canterbury; the ordination prayer offered by the Rev. Thomas Jackson, of Stockwell; and the charge given by the Rev. H. Guyer, of Ryde. The devotional parts of the service were conducted by the Rev. Messrs. Rook, of Faversham; Jackson, of Epsom; Connebee, of Dorking; Neller, of Royston, Toomer, of Wingham, and Bevis, of Ramsgate. After the friends, more than eighty in number, had partaken of a cold collation, several animated and useful speeches were delivered by the Revs. J. Burnet, T. Binney, E. Steane, Thomas Piper, Esq., and others. The Rev. J. Burnet, of Camberwell, preached in the evening.

It is hoped the results of the devotional and affectionate feeling, which marked the whole of the day's services, will be long and deeply felt in the promotion of a growing interest amongst the Christian public, towards this interesting and increasing sphere of labour.

The next anniversary of Islington Chapel will be holden on Wednesday, the 15th inst. The Rev. James Sherman will preach in the morning at twelve o'clock; and the Rev. Joseph Sortain, A.M., Minister of the Countess of Huntingdon's Chapel, Brighton, will preach in the evening, at half-past six o'clock. Collections will be made towards the liquidation of the debt upon the chapel.

General Chronicle.

LITERARY HONOURS CONFERRED ON MISSIONARIES.

On the 14th of July, at its first sitting, the council of the University of New York conferred, by unanimous vote, the degree of D.D. on the Rev. James Legge, M.A., President of the Anglo-Chinese College, Malacca; and also, on the Rev. Mr. Bridgman, the highly honoured American Missionary.

MISSIONARY PRAYER-MEETINGS.

To the Editor of the Evangelical Magazine.

Dear Sir,—I know from experience, that missionaries are accustomed to think with pleasure of the first Monday evening in the month, as a season when they and their important labours are, in a special manner, interceded for by the "remembrancers" of the Most High; when multitudes are accustomed to meet and supplicate Him for the establishment and extension of the Redeemer's kingdom upon earth, with which their labours are so intimately connected. Many of the converts from heathenism, too, observe the return of this day with joy and pleasure, as one in which they unite in spirit with thousands of their British brethren for the purpose of praying for that in which they feel most deeply interested, the conversion of their heathen countrymen.

But, my dear Sir, I felt truly surprised and grieved, when present this month at the missionary prayer-meeting in the district in which I reside,—a district containing eleven churches which unite on these occasions, and some of which are very large,—to witness a congregation of only fifty, or at most sixty persons. I allow the evening was wet and unfavourable; but how easily can we conceive of circumstances, nay of religious services of much smaller importance, which would have put into requisition all the obtainable carriages in the neighbourhood?

Some of my friends have endeavoured to account for this deplorable neglect on the ground of these services not being made sufficiently interesting. But, my dear Sir, is not the engagement itself invested with the most imposing interest? Can we conceive of an occupation more sublimely interesting than one in which an assembly of redeemed sinners, redeemed by the sufferings and death of the Son of God, are uniting in imploring for the advancement of the honour and glory of that Divine Saviour in the redemption of sinful men in all respects like themselves, except in that difference which his distinguishing grace has effected? Are stimulants necessary here also?

Far from me be the wish of introducing innovations, ignorant as I must necessarily be, after a residence of considerably more than twenty years in a far distant land, of many things in my native country. Yet I could not help thinking that if the members of these eleven churches and congregations, instead of being professedly united into one assembly for this important object, had respectively worshipped at their own chapels, the average number of each separate assembly could scarcely have been below that of the aggregate one; in which case the number of those so employed would have been multiplied eleven times.

In speaking on this subject to a friend who has lately been in America, I was rejoiced to find that the delightful combination of Christians for this most importa. object in the world—for it is for the world itself—is in that country more duly appreciated, and that more than a thousand persons were convened at a monthly prayer-meeting at which he was present.

This is a matter of grave import for the consideration of those who are truly sincere and earnest in their wishes for the conversion of the world. This is surely one of those things for which God will be inquired of by his people, to do it for them. While prayer is restrained before God, the most generous liberality, the most strenuous efforts must fail.

I am, Dear Sir, yours,

A Missionary.

August 14, 1841.

SCHOOL FOR MISSIONARIES' DAUGHTERS, AT WALTHAMSTOW.

A very interesting meeting was held at Walthamstow on Thursday, the 12th of August, on occasion of the re-opening of the Mission School. At four o'clock, the committee, with a circle of friends deeply interested in the progress of the institution, met at the school-house, when, after suitable hymns, the Rev. John Arundel, the Home Secretary of the London Missionary Society, offered up solemn prayer to God for a blessing to rest upon the dear youthful circle, nearly forty in number, then assembled. The Rev. W. Byers, Missionary from India, then addressed the children in a very suitable manner, upon the object of their arrival in this country, the deep solicitude of their parents on their behalf, and the importance of assiduity in improving the advantages which God, in his providence, had conferred on them; the Rev. Joseph Freeman closed the service in solemn and affectionate prayer.

In the evening, at half-past six o'clock, the children repaired to Mr. Freeman's chapel, when, with the young ladies belonging to two or three other boarding schools, they were addressed by the Rev. J. Morison, D.D., from Rom. xvi. 19, "I would have you wise unto that which is good; but simple concerning evil." Many other young people, as well as adults, attended the service; and it is earnestly hoped that

a blessing will be vouchsafed in connexion with it.

Contributions to the Building Fund since July.

	£	s.	d.
Collected by Miss Gurney, Camberwell	2	0	0
W. D. Alexander, Lombard-street	3	3	0
Mrs. Green, London Bridge	1	1	0
Collected by Mrs. Dobbin, Exeter,—			
Mr. Evans and Friends	3	1	0
Mrs. Dobbins	0	10	0
Sums under 10s.	0	14	6
G. Kitson, Esq.	1	1	0
Thomas Aked, Esq.	1	0	0
*Ebenezer, by Rev. J. Sherman	10	0	0
Collected by Miss Turner,—			
Mrs. Vanner, Farnham	1	0	0
Mrs. Drew	0	10	0
Collected in Small Sums	2	0	0
Seth Smith, Esq.	5	0	0
A Friend	0	10	0
From a Friend	2	2	0
Collected by the late Miss Rachael Jones, Abergavenny	2	10	6

Amount now received for the building fund, 514*l.* 5*s* ; about 260*l.* still wanted, and for which an earnest appeal is now made.

* Mr. Sherman's being from home prevented the acknowledgment of the receipt of this sum, with the interesting letter in which it was enclosed.

PROPOSAL OF A SCHOOL FOR THE SON OF MISSIONARIES.

To the Editor of the Evangelical Magazine.

SIR,—I have been exceedingly gratified to see, or rather to feel, that when a missionary is about to quit his native land for some distant clime, how anxious friends in Britain are to alleviate the pang of separation from much that he holds very dear. One presents a book; another writes a kind letter of sympathy; a third expresses a wish, "The Lord Jesus Christ be with thy spirit;" but all would wipe away the tear of separation.

Having been privileged to visit many of our churches during my stay in England, I have not the slightest hesitation in affirming that the friends of the missionary cause are ready to do anything in their power to mitigate the anxieties of the labourers whom they have sent forth, if they only knew what those anxieties are, and how they can be alleviated.

I trust my beloved missionary brethren will pardon me if I presume to step forward and say, we do feel anxious, extremely anxious about our dear children. Some of us, when we return to our stations, are obliged to leave our little ones behind us, others of us are obliged to send them home from India, or elsewhere, for reasons stated in a recent number of your Magazine by my brother missionary, Mr. Drew. And when parents and children are thus separated by the providence of God, we want a home for the children, an asylum where they shall have the parental care of some kind friend who will watch for their souls, where they may obtain a suitable education, where a missionary spirit shall be fostered to prepare them to carry on the work when our work is done, and where some gentle shepherd shall carry the lambs in his bosom.

For our girls, this has been done. I think I may venture to express in behalf of my brethren and myself our gratitude for the institution at Walthamstow. It meets the case exactly; and if we must be separated from the little objects of our affection, if we cannot longer enjoy their fond caresses, if we cannot pronounce over them from day to day the morning and evening benediction, we feel that we can with the fullest confidence commend them to the care of our friends at Walthamstow.

If we could have a similar institution for our boys, it would indeed relieve our anxiety on their behalf. I need not here repeat my brother Drew's arguments, which appeared in your Magazine two months since, but taking it for granted that your readers will for the most part approve of the plan, I beg to suggest, that it does not appear desirable to burthen our churches with this matter, seeing their claims already press very heavily upon them; but following up an idea given me by a very staunch friend to missionaries' children, I would propose that this matter be taken up by the seminaries for young gentlemen throughout the kingdom, where an interest is felt on behalf of missions, and I am very much mistaken if most of our respectable seminaries could not with perfect ease raise the sum of one pound sterling every half-year, for the purpose of establishing an institution for missionaries' sons; and if two hundred and fifty of our seminaries, the young gentlemen of course consulting with their tutors, wou'd send their pledges to this amount, *i. e.* 2*l.* per annum, to the Rev. J. J. Freeman, Mission house, Blomfield-street, Finsbury, the thing is done; for there are friends enough perfectly ready to carry out the details of the plan.

I have only to suggest further, that inasmuch as this appeal may not fall into the hands of the larger portion of the juvenile community, it might be well if their parents who may read it would write to their sons at school, or take other means to bring the matter to the notice of their children.

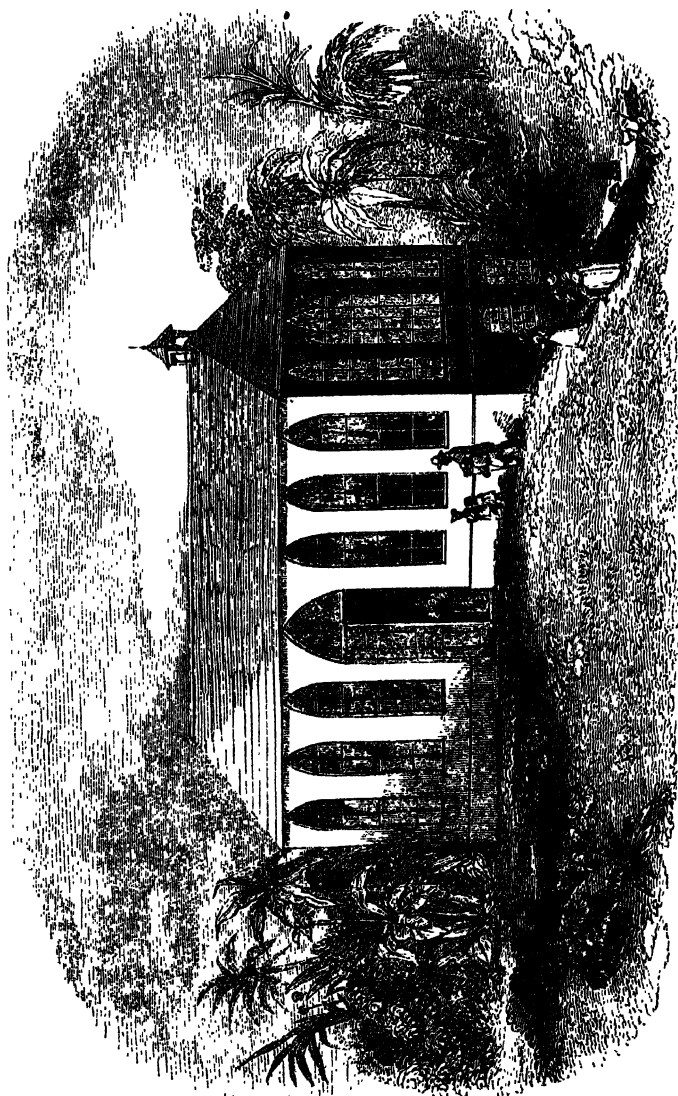
I am, Sir, yours very truly,

SAMUEL DYER.

Cambridge-terrace,
July 29th, 1841.

THE

MISSIONARY MAGAZINE

CHRONICLE.

MISSION CHAPEL AND SCHOOL-HOUSE, CHAPELTON, JAMAICA.

WEST INDIES.

CHAPELTON STATION, JAMAICA.

(Extract of a letter from Rev. R. Jones, June 15, 1841.)

OUR Chapel is at length so far finished as to admit of our using it for public worship, and I now transmit a brief account of the opening services, with a sketch of the building.—(*See page* 137.)

Our services commenced on the 11th of June, by a prayer-meeting at six o'clock in the morning, when earnest supplications were presented for the Divine blessing on the engagements of the day. The congregation again assembled at 11 o'clock, when the Rev. J. Vine delivered a very instructive and impressive discourse from the words, "He shall build the temple, and he shall bear the glory." The brethren Barrett, Slatyer, Clark, Reid, and Holland, conducted the devotional exercises of the day. Although the weather was very unfavourable, the congregation was large, amounting to 800 persons. The collection, including donations from friends who could not attend, and from the Mission stations of our brethren, amounted to 160*l.* sterling. On the following Sabbath, the Lord's Supper was administered to the members of the church, 60 in number; 15 of these sat down with us on that day for the first time.

The gratitude and pleasure manifested by the people at these interesting services cannot easily be described, but may be imagined when it is known, that for three years they had nothing but a small thatched shed to worship in, far too small to contain the numbers attending, and that in consequence of the showers which frequently fall in the middle of the day, they were often obliged to disperse in the midst of worship, and return home in their wet clothes.

We are happy to find numbers now attending this newly-erected sanctuary, who previously neglected the worship of God; and we sincerely hope that our chapel, which will seat 1,000 persons, will soon be filled with constant and attentive hearers of the Gospel.

Three years ago the London Missionary Society had no agent within sixteen miles of this place. The people had never been assembled for the worship of God. A true believer living according to the Gospel was not to be found. The marriage bond was almost unknown. Now there is a large and attentive congregation constant in their attendance whenever the doors of the Lord's house are thrown open. One hundred and sixty marriages have been solemnized by the Missionary. Sixty persons have been gathered into the fold of God, who give pleasing evidence of decided piety; a large number of children have been brought under daily religious instruction, and more than one hundred persons have determined to abstain from all intoxicating drinks. Thus we may exclaim, "What hath God wrought!" "He shall build the church, and he shall bear the glory."

NORTHERN INDIA.

VISIT TO THE MELA AT ALLAHABAD.

(From the Journal of the Rev. James Kennedy.)

Government support of idolatry.

Jan. 18, 1841.—Proceeded to the Mela. It is held in a plain formed by the junction of the Ganges and Jumna. This plain is entirely covered with water in the rainy season. The distance from the high bank of the river to the water's edge is nearly a mile. On the bank is erected the bungalow, where the Government used to gather the pilgrim tax. Happily a change has taken place—the accursed connexion between Government and the idolatry of this place has ceased, and the Brahmins are left to manage their affairs as they please. Three Melas have now been held without the eclat of state support, or state management. All the Company does is to send a police force to prevent accidents from occurring. Would that of every place in India even now this could be said! A con-

nexion so abhorrent to every Christian feeling, and to every dictate of reason, must be swept away very soon by the Christian spirit of England, in spite of the pertinacity with which it is clung to by interested parties. This shameful support of idolatry never took such deep root in the Bengal as in the Madras Presidency; and hence the superior ease with which it has been abandoned.

Preaching-place—appearance of the Mela.

Our best preaching place was close to the Bungalow. A better site could not have been chosen. Most of the people going to the water, and returning from it, required to pass us; while, by having our station a number of yards from the road, a large congregation could stand without being in the way of the crowd which was thronging by. We had a small platform on which there were chairs, with an awning above to protect us from the sun. Through the kindness of the magistrate, we had the use of the bungalow for our tracts and books. Mr. W. and I walked through the Mela to the junction of the rivers. There are two great roads, one intended for those proceeding to the water, and the other for those returning from it, to prevent the danger and confusion connected with such dense masses going on the same road in opposite directions. This salutary arrangement was not, however, so much attended to as it ought to have been. These two roads were lined on both sides with tents in which merchants, having all sorts of goods, were engaged transacting business. Looking at them, one might suppose this was a great commercial gathering. These people seemed bent on nothing but obtaining sale for their goods: many were furnished with grain, for which there was a great demand to feed so large an assemblage.

Hindoo religious impostors.

As we approached the river at the end of the encampment of the merchants, we came to the place where the supposed holy men, with whom this country swarms, had established themselves. A more forbidding sight than these Bairágís and Sannyásés can scarcely be conceived. Impiety and folly have surely produced their most finished specimens in these men. What would be thought in England of men with long clotted hair, their bodies smeared over with mud and cow-dung, unutterably abominable in their appearance, with scarcely a rag of clothing? If one should be seen in this ridiculous and disgusting state in England, with the greatest propriety a place would be secured for him in Bedlam. Yet these are the people whom thousands in this country worship! These are the peculiar favourites of the gods! Alas! how dark and besotted can the human mind become! We have only mentioned the general appearance of these people. A considerable number had ropes tied round their body, and had on them a piece of wood peculiarly made, instead of clothing. Some were in a state of nudity, and these were, I observed, particularly honoured. Men and women adorned them with garlands, made the lowest obeisance to them, and presented offerings, whilst the wretched creatures, thus deified, did not condescend to take any notice of those who worshipped them. The most of these devotees had small tents erected, in which were placed images of their gods, and before these they constantly prostrated themselves, and performed fantastic ceremonies. They all, of course, were beggars, supported by the alms of the people. The greater number are strong healthy looking men, in the prime of life. Under what a dreadful curse does this country lie, in having thousands of those most competent to support themselves, abandoned to idleness and vagrancy under the pretence of a holy life! In a temporal view, what an incubus is such a body of men on the country! In a spiritual view, how incalculable is the mischief they inflict! Government cannot reach the evil. To the Gospel the honour is reserved of uprooting this and the other innumerable evils which have grown up so rankly in the soil of idolatry.

Bathing ceremony.

After leaving these devotees we entered by a broad gateway on the ground close to the junction of the rivers, where the Brahmins and Pundits had taken up their station. In this spot were numerous flags on the tops of high bamboos, which contained devices illustrative of the Hindoo mythology. These, I believe, are the property of the Brahmins. They had a great number of low platforms, on which they sat, and took care of the clothes of those who were bathing. Some of the Pundits sitting on neat chairs, or pulpits erected on a sort of platform, were engaged in reading the Púráns, and explaining them to the people. I was happy to observe they had very few hearers. The morning, however, is the chief time for reading. We had now got to the water's edge, and there we found an immense multitude—men, women, and children, bathing and performing their ceremonies. When will the time come, when they shall repair in equal numbers, and with equal eagerness, to the fountain which has been opened for sin and wickedness in the atoning blood of Christ? When will their confidence in lies be abandoned for confidence in an all-sufficient Saviour? The time will come, and even before our eyes are shut in death, we may witness scenes as delightful and ani-

mating, as the scene now before us is humbling and affecting.

Idolatry exposed—the Gospel preached.

After remaining a short time as close to the water's edge as the crowd would permit, we returned to the preaching-place. Here we found a Baptist brother, an old and venerable man, who has laboured between twenty and thirty years at Allahabad, with great devotedness. He is an East Indian. Here, too, I was happy to find Narapat, who had just arrived from Benares. Other two native preachers, one connected with the Baptists, and the other with the Americans, at Allahabad, were likewise present. We all preached in turn to large and attentive audiences. I cannot give a sketch of what was said. The folly and wickedness of idolatry were exposed—the vanity of depending for salvation on ablutions, and pilgrimages, and offerings, was laid open—the great doctrine of salvation by the atonement of Christ, the Son of the living God, was explained, and the people were entreated to abandon their false confidences, and trust in Jesus the only Saviour. Very few were inclined to controvert what was said, although it struck at the very root of that system in which they had been nurtured, and at the call of which they were then assembled. The greater number seemed much pleased with what they heard. I spoke chiefly from "Blessed are the poor in spirit," and tried to illustrate the difference between that humility which is well pleasing in the sight of God, and that spurious humility which consists in dishonouring and deforming the human body, the workmanship of God. No one questioned the truth of what was said.

Mr. Kennedy concludes his journal with the following observations and reflections:—

The Gospel as an instrument of conversion.

1. During the course of the Mela much appeared to show the beautiful adaptation of the Gospel to people of every country and clime. Even where its historical evidence cannot be appreciated, its internal evidence may be felt. When asked why we believe Christianity to be divine, often the answer was given, "We know it to be divine from the views it gives of God and man, just in the same manner as we know that luminary which enlightens the world to be the sun. Let ten thousand candles be lighted, and yet they cannot compete with that luminary. It still remains the sun. In the same manner Christianity, from the light it gives, is immeasurably superior to every human system." This argument appeared to tell on several occasions.

2. We see the wisdom of God in appointing preaching as the great means for diffusing the truth, and converting the world. Conversation and other modes of instruction are excellent in their own place, but they are not to be compared with preaching—proclaiming the Gospel as a herald. Every succeeding day impresses on my mind the superiority of preaching to every other mode of instruction, not that I mean it should stand alone.

Encouragements to perseverance.

3. We see the value of labours at Melas, when the people can be induced to listen. We may not perhaps have immediate converts from them, but still the cause of truth is advanced, idolatry is shaken, false confidences are exposed, and the knowledge of Christianity is widely extended. The people become familiar with arguments subversive of their superstition, and these we may expect to be silently but powerfully making their way through society. Portions of the Scriptures and tracts are carried great distances, and obtain a place in many a house. A brother Missionary in an itinerating tour he made a few months ago in the direction of Ruvu (80 miles from Allahabad) met a number of persons who recognized him as a Padri, whom they had heard at the Mela the preceding year. By some he was shown tracts which he had there distributed, and by others he was told that they had these books in their houses. Thus Christianity obtains something like a habitation and name in the land. Many instances of good have resulted from reading these tracts. The same Missionary has now a most interesting and promising young man with him, who was impressed and convinced by some tracts he had read before he had seen a Missionary's face. This young man preached exceedingly well at the Mela. Whether those who now attend at the Melas, for the purpose of preaching the Gospel, reap the harvest or not, no doubt the harvest-time will come. I am assured it will yet appear that such labours have had a most honourable place in the evangelization of the country.

Prospects of success at Benares.

4. Our hopes should not be too sanguine of immediate and great results from the connexion between Government and idolatry being dissolved. We have indeed reason to rejoice over the change which has taken place, and we have no doubt immediate good will result. We must not, however, suppose that idolatry is at once to retire abashed and confounded because the British Government refuses to be its patron. We must remember that in this city (Benares) idolatry has its stronghold, and that to the present day it stands unrivalled in its influence, although Government has never

been connected with its shrines. Let us not suppose then that our work is done by the victory achieved, and that Hindooism is henceforth without a struggle to hasten to decay. Now peculiar opportunities are presented for preaching the Gospel; a great stumbling-block is removed, and every energy should be summoned to the work of diffusing the truth.

Signs of the decline of idolatry.

5. The number present on such an occasion is by no means in itself the best criterion by which to judge of the strength of idolatry in the country. Many are the motives which bring people together. If only those were present whom a spontaneous regard to idolatry had collected, I am convinced the numbers would have been comparatively very small. The Brahmins I understand count 1,800 houses; and only counting two for each house, we have 3,600 individuals immediately and vigorously engaged in upholding the Mela. These travel through the country proclaiming the merit of bathing at Tribene, especially in the sacred month of Mágh. What a numerous Missionary body in the service of idolatry, who zealously ply their avocation! Then there are so many thousands of pilgrims who find it much more agreeable and comfortable to travel through the country than labour at home. Then we have the merchants, many of them Mussulmen, who repair thither solely to make gain. Then many, many assemble to meet their friends, and be amused by the jugglers who crowd thither in great numbers. When we add to all this the want of moral courage which prevents many from attempting to be first in forsaking long-established customs, and the social principle of man, which in every country invests a large assemblage with great attraction, we see that attachment to idolatry is only one among the many motives which secure the attendance of so many thousands. The strength of attachment to idolatry must be ascertained by the aspect of the people, and by the manner in which they hear idolatry exposed. If we are to judge by this test, the late Mela at Allahabad was one of peculiar encouragement. From the statements of those who have been for years in the habit of attending the Mela, the late one was encouraging beyond all precedent.

The holiness of the Gospel the chief barrier to its success.

6. We see why Christianity has so few converts. It is not merely or chiefly because it comes to Hindostan from a foreign land. It is not merely because the people are so attached to ancient customs. We see that there are numerous sects among the Hindoos. We see that almost every one who sets him up as a great guru, (teacher,) let his views be ever so monstrous, gathers quickly a crowd of followers. It is well known that at Allahabad, about twenty years ago, a Pundit gave out that Kampani was a great goddess whom the English people worshipped, and through whom they obtained all their victories. A piece was written out in Sanscrit in favour of this famous goddess; she was becoming exceedingly popular, and the Amlahs (native lawyers) of the courts especially gave themselves to her worship. The Pundit was waxing rich, and a temple was about to be erected when the bubble burst, on a Missionary being appealed to, who described "Kampani" as of earthly origin. If we were setting up new gods and goddesses, we should very soon have thousands of followers. As it was, however, in primitive times, so it is now. Christianity is a holy, spiritual religion, which aims at the destruction of sin in every form; and thus while monstrous schemes of human origin gain crowds of adherents, Christianity has a repulsive aspect to our depraved and fallen nature. As the Romans in their conduct towards Christianity abandoned the liberality which characterized their treatment of the religions of conquered nations, for the same reason it is now scowled upon and hated by human wickedness. Only those who are taught from above can appreciate it. This leads me to state,

Necessity of Divine agency.

In the last place, What we above all require is, the outpouring of God's Spirit to bless our labours, and turn the hearts of the children of men to himself. Nothing is too hard for God. His word and truth are pledged to the triumph of his cause. The knowledge of his salvation is spreading far and wide. O that we were prepared for the outpouring of his Spirit! O that every thing in us which grieves him were withdrawn! Then should we witness scenes of the most joyful and transporting character. Then should rivers break out in the wilderness, and streams in the desert. Seeing thousands flocking into the church of the living God with his ancient people, after a season of depression and discouragement, we should say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad!" May the time speedily come, when those those who "go forth weeping, bearing precious seed, shall come again rejoicing, bringing their sheaves with them!"

SOUTHERN INDIA.

SLAVERY IN TRAVANCORE.

(Extract of a letter from Rev J. Abbs, March 29, 1841.)

Its origin and character.

With regard to the existence of slavery in this country, it will probably not be considered irrelevant to our great object, if I give some little information on this subject. My attention has lately been drawn to it by a series of questions proposed and circulated by T. H. Baber, Esq., on the nature and extent of this evil in Travancore and Cochin. Before the inquiry into which these queries led me, I was not aware of the degrading bondage in which most of the lower caste people of these kingdoms are held: a bondage recognised and defended by law, which shuts out a number of immortal beings from every privilege by which the mind may be ennobled, and in many instances excludes them from all opportunity of knowing any thing of the nature or worth of the soul. It is difficult to ascertain the origin of this bondage, as the unhappy creatures under its influence have for generations been cut off from all social communion with their free countrymen; while the apathy of a Hindoo will not allow him to be at much pains to inquire into the circumstances or history of those who are accounted so far beneath his own grade in society. As, however, it is a known fact, that the poorer Pariahs and Fishers often sell themselves or their children for the sake of sustenance, it may be conjectured that the present slaves of Travancore are, for the most part, descendants of individuals who through poverty or crime were induced to yield themselves and their posterity to a perpetual servitude. It is said that Roman Catholics and Mohammedans of property have been known to purchase slaves of certain castes for the purpose of proselyting them to their own forms of worship: whether this has ever been done by our own people, I have not been able to learn, although I greatly fear that many who call themselves Christians and follow with us, have servants who are as subject to their will, and as much disposable according to their pleasure, as the hereditary bondsmen of the heathen.

Condition of slaves in Travancore.

I have recently had some conversation with a rich Soodra, who possesses a number of slaves. He informed me that the highest price for which a slave could be sold, was 60 fanams, a sum about equal to 20 shillings sterling. He says that he is at liberty to let or transfer his servants as he pleases; to separate the children from the parents, and the wife from the husband; to give them as presents to his friends, or allot them as the wedding-dowry of his daughters; to assign them over as payment for his debts; and, in short, as he expressed it, to him they are "as cattle." In my first interview with this man, he was very communicative, and stated many particulars of the destitution and ignorance of slaves in general, declaring that many fell early victims to fevers, rheumatism, and other diseases, and that very few lived to old age; that they were but poorly fed, and scantily clothed, and were notorious for drunkenness, dishonesty, and evil passions. When I urged it as his duty to allow them to receive Christian instruction, he tried to evade my proposal by saying, that "they loved the worship of devils, and would regard him as an enemy if he permitted any one to teach them another way." He afterwards became more cautious in answering my questions, and voluntarily stated many things which I have reason to believe were far from the truth. He gave me a flattering description of the comforts they enjoyed, and the care with which they were treated, asserting that their present condition is preferable to a state of liberty. When I asked him about the ill-treatment sustained by slaves, he smiled and said, "They could not be ill-treated, as it was for the interest of their proprietors to use them well, as a man would his bullocks or horses, that they might work the better."

Thus in every place does self-interest blind men to the enormities of this wicked practice. Here, as in other lands, slavery, however it may be palliated, is a source of wretchedness, and a system of iniquity. We cannot calculate how many of the sons of bondage are prematurely removed from this world in childhood and youth, for want of sufficient nourishment and clothing. Those who reach maturity are doomed to work like beasts of burden, to live in wretched hovels, to eat the most offensive animals and reptiles, and to be treated as outcasts by their fellow-creatures. Their evidence is not admitted against their masters, and if they meet a free person on the road, they are bound to run from him lest they pollute him. They draw out a miserable existence, and are often left in old age to beg for their support, or to perish with hunger. By few are they comforted, pitied, or relieved: none seek to remove their distresses, and no man cares for their souls.

Religious prospects of the slaves.

These are some of the many woes connected with slavery in this land; but to the mind of a Christian, the greatest evil associated with such a state of subjection, is, the difficulty of bringing those under it to hear the Gospel. Not only are their owners averse to their learning any thing which would tend to elevate their character, but the natives generally would object to meeting with them in an act of public worship. That this is not an insurmountable obstacle will appear from the fact that pariahs and polayers are sometimes allowed to sit in the same chapel with shanars, and that there are readers who have exposed themselves to obloquy for speaking with these poor people on the way of salvation; yet there are numbers who receive us and our agents with apparent delight, who would probably renounce the profession of Christianity altogether, if promiscuous communion were introduced into their locality.

I was lately in a village where the services are conducted in a large open shed. When the congregation was just seated on the ground, a man of haggard appearance came and stood by a tree at a distance. I called to him, and when he advanced he said he should be glad to hear us read, if the people who were sitting down would permit him. Being informed that he was a Polayer slave, I asked the people whether they could object to his sharing the blessing which they possessed of hearing the word of God. They, in rather a courteous manner, said that they did not object, nor did they despise the poor man on account of his state, but they were afraid, if he sat with them, the Soodra, who was his master, would prosecute them, and they would be in danger of losing all the privileges of their own caste. I went nigh the man in order to show that I did not fear defilement, and was glad to find the school-examiner, who is of high caste, and two readers, draw near also. The poor man seemed much pleased with the notice taken of him, and sat down in the side of the shed till about the middle of the service, when he rose and said that he must go, as he had work to perform for his master. He behaved with great propriety, and knelt down in prayer with apparent reverence. After he was gone, an old man of the congregation alluded to the subject in the following manner. Having asked how many classes of persons would stand before Christ in the judgment-day, and being informed two, he observed, "Among us now there should be no difference because of caste; the only difference ought to be that of believer and unbeliever." Let us hope and pray that the Gospel, working like leaven in the hearts of men, will diffuse a spirit of holiness and love, that the false principles and injurious distinctions which spring from heathenism may be obliterated, and that the time may soon come, when

> "Every man in every face
> Shall meet a brother and a friend."

CUDDAPAH.—AUTOBIOGRAPHY OF A NATIVE READER.

The following account of one of the native readers at Cuddapah, named Venketapah, as furnished by himself, has been received from our Missionary brother, the Rev. William Howell.

I was born in the village of Goorjala; my mother died soon after giving me birth; but in the providence of God, I was brought up by an aunt, who treats me as her own child. When I was about 11 years old, I commenced learning to read, and the books I perused contained the stories of eminent men, as recorded in the shasters of the Bhagawatum and Ramaynum. I was made to agree in the general belief, that there could be no future state of bliss apart from the Gooroo. I soon availed myself of the opportunity afforded me, when a Gooroo came to my village, of coming into his presence and making him prostration, as an act of devotion, begging at the same time that he would instruct me as to a future state, and the means of enjoying the Divine favour. I was directed by one of his disciples, first to make to the Gooroo an offering of money, fruits, &c.; with these I again appeared before him, and after adorning him with a garland of flowers, I made my obeisance by worshipping him. The Gooroo appeared pleased with my devotion to him, and condescended to teach me a Muntrum, named Shenmuki-mudra, which is performed by keeping in the breath, in a sitting posture, till one gets inflated. He said that if I persevered in doing so regularly for a time, that the Deity would appear to me.

While endeavouring to attain to this high state of perfection, I discovered, by an unexpected occurrence, his real character, which nothing could exceed for baseness and depravity. I immediately cast him off as unworthy of any further honour from me; but the people of the village looked upon this behaviour of mine as very sinful and heinous. Being disappointed as to the sacred character of the Gooroo, I next turned

my attention to a woman who pretended to teach people the way of obtaining bliss in a future state. She lived in a village not far off, where she had some followers of the Tutwa sect, generally called by the name of Veera-brumha, a reputed sage of the silver-smith tribe, the founder of the sect. I made my obeisance to this woman, who readily taught me to repeat a few muntrums, and in order to be initiated into the sect, I was told the Puncha-prasadum should be eaten. Any who partake of this are considered as having attained the highest state of perfection; but when it was revealed to me, as a test of discipleship, I left the woman with disgust.

Some time after this, the Gooroo, after going about the country to receive the contributions of his followers, came again to my village, and showed me a Telugu tract, which he said he got from a Padre, or Missionary. I perused it with attention, and finding it to reveal truths of great importance, I asked the Gooroo, whether he intended to follow what was taught therein. On this he abused the author of the tract, and all those who would read it.

Being desirous, after reading the tract, to be better taught, my mind was not at rest till I was informed that there was a Padre at Cuddapah, who received all that came to him to be instructed. I made haste, accompanied by a Caupoo, or farmer, of my caste, and on inquiring at Cuddapah where the Padre lived, I was asked what business I had with him; this being made known, I was told that all who went to him should renounce caste, and join the Malla, or Pariah people. On hearing this my companion tried to persuade me to go back, but finding me unwilling, he left me, and not long afterwards died in his village. I went to the Padre, and after inquiring into my sentiments, he encouraged me to remain with him for a time, and promised to support me while under instruction. Being thus kindly received, and approving of the way of salvation, I returned to my village to bring my wife, and another Caupoo, who was willing to accompany me. We remained for above six months receiving instruction, after which, rejoicing in the blessings of the Gospel, I felt a desire to communicate what I knew to my friends and neighbours in the village.

DEATH OF MR. WALTON AT SALEM.

Death still continues to reduce the number of our Missionary brethren in India. Not long since we recorded the decease of the devoted and lamented Reid, in the South of India; and now we are called upon, in the providence of Him whose judgments are unsearchable, to communicate to the friends of the Society, the departure from this world of the Rev. George Walton, another valued member of the same Mission, who was taken from the scene of his interesting labours on the 9th of last June, after a short but severe illness. The Directors, while deeply regretting an event so full of solemn admonition, and yet of sacred consolation, and while affectionately condoling with their brethren in India on this additional trial to their faith, desire to bow with devout submission to the will of God as therein expressed. Mr. Walton was a widower, and had eight children, who, by his death are left in a state of destitute orphanage. Mr. Lechler, his fellow-labourer, thus speaks of the estimation in which our departed brother was held among the inhabitants of Salem:—"The great number of natives who surrounded the Mission-house during his last hours, and afterwards attended his funeral, as well as the attention paid to him by all the European residents of the place, was expressive of the high regard in which he was held. The tears of all connected with the Mission spoke volumes in his favour. His end was peace. He now rests from his labours, and from the many and severe trials by which the Lord saw fit to prepare him for his heavenly glory; and I have no doubt he has heard, ere this, the glad salutation, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

SOUTH AFRICA.

PROGRESS OF THE GOSPEL IN CAFFRARIA.

(Extract of a letter from Rev. H. Calderwood, Blinkwater, May 13, 1841.)

I am sure you will rejoice to hear that we have had a large measure of encouragement in the work of the Lord, for the last four or five months. There is a decided, and, I think, growing spirit of hearing, both among the Caffres and Hottentots in this neighbourhood at present. Several of the Hottentots on whose account I experienced at first great trouble and anxiety, now show a much better spirit. Amongst the Caffres near us, the excitement and earnestness about eternal things is most

gratifying, and encourages us to pray and labour increasingly for their salvation. Surely the Lord has now said, "Prophesy to these dry bones." I have prophesied to them in very much weakness; often has my feeling been as though I were beating the air, and in such circumstances I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me by the displays of his wonderful grace towards these wandering sheep. I feel in what I see to-day, that the Lord is bidding me go forward, saying, "O thou of little faith, wherefore shouldst thou doubt?"

The number of Caffre inquirers has greatly increased within the last five months. Before this period we had sometimes five and ten, and sometimes even 20 persons, who appeared as inquirers, to speak with. But a considerable time ago circumstances occurred which forced upon me the conviction that not one of these persons was sincere. I was much at a loss what to do, and greatly cast down. I gave up, for a time, meeting with these persons. Soon after this, however, several of the same individuals gave good evidence of their feeling a real interest in the word of life. I began my meetings again. I had three persons at first. These have gradually but steadily increased; and for some time back, we have had upwards of 56 Caffres and 12 Hottentots as inquirers. I cannot now doubt the sincerity of many of these individuals, and their progress in knowledge is most encouraging. About 18 or 20 of these Caffres may soon, I hope, be baptized. I mean to invite my brother Kayser to one of my meetings with them, that I may be aided by his opinion in deciding upon what is to be done. It is generally difficult fully to understand the state of the native mind. We must depend most upon the general deportment of the individuals, at their own kraals among their own countrymen.

I shall here give you a few of their expressions the last day I examined them, as to the state of their hearts. One said, "I am a great sinner, I know not my time, I think I must soon die I am so great a sinner." Another said, "I fear greatly, my sins are so heavy: I fear as I sit in the fields and think on the word of the teacher, it is a true word." The same person said on another occasion, "I have seen my sins, they kill my soul, they are murderers. But I see, and it is sweet, a Saviour, Jesus Christ, the Son of God. He alone can help me. He can help me in my sins. He alone is a Saviour." From this individual I expect much; he appears to be making very decided progress. Another said, "Yes! I see it; I am a sinner, greater than other men. My sins killed the Son of God. It was not the Jews alone that killed him. My sins, which are great, struck the nails in his hands and side." Another said, "I am a thief, and a murderer; I have seen my death for my sins; but Jesus, the Son of God, is willing to save sinners, great sinners." Another said, "God spoke to me; he said to my heart, You need a garment—you are naked—your old garment is torn and dirty—Jesus can clothe you." Another said, "I can find no place to get peace for my sins; but the Son of God can give me peace. He makes peace dwell in the heart." Another said, "I am dead by sin, but the Son of God rose." Such statements as these appear to justify the animating conviction that the "dry bones" are even now beginning to move by the Spirit of the Lord breathing upon them.

On the first Sabbath of last month, I admitted to the church by baptism, a Hottentot young woman, and with her deportment we have reason to be well satisfied. Before, she was extremely proud and stubborn; I hope she is now really humble and teachable. As to the other Hottentots, I can say little. Respecting two or three of them I have good hope, but they have as yet made but little progress in knowledge; and all I have seen makes me afraid of their being too hastily admitted into the church. The condition of many of the Hottentots in this neighbourhood, as well as in many other places, is degraded. But I am thankful to say, there is a decided improvement in the spirit of hearing among them generally in this quarter.

One of the most serious difficulties we have to contend with is the low state of mental cultivation among the people. We have to create materials of thought in their minds, and work with a language unfamiliarised to the grand and astonishing truths of the word of life. These with many other difficulties will never be so effectually and speedily met as by the raising up of a much better educated native agency than we have at present in the field. We have now in our house four boys whom we support, with the hope of their being ultimately of service; and Mrs. Calderwood has just taken charge of a young daughter of Macomo, with a view to her instruction. But our accommodations and other means are entirely inadequate to the continuance of even these limited efforts for a long period. But we make the attempt, expecting that the Lord will provide.

SUNDAY-SCHOOL EFFORTS IN AID OF THE SOCIETY.

The Directors have much pleasure in acknowledging the lively and growing interest which is exhibited by their Sunday-school friends on behalf of the great object to which the Society is devoted; and it affords them unmingled satisfaction to hail, thus publicly, the co-operation of so united and efficient a body of Christian labourers. They cannot but indulge the expectation that the cause of Missions will derive signal advantage from such an accession to the number of its supporters; and they earnestly hope that these active and devoted friends will bring forth all their resources towards sustaining and enlarging the means now in operation for the conversion of the world unto Christ. In connexion with this subject, the Directors have been peculiarly gratified by the report of the Anniversary Meeting of Sunday-school teachers and children lately held at Thaxted, in Essex, when the following resolution was unanimously adopted:—

"That the Sabbath-school teachers connected with this Union assure the Directors of the London Missionary Society, that they most cheerfully respond to the request of the general assembly of the Society's friends in the second resolution passed at their recent anniversary held in Exeter-hall,—'That the Missionary ardour of the young, especially of those in Sabbath-schools, should be encouraged and directed;' —and that this meeting deem it not only their duty, but their privilege, to concentrate their best energies in the hallowed work of instrumentally accelerating the restoration of a world, which, in the 19th century of the Christian era, is yet but partially blessed with the light of life; and not only for themselves, but on all other Sabbath-school Unions, and Sabbath-schools throughout the empire, would they press upon all their members the cultivation and diffusion of that spirit of zeal and sympathy which the limited resources of our Missionary Institutions render so indispensable for the mighty work in which it is an honour to be engaged."

It was reported at the above meeting that the children of the Union had, within a few months, subscribed the sum of 36*l.* towards the funds of the Society; and one of the speakers stated, that if our Sabbath-schools throughout the kingdom contributed in the same proportion, the aggregate would amount to 68,000*l.*

The Directors also rejoice to perceive that an extensive movement in favour of the Society, has been commenced in the Sunday-schools connected with the congregational churches in Hull and the vicinity. Circulars have been addressed to the superintendents and teachers, earnestly inviting their co-operation, and suggesting, among other means suited to advance the object, the formation of Juvenile Missionary Associations in their respective schools. The Directors are persuaded that the statement of these facts will exercise a powerful influence on the minds of their Sunday-school friends throughout the kingdom; and, in conjunction with higher motives and considerations, stimulate them to the adoption of such measures as they may deem best calculated to promote the labours of the Society.

ADDRESS TO SUNDAY-SCHOOL TEACHERS.

(*Continued from page* 132.)

Many will foretell the decline of home exertions, as a consequence of the absorbing interest of foreign Missions. It was not thus that the apostles reasoned. They did, indeed, as they were commanded, "begin at Jerusalem;" but they did not wait till all Jerusalem had received the Gospel, before they set themselves to the fulfilment of that more extended commission, to "preach the Gospel to every creature." The re-action of such a course in their day was manifested when, a few years after, the Gentile converts united to make a contribution for the poor saints at Jerusalem; and in our day it is proved by the springing up of our Bible, Tract, Home Missionary, Pastoral-Aid, and Christian Instruction Societies, our Town and City Missions, nay, even our Sunday-schools themselves, either since or contemporaneously with, our efforts for the world. Let us carry this glorious principle of wide-spreading Christian philanthropy into all the detail of Christian duties, and we shall find that it possesses an efficacy surpassing all that we have yet conceived. Let us make the dear children of our charge sharers in the effort, and in the blessing. If God has so

blessed us in our limited and feeble efforts, and notwithstanding the mixture of our motives, will he not much more bless the ardour of youthful devotedness, and the simplicity of childlike sacrifices? On many a youthful candidate for his notice, who pressed forward to lay a palm-branch at his feet, the glance of the merciful and condescending Saviour doubtless fell with affectionate approbation, while the voice of infinite love attested, "Out of the mouth of babes and sucklings Thou hast perfected praise." Are the offerings of children less acceptable to Him now, or from his high throne in heaven has He ceased to regard them?

Try the experiment, dear friends and fellow-labourers! Put it to the test, and if, after a fair trial, you do not find the spiritual interests of your neighbourhoods more regarded, your schools increasing, the children of your care coming forward to devote themselves to the Lord, and your own souls prospering, I shall be content to yield. It may have been our supineness in this course which has hindered our home and Sunday school efforts from being more effectual. At any rate it is my firm persuasion that were Sunday-school teachers unitedly and nobly to come forward at this juncture, on behalf of the church and the world, God would ere long pour upon them such a blessing that our land should not have room enough to contain it.

The shortness of life, the pressing claims of the heathen, the singularity of the present crisis in all its aspects, the openings in Providence that may be closed, the blessings to our country that may be lost, and the souls that may pass into eternity before we send them salvation, are motives to impel us to immediate exertion. There is also another which may not have occurred to us. Christianity is aggressive in its character, and unless counteracting influences are opposed, the number of its converts will increase in a multiplying ratio from age to age. Looking only at the present, we may suppose the interests of at most a few hundreds to be affected by the question, whether we begin this year or next; but if each fresh convert be the means of bringing some one brother or friend to Jesus, our decision may be found to bear on the destinies of many millions a few years hence.

One word more. In many instances I am writing not merely of, but to, the young. At the meeting of the Sunday-school Union this year, it was at once delightful and affecting to observe, how large a proportion of the assembled multitude were young persons. Dear young friends, I would press this object on your attention and affections with peculiar earnestness. Having yourselves but recently emerged from childhood, you more than others ought to be able to find the key to unlock the hearts of the children under your care. By this and every other mode of influence, let the life in prospect be at once and pre-eminently consecrated to the cause of the Master whom you have chosen. Rejoice that you are free to offer your best and brightest days to Him, and at the close of that life, whether long or short, you shall never regret that you have engaged in his service too early, or have loved his cause too well! I am,

Yours in Christian esteem,

London, July, 1841. THOMAS THOMPSON.

SYSTEMATIC EFFORTS IN SUPPORT OF MISSIONS.

The subjoined communication, received from a friend in the country, is earnestly commended to the attentive and devout consideration of all who feel anxious to advance the cause of God among the heathen. It is published in the hope that the example it presents may prove the occasion of renewed inquiry and reflection on the constantly augmenting claims of the Missionary enterprise; and that, as a consequence, many may be induced to exercise their liberality, not only in an enlarged degree, but according to some fixed and definite plan, as in the present instance.

"Cast thy bread upon the waters, and thou shalt find it after many days."

Early in the year 1840, one of the deputations of the Bible Society was passing through this town, and a meeting of the friends of the Institution was held upon the occasion. In his address he related, that a shopkeeper living in Anglesea, North Wales, had for some time appropriated one penny out of every pound he took in his shop to the cause of the Bible Society. I thought this an example that called aloud for imitation; and if generally adopted, what a fund would it place at the disposal of the Directors of our valu-

able institutions. After some deliberation I resolved to follow the good example of the Anglesea shopkeeper. Besides my retail business, I do a little in the wholesale branch, the gain upon which being comparatively small, I determined to devote one halfpenny on every transaction amounting to a pound, to the cause of our Redeemer. And here you have the result of the plan from the 1st of January, 1840, to the 1st of July 1841, viz. receipts by retail, 2,656*l.* 12*s.* 1¼*d.*, at a penny to the pound, 11*l.* 1*s.* 5*d.*;—receipts, wholesale, 3,852*l.* 11*d.*, at a halfpenny to the pound, 8*l.* 0*s.* 7*d.*; total, 19*l.* 2*s.** This sum I have determined to divide between the London Missionary Society, and the Bible Society, two-thirds to the former, and one third to the latter. I am convinced from the word of God, that preaching the Gospel is the principal means that God has ordained for the conversion of man. I therefore divided accordingly.

It may be asked, why I delayed my donation? this I will state. Soon after forming the foregoing resolution, I sustained a succession of losses by bad debts that very much crippled my means. Now by the blessing of God I have overcome my disasters, and take the earliest opportunity to make good the resolutions I had formed; and blessed be God for his goodness, in thus inclining my heart. Should I be endowed with the means, I shall feel it to be my great privilege to contribute in this manner to the cause of God, as long as I live.

ABNEY CHAPEL AUXILIARY MISSIONARY SOCIETY.

The Directors feel constrained to express their strong satisfaction at the cordial assurances of sympathy and support which they have received in reply to their circular letter of July 1, addressed to the Treasurers and Secretaries of Auxiliary Societies, on the subject of funds. The following resolutions were passed at a meeting held at Stoke Newington on the receipt of this communication; and to these the Directors invite the attention of their friends, as supplying an exact illustration of the manner in which the case would best be met, trusting that the example here supplied will speedily be followed by many of the Society's auxiliaries throughout the kingdom.

At a Meeting of the Committee, held July 23, 1841, (Mr. Jefferson in the chair,) a letter from the Directors of the London Missionary Society, addressed to the Rev. John Jefferson, having been read, it was resolved:—

1. That this Committee are deeply sensible of the growing claims of the London Missionary Society, and beg to assure the Directors of their readiness to co-operate with them to the extent of their ability.
2. That arrangements be forthwith made for holding a Quarterly Meeting, for the receipt of subscriptions, &c.; and that the proceeds of this auxiliary be remitted to the Parent Society half-yearly.
3. That in order the more effectually to augment the receipts of the Parent Society during the former part of its financial year, and to aid the present emergency, it be suggested to the annual subscribers, that where convenient, their subscriptions should be made payable in September instead of the March following; that the Missionary-boxes be called in half-yearly instead of annually; and that two sermons be preached, and collections made on behalf of the Society, on the second Sabbath in September, in addition to the anniversary services of the auxiliary in February.
4. That each of the collectors be furnished with a copy of that part of the Directors' circular which relates to an increased scale of subscriptions; and that they be requested to submit the same to the subscribers without delay.
5. That Mr. Jefferson be requested to take an early opportunity of reading

* The sum was enclosed.

the Directors' letter from the pulpit, and of informing the congregation of the steps which the Committee have felt it right to take thereupon.

6. That a copy of these resolutions be transmitted to the Rev. J. Arundel, for insertion in the *Missionary Magazine*.

(Signed) ERASTUS ROGERS, *Sec.*

Stoke Newington, July, 1841.

EMBARKATION OF MR. DYER.

On the 1st of August, the Rev. Samuel Dyer, embarked with Mrs. Dyer, in the ship *Plantagenet*, Captain Domett, for Calcutta, on his return to the Ultra Ganges Mission.

ARRIVAL OF MR. WATT IN INDIA.

On the 2nd of June, the Rev. David Gilkison Watt arrived safely at Calcutta, on his way to Benares, in the ship *Elizabeth*, Captain Hamlin.

RETURN OF MRS. BEYNON FROM INDIA.

On the 26th of July, Mrs. Beynon, of the Belgaum Mission, in the Bombay Presidency, with seven of her children, and three children belonging to Mr. Taylor, of the same Mission, arrived in London by the ship *Thomas Coutts*, Capt. Warner.

RETURN OF MRS. BAKER FROM MAURITIUS.

On the 31st of July, Mrs. Baker, wife of Mr. Edward Baker, labouring in the Mauritius, accompanied by four children, arrived in London from that island, by the ship *John Bayshaw*.

WARWICKSHIRE AND SOUTH STAFFORDSHIRE AUXILIARY

The Anniversary Services will be held in Birmingham on Lord's-day, Sept. 12, and three following days. The Revs. T. Adkins, of Southampton; J. Parsons, of York; S. Luke, of Chester; and W. Buyers, from Benares, will advocate the cause on the Sabbath; and will be aided at the several meetings by Revs. J. Smith, from Madras, and G. Pritchard, from the South Seas.

NOTICE OF BRISTOL AUXILIARY.

The Anniversary Services of the Bristol Auxiliary will commence, Sept. 19th; the Rev. Messrs. Jay, Binney, Freeman, Dr. Harris, of Cheshunt College, and Messrs. Hands and Buyers, Missionaries, are expected to be present.

ACKNOWLEDGMENTS.

Mr. and Mrs. Micaiah Hill return their grateful acknowledgments to the kind Christian friends who have sent boxes of various articles, to be sold at Berhampore, for the benefit of the schools. Some friends have not given their names, others apologise for small contributions. Mr. and Mrs. Hill beg to assure the kind donors they are all acceptable, and most gratefully received. Thanks are due to some friends for a valuable box they have estimated at 18*l.* 13*s.* 6½*d.*; to Mrs. Casterton, for frocks; to R. M. E. and L., of Leatherhead, to the Misses Stanton, for a box; a hamper of Lamps for native chapels, from Dunmow; Mrs. M'Neil, Elgin; a box from Wellinboro'; ditto, from Miss S. Butler, Alton; ditto, from the Misses Underwood, of Hatfield; ditto, Miss Bradley, of Brigg; a letter containing six watch guards; ditto, lace collars and cuffs; a band-box with baby linen, &c.; the first work of a little girl; to Mrs. Holdsworth, for one dozen of muslin dresses. By a late letter from the Rev. J. Paterson, it is understood that the funds at Berhampore are very low, in consequence of the removal of friends from the station; it was therefore thought expedient to send the above articles immediately, that they might be disposed of. The Rev. S. Dyer, proceeding to Calcutta, has kindly taken charge of them. Owing to peculiar circumstances, Mr. and Mrs. Hill remain in England six months longer. Should any other friends send similar contributions in the interim, they will be gratefully received, and be taken out by them. A supply of white and blue lamb's wool for knitting, white cotton for netting night-caps, German wools, rug needles and canvass are much wanting, for the orphans to work up. While they affectionately thank the ladies for their contributions, they earnestly solicit an interest in their prayers, for themselves and the heathen to whom their lives are devoted.

R. Moffat regrets that it has not been in his power, until now, to acknowledge the various presents committed to his charge for the use of the Lattakoo Mission; most of them having been received during his absence in the country. If any remain unnoticed, he will feel most grateful to be reminded. The articles for which, on this occasion, he begs to offer his best thanks, are as follow:—

To a well-wisher at Birmingham, for six dozen iron-candlesticks; to the friends at Ashbourne, per Rev. J. Harris, for a small case of wearing apparel; to the ladies of Huddersfield, for a small bale of wearing apparel; to Miss Ayrton, for a small box

of clothing from Manchester; to Mrs. Buchanan, two Scotch Women, two Widows, Miss Farquharson, Miss Sandilands, and Children, of Greenside-place school, for parcels of clothing, and various other articles of wearing apparel, per Miss Paterson, Edinburgh; to the Albany-street Missionary Society, Edinburgh, for a case of clothing, per Miss Paterson; to ladies, chiefly of the Established Church of Scotland, Edinburgh, for a case of clothing, per Miss Paterson; to the ladies of the church and congregation of the Rev. W. L. Alexander, Edinburgh, for do., per Miss Helen Gray; to a number of ladies, belonging to Elder-street church, and Bristo-street church, Edinburgh, for ditto, per Mrs. Geo. Wilson; to the ladies of Stirling, for ditto, per Rev. Alex. Marshall, collected by Miss Dawson; to several Christian friends at Montrose, for a box of clothing, per Mrs. Campbell; to Friends at Leith, for ditto, per Mrs. Helen Sturrock, Duke-street; to a few friends of Missions in Glasgow, for ditto, per Mrs. Lethem; to friends at Greenock, for ditto, per Mrs Frances Boyd; to the ladies of Queen-street chapel, Sheffield, for ditto, per Miss Greaves; to the ladies connected with the Kilvey school, Swansea, for two boxes of clothing, per Miss Thompson and Miss Jenkyns; to the ladies of Byron-street chapel, Leeds, for a case of ditto, per Rev. E. Jukes; to Miss Eliza Dale, Barnsley, for a parcel of printed cottons; to Miss Billing, Reading, for a small parcel from her school; to Miss Thompson, Poundsford Park, for ditto; to Mrs. Relfe, Gracechurch-street, for ditto; to the Young Ladies' Working Society, for ditto, per Miss Sherman, Surrey Chapel; to Mrs. Geo. Clayton, Walworth, for a parcel of baby linen; to two young ladies, for a parcel of pinafores, per late Mrs. James, of Birmingham; to Mrs. W. Anderson, Islington, for a parcel of children's clothing.

As R. Moffat expects to remain in England for another year, he will, during that period, be happy to receive, and will gratefully acknowledge, any further offerings of such useful articles as those above specified, which his friends may feel disposed to present for the benefit of the Mission at Lattakoo.

The thanks of the Directors are respectfully presented to the following, viz.:—

To Mr. D. Robertson, Bethnal-green, for a box of books and magazines; to Rev. T. H. Green and friends, Moreton-in-Marsh, for a box of clothing for Rev. J. Monro; to Friends at Ashbourne, for a box of clothing and other useful articles, for Rev. R. Moffat; to a well-wisher, Birmingham, for half a gross of candlesticks, for Rev. R. Moffat; to friends at Blandford, per Miss S. Anstie, for a box of useful articles for Rev. T. Slatyer; to Miss Abraham, Turvey, for a box of useful articles for Rev. A. W. Murray, Navigators; to Rev. J. Hill and friends, Knottingley, for a case of useful articles for Rev. A. Buzacott; to a few ladies in Wigtown, Garliestown, and neighbourhood, for a bale of clothing for Rev. J. Read, value 12*l.*; to R. M. B. and E. L., Leatherhead, for a box of Ladies' work for Mrs. Hill; to Mr. John Adnams, Thatcham, for a box of useful articles for Mr. J. B. Stair; to Mr. J. Pearce and friends, Newbury, for a box of useful articles for Mr. Stair; to Rev. D. Evans's congregation, Neath, for a box of gowns, &c., for Mr. Moffat; to Mrs. Morgan and friends, Neath, for some gowns, workbags, &c, for Mr. Moffat; to the Kilvey school, Swansea, for a box of pinafores, workbags, &c., for Mr. Moffat; to friends at Exeter, Chudleigh, and Plympton House, for two boxes of clothing and various useful articles, for Rev. T. Slatyer, Navigators; to the teachers and scholars of St. Paul's Sunday-school, Hindley, for a box of slates, pencils, and calicos, for Rev. W. Howe, Eimeo; to friends at Atherstone, per Rev. R. M. Miller, for a case of wearing apparel, ironmongery, fishhooks, &c., for Rev. T. Heath, value 45*l.*; to the young people at Sion Chapel, Ashbourne, per Rev. J. Harris, for a case of useful and ornamental articles; to Mrs. M'Neil and friends, Elgin, for 2 boxes of useful articles, 1 for Mr. Hill, Berhampore, and 1 for Mr. Read, Kat River; to friends at West End Chapel, Wellingborough, for a box of useful articles for Rev. M. Hill, value 18*l.*; to the young ladies at Miss Billing's School, Reading, for a parcel of useful articles for Rev. R. Moffat; to Miss E. Bradley, Brigg, for a parcel of useful articles for Mrs. Hill; to J. C. Hardy, Esq., Birmingham, for a cask of printing ink, for the South Seas; to the Edinburgh Female Association for Missions, for a box of useful articles for Mrs. Turnbull, Madras; to Ladies in Edinburgh, per Miss Paterson, for a box of wearing apparel, &c., for Rev. R. Moffat; to the Working Society in connexion with the Rev. W. Flower's congregation, Beccles, for a case of useful and fancy articles for Mrs. Mather's orphan school, Mirzapore; to Mr. Ohrly, for a parcel of beads; to Mr. Morley, Hackney, for a box of beads, magazines, &c.; to Mrs. Casterton, Dalston, for a box of frocks for Mrs. Hill; to friends at Dunmow, for a hamper of lamps for the Berhampore Mission; to an old Friend to Missions, for 21 vols. of the Foreign Quarterly Review, bound, and Concordantiæ Hebraicæ, by Fuerstio, for the Mission Library at Calcutta; to E. M., T. T., and A. C. S., for a box of books, pamphlets, &c.; to the ladies of the Sherborne Missionary Society, for a box of useful and ornamental articles for Rev. E. Crisp, Bangalore; to Mrs. Admiral Pearson and friends, Dartmouth, for a box of wearing apparel, and other useful articles, for Mr. and Mrs. Day, Navigators; to Mrs. Ashton, Leek, for a parcel of Reports; to widow Orton, and her granddaughter Mary, for a bag of pincushions for Rev. M. Hill; to ladies at Campbeltown, Argyleshire, for a case of wearing apparel, and other useful articles; to a friend, per Rev. J. Jefferson; to Mr. C. Coates, Lowestoft; to Anonymous; to Mr. C. Castle; to Mrs. Flower, Tottenham; and to Mrs. Strange, for volumes and numbers of the Evangelical and other magazines, pamphlets, &c.

MISSIONARY CONTRIBUTIONS,

From the 15th of April, to the 30th of June, 1841, *inclusive—(continued.)*

	£	s.	d.
Latimer Chapel Aux. Soc. including 1*l.* 10*s.* for the Nat. Girl A. Saunders..	17	19	3
Ebenezer Chapel, Shoreditch, Sunday-school...	0	15	0
Thos. Alers Hankey, Esq. (D.)	25	0	0
Two Sisters	10	0	0
R. C. L. Barclay, Esq......	10	10	0
Norfolk.			
Mattishall	1	10	
Suffolk.			
Hadleigh, per Rev. M. Hill, for Orphan Asylum at Berhampore ...	5		6
N.B. The total of contributions from the Society in aid of Missions, reported last month, is 1582*l.* 2*s.* 3*d.* the expenses, 29*l.* 13*s.* 9*d.*, being deducted.			
Surrey.			
Walton, Mrs. Scott's Missionary-box	6		6
Sussex.			
Brighton, Legacy of late Mrs. E. Thompson......	18	0	0
Hastings, Mrs. Mackness	1	1	0
Warwickshire.			
Smethwick	30	0	0
Birmingham, Ebenezer Sunday-school..........	4	10	0
Stratford-on-Avon, legacy of late Mr. R. Fisher...	200	0	0
Wiltshire.			
Christian Malford	2	0	0
Calne, Mr. R. Henly	1	0	0
Mere Sunday-school	2	0	10

	£	s.	d.
Tisbury	8	6	6
Sunday-school	1	0	10
Calne, collected by Miss E. Thorne, in half-crowns	10	0	0
Wilton	8	0	0
Worcestershire.			
Worcester Sunday-schs.	8	8	0
Yorkshire.			
Hull and vicinity; Congregational Sun.-schs.	21	4	6
Sheffield Aux. on account	20	0	0
Wakefield Union Sunday-school	3	8	0
Selby Sunday-school	3	10	0
York, Mrs. Backhouse, for Mrs. Mault's School	2	10	0
Huddersfield, Legacy of Late Mr. Hugh Watt	100	0	0
West Riding Aux. Soc. per W. Stancliffe, Esq.—Anonymous, as a Thank-offering for the recovery of a beloved Wife from a distressing illness	5	0	0
Booth	10	12	0
Brighouse	25	0	0
Marsden	3	15	3
Morley, Rehoboth Chapel	1	0	0
Pontefract	41	1	6
For N. T. Eben. Pontefract	10	0	0
Sedbergh	5	6	7
Warley	5	0	0
Honley	3	17	1
For Fem. Education	10	0	0
For N. Tea. J. Oldfield and J. Wrigley	20	0	0
Huddersfield, Pub. Meet.	9	18	0
Ramsden-st. Chapel	35	10	9
For N. Tea. J. Eagleton, and Mary Ellis	20	0	0
For Orphan Girls, H. L. Moody, S. E. Willans, E. Atkinson, E. F. Wrigley, and E. E. Greenwood	9	4	0
Marsden	2	4	3
	220	9	5

	£	s.	d.
WALES.			
Haverford West Cal. Methodists	7	15	0
Green Meeting	17	17	3
Tabernacle	126	2	2
Keaston	3	7	11
Tier's Cross	2	9	0
Missionary-boxes	2	6	7
Less exps. 1*l.* 5*s.* 8*d.*	137	0	0
SCOTLAND.			
Lerwick Congregational Church	10	0	0
Grange by Keith Seces. Cong.	1	0	0
Dalkeith First Seces. Ch.	20	0	0
Dundee, Camperdown-hill, Sab. School	1	1	3
Edinburgh, Gold Watch given to the Deputation, sold	12	12	0
Dunse Relief Church	3	0	0
For Madagascar Refugees	1	2	1
Paisley, East Relief Cong.	25	0	0
Kirkaldy Second Seces. Church	3	0	0
Hamilton Congregational Church	10	0	0
Abernethy United Seces. Church	4	0	0
A constant reader of the Evangelical Magazine, in the North of Scotland	1	1	0
Edinburgh, Messrs. Somerville and Son, for Nat. Tea.	20	0	0
Stirling Indept. Chapel	6	10	0
Glasgow Aux. Soc. per J. Risk, Esq.—			
Subscriptions	20	19	0
Mr. W. Campbell, Mary-hill	8	13	9
Bridgetown Relief Ch.	5	0	0
Fenwick United Asso. Cong.	5	0	0
— Female Soc. for Religious Purposes	4	0	0
Grey Friars' Church Association for Religious Purposes	10	0	0
Less exps. 3*l.* 10*s.*	50	2	9
Dumfries, Mrs. Samson, per Rev. R. Machray	10	0	0
Edinburgh, Children of Dr. Bell's School, Greenside	1	0	0
Paisley Hill Court Sabbath-school	0	5	0
Glenae Sabbath-school	1	0	0
Peterhead Bible and Missionary Association	11	0	0
Elgin, for two orph. girls and one boy at Berhampore	9	0	0
IRELAND.			
Faughan, Mrs. Lawrie and friends, for N. Tea. J. Davies	10	0	0
Cork Aux. Soc. on acco.	40	0	0
Belfast, per Rev. Dr. Edgar	3	15	0
Donnegal	2	5	0
FRANCE.			
Arras, Thos. Cood, Esq. to purchase tools for the Station at the Kuruman	10	0	0
ROTTERDAM.			
Ladies' Society for the N. Tea. Ebenezer Miller	10	0	0
HOBART TOWN.			
Auxiliary Society	30	0	0
TAHITI.			
Auxiliary Society	396	6	10

From the 1st to 31st July, 1841, inclusive.

	£	s.	d.
Rev. Wm. Swan (D.)	100	0	0
An acknowledgment of providential mercies	0	10	0
A. Z per Rev. T. Binney, part of a thank-offering on the recovery of a child	2	0	0
Hoxton Aux. Soc. per Miss Meymott, on ac.	30	0	0
Thank-offering for providential mercies, from a friend	1	0	0
Friendship's offering for numberless mercies, from A. A. A.	1	0	0
Albion Chapel Aux. Soc. on account	19	3	6
V. O. W.	3	0	0
Mr. Gourley (D.)	5	0	0
Mr. T. Martin, Gloucester-st. Hoxton (½ year)	12	0	0
Sir Thos. Fowell Buxton, Bart. and friends for the Buxton Schools at Kat River	94	1	0
C. a tradesman, being 1*d.* in the pound upon his retail receipts, and ½*d.* per pound upon the wholesale	12	14	8
Miss Fysh	5	0	0
Miss E. Fysh	5	0	0
Mrs. Elliott, Clapton, (D.)	100	0	0
P. P. (D.)	10	0	0
From the Soc. for Prom. Fem. Edu. in India, for the Sch. at Vizagapatam	20	0	0
Anonymous, for Infant Schs at Mauritius	2	0	0
Berkshire.			
Windsor	20	0	0
Dorsetshire.			
Abbotsbury	1	0	0
Essex.			
Collections by Rev. M. Hill—			
Fordham	3	3	0
Wivenhoe	2	10	0
Manningtree	1	3	8
6*l.* 16*s.* 8*d.*			
Ongar, a Friend, per Rev. R. Cecil	1	0	0
Miss Pyne's Mis.-box.	0	12	7
Mark's Gate Sunday-sch.	0	10	0
Saffron Walden, a few friends, per Mrs. Barnes, for Rev. G. Barker, Paarl, towards the enlargement of School-room	6	4	6
Upminster, legacy of late Mr. J. Pinchon, per Mr. Surridge	10	0	0
Hampshire.			
Havant	50	10	6
Mr. Coldwell	5	0	0
Mr. Cannings	25	0	0
Mrs. Scott, for her dear boy	5	0	0
A Friend to Missions	5	0	0
90*l.* 10*s.* 6*d.*			
Herefordshire.			
Huntington and Gore	3	9	8
Hertfordshire.			
Baldock, collected by little Mary	1	0	0
Isle of Wight.			
Newport, Miss Jackson's Missionary-box, by Rev. J. Spence	3	6	7
Node-hill Chapel	19	4	9
Kent.			
Wingham	15	0	0
Canterbury, a Friend, by Rev. H. Cresswell	5	0	0
Lancashire.			
Lancaster	22	11	0
Garstang	20	0	0
Forton	2	10	0
45*l.* 1*s.*			
Chorley Hollingshead-st. Chapel	11	16	5
Liverpool, per Rev. W. Buyers, for the Benares translation—			
Mrs. Waterhouse and family	3	0	0
W. Crossfield, Esq.	2	0	0
5*l.*			
Southport, a Friend, for			

	£	s.	d.
the support of Rafaravavy at Mauritius, as a native teacher	10	0	0
East Lancashire, Aux. Soc. per S. Fletcher, Esq. Treasurer, on account	2000	0	0
Liverpool, Ladies' Working Society, in Rev. Dr. Raffles's Congregation	30	0	0
West Lancashire Aux. Soc. per S. Job, Esq. Treasurer, on account	500	0	0
Preston Aux. Soc. per J. Hamer, Esq. half-yearly payment	110	9	5
Middlesex.			
Brentford, Boston-lane Chapel Sunday-school..	2	9	10
Highgate, friends by Miss Porter	2	7	0
For Fem. Schs. in India	1	1	0
For China	1	0	0
4*l.* 8*s.*			
Monmouthshire.			
Newport, Tabernacle	14	10	3
Norfolk.			
Lowestoft, Mr. Coates	1	0	0
Northamptonshire.			
Byfield	5	15	6
Nottinghamshire.			
Aux. Soc. per R. Morley, Esq.:			
Nottingham—			
Friar-lane	23	13	6
Castlegate	105	2	9
St. James's-street	38	19	8
Public Meeting	20	13	0
Missionary Communion	11	11	6
Public Breakfast	5	6	6
A Member at Castlegate	5	0	0
A Christian Family..	2	0	0
Radford	12	8	0
Hyson Green	2	4	0
Mansfield	52	8	10
For Native Schools	2	0	0
Laxton and Sutton	4	8	3
Sutton	2	5	6
Ranskill	1	12	8
Less exps. 21*l.* 11*s.* 2*d.*	267	19	0
Shropshire.			
Oswestry, Indept. Sunday-school	2	6	3
Somersetshire.			
Bristol, Mrs. Jas. Clarke, Tyntesfield, Wraxall	10	0	0
Suffolk.			
Haverhill, Rev. C. Brainsford	6	7	4
Warwickshire.			
Smethwick, W. Boyle, Esq. for three orphan children at Bellary	10	0	0
Westmoreland.			
Kendal, per Isaac Wilson, Esq.—			
For an edition of Scripture Lessons in the Bechuana language..	9	0	0
For Kent-terrace Sch.	10	0	0
For General Purposes	51	0	0
70*l.*			
Yorkshire.			
Leeds, S. C. Esq. per Rev. J. Arundel	6	0	0
Belgrave Chapel Sunday-school	1	6	9
Sheffield Aux. Soc.	46	2	7
West Riding Aux. per W. Stancliffe, Esq.—			
Addingham	0	14	6
Barnsley	6	2	0
For Nat. Schoolmist. Martha Athron	10	0	0
Bradford, Horton-lane Chapel	1	15	0
College Chapel	0	10	0
Burley in Wharfdale	27	7	1
Churwell	20	0	0
Delph	11	7	4
Dewsbury	16	15	0
For Schools	0	7	6
Gomersall	26	2	3
For N. Tea. J. Burnley	10	0	0
Halifax Square Chapel	9	0	0
Heckmondwike Upper Chapel	21	15	3
Lower Chapel	10	11	6
Holmfirth, for N. Tea. John Winpenny	10	0	0
Huddersfield, Highfield Chapel	27	15	6
Morley Old Chapel	16	1	0
Rehoboth Chapel	31	11	0
For N. Tea. C. H. Calvert	10	0	0
Ossett	25	0	0
Otley	43	16	0
Penistone, Thurlstone, and Stocksbridge	12	8	0
Skipton	22	0	0
Sowerby	3	0	0
Stainland	15	0	0
Wakefield Zion Chapel	41	7	9
Salem Chapel	12	0	6
Upper Mill, Saddleworth	28	10	10
470*l.* 17*s.* 6*d.*			
Hull and East Riding Aux. Soc. per. J. Bowden, Esq. on account	350	0	0
Pupils at the Congregational School, Silcoates, near Wakefield	5	0	0
SCOTLAND.			
Paisley, Female Sab.-sch. per Rev. W. Nisbet	1	0	0
West Relief Sab.-sch.	0	3	1
Edinburgh, for the Malagasy sufferers, by the Rev. Dr. Paterson	1	7	0
Per Rev. W. Buyers—			
Stewartfield Congregational Soc. for Relig. Purposes	5	0	0
For the translation of the New Testament in Urdu	2	2	0
Craigdam, for Benares Mission	2	2	0
9*l.* 4*s.*			
Carluke, per Mr. G. Brown	0	10	0
Hawick Rel. Ch. Asso. for Relig. Purposes	8	0	0
Moffat United Seces. Cong.	2	0	0
Edinburgh Aux. Soc. per G. Yule, Esq.—			
Portobello Seces. Ch.	2	0	0
Mr. W. Steel, Tranent	1	0	0
Abbotshall B. and M. Society	5	5	0
Walls, Shetland Congregational Church	1	18	6
Mr. T. Robertson	0	5	0
Forfar Juv. Soc. for Religious Purposes	3	0	0
Biggar United Seces. Ch. for N. T. Biggar	10	0	0
A Friend to Missions, Bervie	1	0	0
Stromness Established Church, for China	2	0	0
Mrs. Moore	1	0	0
Mrs. D. Wauchope, per ditto	1	0	0
Miss Murray	0	10	0
Miss Briggs	0	5	0
J. Watson, Esq. Leith	1	0	0
Melrose Young Men's Miss. Soc.	3	0	0
Prestonpans Juv. B. and M. Society	1	10	0
Brechin Soc. for the diffusion of Religious Knowledge	5	0	0
Mrs. Guthrie, sen. (dec.) Brechin	1	0	0
Mr. P. Guthrie, Brechin	0	5	0
A female servant belonging to Rev. Mr. Harper's Cong. Leith	1	0	0
41*l.* 18*s.* 6*d.*			
Urr, by Dumfries, Soc. for Relig. Purposes	3	5	0
IRELAND.			
Dublin, Zion Chapel, for a Nat. Girl in India, to be called Wilhelmina Hawcis Cooper	3	3	0

For the Widow and Family of the late Rev. John Williams.

	£	s.	d.
W. P.	0	10	6
A. T. and M. P. two Widows	0	5	0
Mr. H. Roberts	1	1	0
Chester, a Friend, by Rev. S. Luke	3	0	0
Barrow-on-Trent, Mr. R. Sale	1	0	0
Halstead, per Rev. E. Prout—			
Rev. W. Adams, D.D. Vicar	2	0	0
R. Wyatt, Esq.	5	0	0
A Friend	3	0	0
J. Vaizey, Esq.	1	0	0
S. Courtauld, Esq.	1	0	0
Hon. Mrs. Childers	1	0	0
Mr. J. Gurteen, Jun.	1	0	0
14*l.*			
Dover, J. Finnis, Esq.	0	5	0
Melton Mowbray, per Rev. J. Roberts—			
G. Finch, Esq.	5	0	0
Lady Louisa Finch	2	0	0
Rev. W. G. Sawyer	1	0	0
Miss Sawyer	1	0	0
Mr. Brown	1	0	0
Mr. Peach	2	0	0
Smaller Sums	2	6	6
14*l.* 6*s.* 6*d.*			
Bath, W. Bally, Esq.	1	0	0
Taunton, a Friend, per Rev. T. Luke	2	0	0
Bradford, Yorkshire, Salem Chapel, Rev. J. G. Miall and friends	9	0	0
Halifax, J. Abbot, Esq.	1	1	0

Contributions in aid of the Society will be thankfully received by the Treasurer and Secretaries at the Mission House, Blomfield-street, Finsbury, London.

W. Tyler, Printer, 5, Bolt-court, London.

Revd. N. S. S. Beman, D.D.
Troy, United States

Engraved by J. Cochran

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR OCTOBER, 1841.

MEMOIR

THE LATE REV. GREVILLE EWING,

OF GLASGOW.

THE memory of such a man as the late pastor of Nile-street is embalmed in the hearts of thousands of God's people, who will long continue to cherish the remembrance of his "work of faith and labour of love." His name is as gratefully associated with the revival of religion in Scotland, as is that of Whitefield with a similar movement in the South. Of the truth of this few will doubt, who, like ourselves, can look back to the events which, forty years ago, gave a new tone to the religious feelings of the North. It was our privilege to witness the change which then took place among various denominations of professing Christians, and to mark its intimate connexion with the rise of Congregationalism, in which Mr. Ewing was one of the most active and honoured agents. We can only regret that our materials for a biographical sketch of so distinguished a servant of Christ, are too slender to enable us to do justice to his fragrant memory. But we loved him much, and would gladly transmit to future generations some adequate notice of a life so eminently devoted to the cause of Christ. His early, long-continued, and friendly connexion with our Magazine, as one of its Trustees, irrespective of all other considerations, entitles him to such honourable distinction as our humble pages can confer on one "whose praise is in all the churches."

The subject of this brief sketch was a native of the Scottish Metropolis, where he was born in the month of April, 1767. But little is known of his early years, except that his education was conducted upon principles which tended to prepare him for the subsequent allotments of Divine Providence. His father was greatly distinguished as a teacher of mathematical science; but it does not appear that he ever contemplated the idea of training his son Greville to the work of the Christian ministry. To this sacred calling, however, his own mind evinced an early bias; and though, for a season, it was repressed by the occupations of a secular profession, yet no

sooner was his apprenticeship terminated, than he entered upon a course of University study, in his native city, preparatory to his obtaining ordination in the Scottish church. That, in adopting this course, he was influenced by the purest motives there is reason to conclude, from the decidedly spiritual character of his early ministrations, at a time when evangelical preaching was far less common in the Kirk than happily it is in the present day.

The assiduity and success with which Mr. Ewing prosecuted his studies, both in the University and the Divinity Hall, marked him out as a candidate of distinguished promise. In the year 1792, he obtained license to preach the gospel, according to the forms of the Scottish church, at the hands of the Presbytery of Hamilton; and entered upon his labours as a probationer, in the twenty-fifth year of his age. His melodious voice and elegant address, combined with scriptural sentiment and energetic appeal, rendered him one of the most popular candidates of his day, and soon procured him a settlement in the city of his birth, where such talents as his could not fail to be appreciated. Accordingly, we find him ordained one of the ministers of Lady Glenorchy's chapel, in 1793, when he became the colleague of the Rev. Dr. Jones, a native of the Principality, and a man of considerable originality of mind. In this interesting sphere he found ample scope for the exercise of his talents, attainments, and Christian graces, and was listened to for many years by crowded auditories, many of whom received from his lips the words of eternal life. Some aged members of the congregation yet remember with gratitude the hopeful openings of Mr. Ewing's ministry.

It was not the design of God in his Providence that the subject of this sketch should spend the best of his days in this comparatively limited field of labour. Other and more responsible duties were soon to be assigned to him; although neither he nor his friends could have anticipated the course of public events, nor the effect which was to be produced by them upon his own mind, and the minds of others who felt and acted with him. The era of the formation of the London Missionary Society, in 1793, and downwards, was a period of surpassing interest to the cause of religion in both parts of the island. The formidable triumph of infidelity on the continent of Europe, and the awful prevalence of a Laodicean spirit in many of the churches of Great Britain, awakened powerful solicitude in many benevolent minds to attempt something on a new scale, for stemming the torrent of error, reviving the spirit of primitive piety and zeal, and promoting the wider diffusion of the gospel of Christ. Among those in Scotland who had caught the missionary spirit, the name of Robert Haldane, Esq., then of Arthery, near Stirling, deserves to be specially mentioned. In 1796, three years after the formation of the London Missionary Society, he conceived the plan of a mission to Bengal, and arranged that Mr. Ewing, Mr. Innes, then of Stirling, and Mr. Bogue, of Gosport, should be his companions in this benevolent enterprise. The entire expense of the mission was to be borne by Mr. Haldane, who cheerfully disposed of his beautiful estate, and stood ready to consecrate all at the feet of his Saviour. But the sad jealousy of missionary plans which then reigned among the Directors of the East India Company, soon put a stop to the noble design. With all the influence which Mr. Haldane could command, he was compelled ultimately to abandon his hallowed project. The memorials forwarded to the East India Company, on this occasion, were many of them truly worthy of the zeal and piety of Christian patriots. One of them holds the following language:—

"The history of the world does not afford an instance of similar conduct. Twenty-four English merchants, of splendid fortunes, men of a liberal education, and of enlarged minds, and who will receive credit from the world for a considerable share of philanthropy; men professing the Christian religion, and consequently believing that it is unspeakably superior to every

other, and has the most powerful tendency to promote the happiness of mankind, and by the providence of God invested with sovereign authority over the populous provinces of Hindostan. That men in such a situation, and with such advantages, should be unwilling to permit Christianity (the religion they themselves profess,) to be carried to that country, and should appear to wish to shut up twelve millions of people from the benefits of that religion which conduces greatly to their present comfort, and secures their eternal blessedness, is *unique* in the annals of mankind. The records of nations contain nothing like it, nor has language terms to express it. Every other state, Protestant or Catholic, which has had foreign colonies and settlements, has procured and employed missionaries to instruct the natives in the principles of Christianity. This has been the case for the last two hundred years; and an exception cannot be produced. If at the end of the eighteenth century the Directors of the East India Company refuse liberty to persons who wish to undertake a mission at their own expense, they will not be able to plead a precedent; and men of literature, of liberality, of philanthropy, and of religion, will cordially unite in their prayers to heaven, that it may remain a *unique* in the decrees of the rulers of nations, till the world itself shall be dissolved."

But though this benevolent scheme was frustrated by the irreligion and short-sighted policy of the East India Company, at this time, the spirit which gave birth to it still remained to shed blessings on our native land. If India could not be approached, there was a wide field at home which required to be cultivated; and to this field Mr. Ewing and his coadjutors addressed themselves with the zeal and ardour of apostolic times. Scotland had hitherto been without the benefit of a religious periodical literature; and in the very year in which the mission to India failed, the first work of this class made its appearance, under the title of ' The Missionary Magazine,"* and committed to the judicious editorship of Mr. Ewing. We well remember the electrical effect produced by this humble and unpretending periodical; and began to peruse its pages about the same time that we became acquainted with its precursor in the south, " The Evangelical Magazine." It was something quite new to the religious circles of the north. It insisted but little on the forms, and dwelt much on the power of godliness; while it exposed, in vivid colours, the lifeless preaching and worldly habits of the age. Its pages were largely devoted to the advocacy of a more unrestricted publication of the simple gospel of Christ; and many able articles appeared in it, fearlessly encouraging the practice of itinerant and field preaching, which rendered it most distasteful to a majority of the clergy of the day. It had not long been in existence when it began to be regarded as the organ of a party, whom it was fashionable to denounce as men disposed " to turn the world upside down." It was looked upon as part of a system which threatened to disturb the false peace which prevailed. Other circumstances, too, contributed to fan the alarm, that the church was in danger. Both the London and Edinburgh Missionary Societies were beginning to tell upon the lethargy of the public mind, and were gradually making fearful inroads upon the idol of set form and order, which had been so long worshipped to the ruin of immortal souls. Mr. Ewing preached his able discourse in " Defence of Missions from Christian Societies to the Heathen world," in the beginning of 1797, and again, towards the close of the same year, his " Defence of Itinerant and Field Preaching." Meanwhile Mr. Haldane began to erect, what were called by way of reproach, " Missionary Chapels," in the principal towns of Scotland, which were supplied partly by clergymen of the Established Church, and partly by Congregationalists and Methodists from the south. The whole country was in an uproar; clerical restrictions were every where laid upon the zeal of those who sighed for more liberty than the Establishment would permit; and in this state of things, with a heart burning with zeal for the honour of God, and the salvation of souls, Mr. Ewing formed the resolution of quietly and respectfully relinquishing his connexion with the

* This work has been continued under the titles of " The Christian Herald," and " The Scottish Congregational Magazine."

Establishment, and asserting for himself that liberty of preaching the gospel, which the clergy of the day were disposed to refuse. He was too well known to the public, however, to escape the censure of the Church. Accordingly we find, that on the 29th of May, 1799, the following sentence was passed in reference to his recent secession :—

"At Edinburgh, the 29th day of May, 1799, which day the General Assembly of the Church of Scotland proceeded to hear a reference by the Synod of Lothian and Tweeddale, relative to the resignation of Mr. Greville Ewing, Minister of Lady Glenorchy's Chapel, of his character as a minister of this church ; and having deliberated upon the same, and considering that Mr. Greville Ewing's resignation of his character of a minister of this church, has been accepted by the Presbytery of Edinburgh, unanimously find and declare, that Mr. Greville Ewing is no longer a minister in this church, and that he is incapable of receiving or accepting of a presentation or call to any parish or chapel of ease in this church without the special allowance of some future General Assembly: and the Assembly prohibit all the ministers of this church from employing him to preach or perform any ministerial offices for them, or from being employed by him, unless some future Assembly shall see cause to take off this prohibition."

The sentence thus pronounced was by no means peculiarly harsh ; but it was only the precursor of other documents less conciliatory in their character. From the same memorable Assembly was issued that famous instrument called, "A Pastoral Admonition," which strongly indicated the alarm of the clergy, and which abounded in charges of the most unfounded description upon a circle of men, who aimed only at the good of their country. The seceders were denounced as demagogues, enemies of civil government, and disturbers of the public peace. To this strange document, addressed to all the parishes of Scotland, the Rev. Rowland Hill, the Rev. George Burder, and others, wrote very able and cutting replies ; but one of the most manly, though brief notices taken of it, was from the pen of Mr. Ewing, and which appeared in the public prints, which had given currency to the "Pastoral Admonition of the Assembly." It is as follows :—

"Sir,—In your paper of this day, you have inserted a 'Pastoral Admonition,' which has been unanimously approved of and adopted by the late General Assembly, addressed by them to all the people and ordained to be read from all the pulpits of the church of Scotland. In that admonition, the missionaries from the 'Society for Propagating the Gospel at Home,' are loaded with many heavy charges, which, if true, would justly render them the abhorrence of mankind. I am known to have acted repeatedly as one of the missionaries from the society, and of course am involved in the common accusation.

"Through the channel, therefore, of your paper, I appear before the world to assert my innocence of crimes which I detest, and to complain that I have been grossly libelled, in the most solemn manner, by the unanimous order of the General Assembly of the Church of Scotland, without the production of a single fact to my prejudice, and without an opportunity afforded me of answering for myself, or obtaining redress. My principles respecting the duties of Christians to civil governments, which have been laid before the public, and read by many of my *unanimous accusers*, are not those of conspiracy, sedition, or rebellion, but the very reverse.

"I challenge the whole world to produce the most distant shade of evidence, that my profession, in this respect, has ever been belied by any part of my conduct; or that I have ever acted with any man, or set of men, for a single moment, whose principles, political or religious, were, to my knowledge, inconsistent with my own.

"I bless God, that my life has been early devoted to nobler pursuits, than those of worldly ambition. I have preached, and by the grace of God, I will preach, wherever my lot may be cast, the everlasting gospel of our Lord and Saviour Jesus Christ; referring to the infallible standard of his word as at once '*my authority*,' and '*my public pledge of the soundness of my faith* ;' and submitting '*the correctness of my morals*, to the testimony of those who see and know me, and to the authority of the laws of the land in which I live.

"I am, Sir, &c.

"GREVILLE EWING."

The event of Mr. Ewing's secession from the Establishment of Scotland issued in his removal to Glasgow, and in his becoming the pastor of a Congregational church, assembling in the Tabernacle, Jamaica-street, in that city, a place reared by the liberality of Mr. Haldane, where, for the space of eleven years, Mr. Ewing proclaimed the glad tidings of salvation to listening thousands. This sanctuary is very sacred in the recollections of the early friends of Independency in Scotland ;

and the events which led to the removal of Mr. Ewing and his friends, in 1810, from a place of assembly so endeared to them, must be for a sore lamentation; while we decline pronouncing upon the merits of the controversy to which it gave birth. " In 1811, Mr. E.'s congregation, with commendable zeal and energy, erected for their pastor, the commodious and well-proportioned chapel in Nile-street, in which, as in the Tabernacle, he continued, for many years, to enjoy eminent tokens of his Divine Master's presence."

We must not omit to state, that before Mr. Ewing left Edinburgh, he had consented to become the tutor of a class of young men, of approved piety, preparing for the work of the ministry; and after his removal to Glasgow, he retained for more than two years, the presidency of this Institution, which was supported at the sole expense of Mr. Haldane, and which, considering the limited time afforded to the young men for improving their minds, was an eminent instrument in extending and reviving religion in many of the more neglected districts of Scotland. Such men as Mr. Orme of Perth, Dr. Russell of Dundee, and others that might be named, were a lasting credit to the skill and energy with which Mr. Ewing performed his difficult task; and afforded a pleasing omen of the success which afterwards attended his efforts, when associated with the Rev. Dr. Wardlaw, in the Tutorship of the Glasgow Theological Seminary;—an Institution which has sent forth many distinguished ministers for home and foreign service, and which continues to prosper under the superintendence of its present enlightened and devoted teachers.

For many years Mr. Ewing enjoyed a more than ordinary state of good health, which enabled him to undertake and accomplish labours, beneath which a feebler constitution would have undoubtedly sunk. But in 1827, in the sixtieth year of his age, and after thirty-five years of incessant toil, his constitution began to betray symptoms of decay; not indeed perceptible to the eye of cursory observers, but yet sufficiently obvious to awaken the solicitude of his beloved family. In the course of a public life of unusual incident, Mr. E. had experienced a succession of bereavements and trials, fitted to tell with resistless and lasting force upon so tender and susceptible a nature as his; and though he knew and felt, in an eminent degree, the consolations of religion, yet his physical frame had sympathized in no inconsiderable measure with the events of Divine Providence which had passed over his head. But there was one stupendous catastrophe which yet awaited him, in the inscrutable dispensations of a righteous and merciful God, from the effect of which he was never destined to recover. We refer to the awful event which deprived him of a companion, who doted on him with fondness rarely equalled, never surpassed in this sorrowing world. She had repaired with him to the Falls of the Clyde, in the summer of 1828, as she had done to other parts, anxious for the re-establishment of his health, where, alas! she fell a victim to her own benevolence, having been thrown from her carriage, and received injuries which she survived only a few days. In the infirm state of his health, such a mournful providence was utterly overwhelming; and, though he displayed meek resignation to the will of his heavenly Father, yet it was but too obvious to all who were near to him, that, from the effects of the fatal event of September 1828, he never fully rallied. God had taken away "the desire of his eyes with a stroke:" and other bereavements, like successive waves of the sea, rolled in upon him with such desolating force, that his then feeble frame indicated, in various ways, of which the gradual loss of vision was a marked feature, a depreciation not again to be warded off. At last, paralysis, in its more decided forms, overtook him, though it did not deprive him of his

mental powers. But during the whole period in which his health was thus declining, up to the moment of his dissolution, he retained the sweet serenity of Christian hope, blended with that deep humility which proved, that as a sinner, he was living simply on the fulness of Christ. He seemed as if conversing daily with eternity, and spake at times of the glories and felicities of heaven, in a strain of inviting and rapt familiarity, as if he longed "to depart and to be with Christ, which is far better." "His ideas and expressions at once awed and entranced his listening friends."* Having been on a visit to a friend, a few days before his decease, he calmly, on his return, expressed his conviction that he had come home to die, and seemed delighted at the thought that the event was likely to take place in his own loved habitation. He quoted with apparent rapture, a verse of the forty-fifth psalm,—with him a favourite ode,

> "They shall be brought with gladness great,
> And mirth on every side,
> Into the palace of the king;
> And there they shall abide."

To Dr. Russell's son, who visited him, he whispered, as that young minister was about to supplicate the throne of mercy for his dying friend, "Remember to pray for me as a dying man." To one who was much with him, he said, "Oh! what a precious thing the righteousness of Christ! I desire, just as a poor sinner, to rest on it." On another occasion he exclaimed, "It is a solemn thing to die; yet I am not afraid of it; for I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." On the day before he entered into rest, he said to a friend, "I am a great sinner; but Christ is a great Saviour. I have been long blind; but I bless the Lord for all his dealings with me; it has been all in mercy."

*"Though he himself," observes Dr. Wardlaw, "spoke of having come home to die, and even before his return, appeared to be under a presentiment of death being near; yet there did not appear to his most intimate friends and attendants, any ground for immediate apprehension. The event, however, was at hand: and, never, surely, was departure more serenely peaceful! To no exit from the world could the Scripture phrase be applied with more emphatic propriety—he '*fell asleep.*' Having, in the closing hours of the Sabbath, submitted to the medical precaution of bleeding by leeches on the temples, he retired to rest. He was subsequently overheard to be engaged in prayer. Waking a little before midnight, and feeling somewhat restless, he took, as usual with him, a little coffee. Soon after, he uttered these words,—memorable, as the last that were distinctly heard from his lips, which death was so soon about to seal,—'My heavenly Father is kind—very kind to me: then trust in God.' I might almost adopt, in conclusion, the last words of the inspired narrative of Stephen's death, '*having said this*, he fell asleep;' for he laid himself gently back, and, in a very few minutes, without the discomposure of a feature, without a sigh, without the quiver of a nerve,—it could hardly be called death, it was the imperceptible cessation of life,—breathed out his spirit: delightful emblem of his entering into peace!" *

We lament that no space now remains for the delineation of Mr. Ewing's fine character, though it would give us more pleasure than we can express, to attempt to do justice to his honoured name. The task, however, has been already so admirably performed by Dr. Russell and Dr. Wardlaw, that we are the less disposed to regret the restriction which limited space imposes upon us. We could add nothing to the impression produced by such masterly and speaking portraits of departed worth. In all the relations of life, as husband, parent, master and friend, Mr. E. was an example of all that was "lovely, and of good report." His bosom was the dwelling-place of kindness; and all who moved in his immediate circle, felt the sweet attraction of his Christian graces. His open, bland, and smiling countenance, was the index of his frank and generous heart. The wit that sparkled in his eye, found its way into his conversation, and enlivened his social intercourse. He was grave, without being dull; holy, without a particle of austerity; and spiritual, without any thing border-

* Dr. Wardlaw's Sermon, p. 23.

* Dr. Wardlaw's Sermon, p. 24.

ing on cant. He was a discerner of spirits, and knew how to rebuke arrogance, and to mortify flippant pride. His pastorate was eminent for its paternal character. He was as a father amidst his loving children. Adaptation, affection, condescension, were its most prominent characteristics. He was the friend of the poor, and knew, better than most, how to speak a word in season to the disconsolate. He had studied that injunction to purpose :—"Comfort ye, comfort ye, my people, saith your God." In the pulpit, while his mental vigour remained, he was "mighty in the scriptures," seizing at all times on "the mind of the Spirit," and exhibiting beauties concealed from ordinary expositors. He was proverbially the most accomplished expounder of the sacred text in his day. His learning, which was varied, and by no means superficial, was all consecrated to the cause of biblical truth. No man ever knew better than Mr. Ewing how to employ his critical resources in the pulpit, without the slightest air of pedantry. He was at home in the rich illustration of the sacred text. His Sermons were less striking than his Lectures ; and of late years were looser than pulpit compositions ought to be. But in his best days, he was very careful of his public appearances, and was popular after the best models. His literary labours were abundant, as may be seen from the following list :—

1. A Defence of Missions from Christian Societies to the Heathen World. A Sermon, preached before the Edinburgh Missionary Society, on Thursday, Feb. 2, 1797. Edinburgh, 1797.
2. The Duty of Christians to Civil Government. A Sermon. Edinburgh, 1799.
3. A Defence of Itinerant and Field Preaching. A Sermon, preached before the Society for Gratis Sabbath Schools, Dec. 24, 1797. Edinburgh, 1799.
4. Animadversions on Some Passages of a Pamphlet, entitled, "Lay-preaching Indefensible on Scripture Principles." Glasgow, 1800.
5. Remarks on the Reply. Glasgow, 1800.
6. Remarks on a Sermon concerning the Qualifications and Call of Missionaries. Glasgow, 1801.
7. A Greek Grammar and Lexicon for the New Testament. Edinburgh, 1801.
8. The Ignorance of the Heathen, and the Conduct of God towards them. A Sermon on Acts xvii. 30, 31, preached before the London Missionary Society, 1803.
9. A Lecture on Part of the Fifteenth Chapter of the Acts of the Apostles. Glasgow, 1804.
10. An Exposure of Some Things contained in a Vindication of Presbyterian Church Government, which seem calculated not so much to affect the Argument, as to excite Popular Prejudice and Personal Irritation. Glasgow, 1805.
11. An Attempt towards a Statement of the Doctrine of Scripture on some Disputed Points, respecting the Constitution, Government, and Discipline of the Church of Christ. Glasgow, 1807.
12. A Memorial on Education for the Ministry of the Gospel. Glasgow, 1808.
13. Facts and Documents, &c. Glasgow, 1809.
14. Essays to the Jews. Written at the request of the London Missionary Society. London, 1809.
15. A Greek Grammar, and Greek and English Lexicon. Second Edition, greatly enlarged, 1812.
16. The Encouragement due from Christians to Preachers of the Gospel. A Sermon. Glasgow, 1815.
17. A Sermon on the Death of her Royal Highness the Princess Charlotte Augusta of Wales. Glasgow, 1817.
18. Two Discourses, delivered at Mr. Jack's Ordination. Whitehaven, 1820.
19. The Testimony of God against Massacre and Rapine. A Sermon. Glasgow, 1820.
20. The Duty of Abstaining from Debt. A Sermon. Glasgow, 1821.
21. An Essay on Baptism. Glasgow, 1823.
22. Ditto. Second Edition, 1824.
23. The Sympathy of Christ. A Sermon, in the volume of Discourses by Ministers of the Congregational Union, for the Benefit of their Widows' Fund, 1823.
24. Memoir of Mrs. Ewing. Glasgow, 1828.

P.S. We have been indebted for the materials of the preceding imperfect sketch to Mr. Orme's Biographical Notice of Mr. Ewing, in the Congregational Magazine for January, 1825 ; to the Scottish Congregational Magazine for last September ; and to Dr. Wardlaw's masterly tribute, entitled, "The End of Living, and the Gain of Dying, to the Faithful Servant of Christ. A Sermon, preached in the Congregational Chapel, Nile-street, Glasgow, August 8th, 1841, on occasion of the death of the Rev. Greville Ewing."

Chelsea. J. M.

THE SANCTIFYING POWER OF THE PROMISES.

"*Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*"—2 Cor. viii. 1.

There is something very delightful to human nature in the idea of possession. To have something we can call our own is equally the aim of our childhood and of our matured years. To attain to this object men are disposed to rise early, to sit up late, and to eat the bread of carefulness. But, alas! how uncertain as well as unsatisfactory, are all earthly possessions —*all* the things which men are wont to regard as their own! *To-day* they *have* them,—*to-morrow* they are fled for ever from their fond embrace. There is a canker-worm at the root of every gourd beneath which we seek repose and shelter in this dying world. We acquire but to lose; we possess but to resign; we call that rashly ours, which God is about to resume as his own temporary gift. "The world passeth away:" its honours are but a bursting bubble; its pleasures allure but to disappoint and deceive; its wealth is ever on the wing, and abides not in the hands of its possessor; its fairest, sweetest treasures,—the virtuous bride, the olive branches which spring up in smiling beauty around our tables, are but as lovely blossoms nipt by the chilling frosts of this wintry element.

But are there no possessions which claim exemption from this mournful uncertainty—this heart-withering fluctuation? Yes, readers, there *are;* but they belong not to *sense*, but to *faith*, —not to the children of this world, however wise in their generation, but to the children of the promise, of whom the apostle speaks in the text. We here read of a possession whose title is the oath and promise of Jehovah, whose value exceeds the riches of the universe, and whose effect upon the minds of its possessors is to exalt them to a community of feeling with the Deity himself. "*Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*"

I invite you, then, to survey with me,—the Christian's possession; the obligation which it entails; and the grand result to which it points, and for which it prepares.

I. There is the Christian's possession. "*Having* these promises, dearly beloved." The promises immediately referred to are those mentioned in the context; though from their very nature, they include a title to all the rest. How exceedingly great and precious are these promises! Read them; examine them; and dwell on them. "I," says God, "will dwell in them, and walk in them, and I will be their God, and they shall be my people. I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

The question is, Do these promises belong to all, without distinction, or only to a chosen and particular people? There is a sense, indeed, in which the promises belong to all. They are revealed to all; they are addressed to all; the blessings they unfold are freely offered to all. But, from the very necessity of the case, they become the actual property only of those who believe them, and who possess the characters to whom a covenant-keeping God has made a direct grant of them. They cannot belong to those who are in a state of enmity and unbelief. "Think not," said Christ, "to say, We have Abraham for our father; for God is able of these stones to raise up children to Abraham; ye are of your father the devil, and his works ye will do." The promises belong exclusively to God's people,—to those who, according to the description of the apostle, are "the temple of the living God." We must be persuaded of

God's promises; we must embrace them; we must confess that we are strangers and pilgrims in the earth, ere we can possess a veritable title to their exalted privileges. A few remarks, therefore, on the mode of inheritance, and on the extent and glory of the possession, may illustrate this part of our subject. "*Having* therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

1. *Look at the mode of inheritance.* This is the more important, inasmuch as all who now live in the sunshine of the promise, were once "aliens from the commonwealth of Israel, and strangers to the covenants of promise." Those who have the promises of God as their inheritance, have God himself as their portion, are "heirs of God, and joint-heirs with Christ," and have been put in possession of that good part which can never be taken from them. But how came they to be the possessors of such a rich and inestimable treasure? By nature they were children of wrath, because children of disobedience. Their inheritance did not come to them by law, then; for this they had broken, and incurred its heaviest penalties. No, dear readers, we inherit nothing by nature, but the curse which is due to sin. What, then, is the tenure by which any child of Adam can lay hold of the fair inheritance of the promise? "It is of faith, that it might be by grace, that the promise might be sure to all the spiritual seed." The awakened sinner, whom God has quickened by his Spirit, lays hold by faith of "the promise of life,—eternal life,—in Christ Jesus," and receiving Christ into his heart by faith, who is the hope of glory, he receives a title to become a child of God; in which exalted and endearing relation, he finds all "the promises to be yea, and in him, amen, to the glory of God the Father."

The title, then, to the inheritance and possession of the promises is faith in Christ; that faith by which we believe in him, rest on him, become united to him, and thus partake of a justifying righteousness, escape from our natural state of condemnation, and become heirs of eternal life. Of none, then, but such as have fled to Jesus, can it be said with truth, that they *have* the promises. To others they may be proclaimed, may be urged upon their belief, may be pressed on their acceptance, may be freely offered, without money and without price: but those only who have received Christ Jesus the Lord, as their Teacher, their Saviour, and their King, have any interest in their gracious provisions, and can look upon them as an inheritance freely conferred upon them by the grace of God. To have the promises, then, is to be in a state of acceptance and favour with the Most High; it is to be the subjects of a new and heavenly birth; it is to be in union to him who is the first born among many brethren; it is to be renewed, and justified, and adopted into the family of God; it is, in one word, to be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

You see, then, readers, the title to the inheritance of God's promises. It belongs not to nature, but to grace; it is the privilege of the "chosen generation, the royal priesthood, the holy nation, the peculiar people," whom God by his grace, has called into the fellowship of his Son Christ Jesus our Lord. But,

2. *Behold the extent and glory of this possession.* Consider, readers, what it is to have God's blessed promises as our actual inheritance. Truly, we may say with the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

> "'Tis a broad land of wealth unknown,
> Where springs of life arise,
> Seeds of immortal bliss are sown,
> And hidden glory lies."

The very thought that the promises of God's faithful word are ours, with all the rich and unfading blessings they contain, is too sublime and enrapturing

almost, to find admission into our poor narrow and grovelling minds. But God would have his people know the real wealth and happiness of which they have become the possessors. He has made them his temples—the temples of the Holy Ghost, and he has promised to "walk in them," and to "dwell in them." Formerly, they were the dark and polluted habitations of sin and Satan, where every detestable idol usurped dominion, and where every vile and worldly affection held control; but, now, the rightful owner of the temple has claimed his dwelling-place, and he has pledged his faithful word of promise, that he will perpetuate his sacred residence, and so dwell in the living temple of the renewed and redeemed heart, as to make it radiant with his glory, and blessed with his presence. How sacred, then, should every child of God consider his soul and body to be! Oh, if God dwells in him and walks in him, how constantly should he remember and honour the divine inhabitant of the temple, and how tenderly should he be moved by that injunction of the beloved disciple, "Little children, keep yourselves from idols."

But how transcendently sublime is the promise that follows: "And I will be their God, and they shall be my people." Oh, how little do we struggle to comprehend the meaning of this lofty announcement of divine condescension and love! Think what it is to have God as our God, and to be constituted his people, by the sovereignty and grace of a divine arrangement. "*I will be their God*,"—the object of their rapt and adoring worship,—the source of their matchless bliss,—the centre and spring of their brightest hopes,—the pavilion of their defence,—their eternal, unchangeable, and all-sufficient portion: all his purposes, all his perfections, all his dispensations of grace and providence enlisted on their side. "I will say of the Lord," said David, "he is my refuge and my fortress; my God, in him will I trust." What a boundless privilege to have the great Parent of all wisdom, and might, and goodness, and holiness, and truth, and justice, and love, as our God! "Happy is that people," and only they, "whose God is the Lord." In this one vast inheritance, they may truly be said to possess all things, and to have attracted to themselves the riches of the universe. Oh, what is man in this his pilgrimage, and with eternal destinies impending over him, without a God to whom he can look for refuge, and to whom he can confide all the interests of a spirit that can never die! But, alas! how many thousands travel on to eternity without God and without hope. They have no portion but earth; their "God is their belly, their glory is in their shame, they mind earthly things." But of his people God says, "I will be their God." "And they *shall* be my people." The same grace which prompts the Most High to become a God to his people, inclines him to place them in the relation to him of a chosen and consecrated people. They are his people, as drawn to him by his grace, as separated from a world lying in the wicked one, as set apart to his glory, as devoted to his service, as sharing in his blessing, as assured of his protection, as destined to a glorious and everlasting inheritance.

Oh, the unspeakable honour, the inestimable privilege of belonging to the people of God! They are the only happy people. Of them God says, "This people have I formed for myself; they shall show forth my praise." How wonderful is that grace by which sinful and guilty creatures become the people of God. They are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvellous light; who, in time past, were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy."

But what shall we say in explanation of that rich portion of the context, in which God says: "I will receive you, and will be a father unto you,

and ye shall be my sons and daughters, saith the Lord Almighty." To feel the power of this matchless promise, we must look at that high call to decision for God with which it stands connected. "Come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." To be truly on the Lord's side, as here demanded on the part of all who look for the fulfilment of the promise, involves often the sacrifice of all that men ordinarily hold most dear in life; it may be necessary to burst asunder the tenderest ties, to incur the heaviest risks, to encounter the bitterest reproach, to offend the dearest friends, to forsake all in following Christ. But what does our heavenly Father place in the opposite scale? "*I will receive you;*" you may be driven from your home, or exiled from your country; you may be cast off by those who are bound to love and protect you; you may cease to have any home in the affections of those who were wont to cherish you, but "*I,*" says the eternal God, "*will receive.*" If, then, I am received by God, what is it to me, if the dearest on earth should forsake me; if he enfolds me in the arms of his power and love, then am I sheltered for ever from those who would seek after me to destroy. If the eternal God be my refuge, and underneath me are placed the everlasting arms, can I have any thing to fear in standing out boldly for God, and separating myself from an evil and untoward generation?

But, listen to those surpassing words of condescension and love! "I will be a *Father* unto you." Yes, Christian, God is not ashamed to own the relation in which he stands to you through faith in his Son. Earthly parents may forsake you; but you may say with David, "When my father and my mother forsake me, then the Lord will take me up." You were once an alien and an enemy; but by virtue of a free and gracious adoption, through faith in the Son of God, you are now a child and an heir. Once you looked on God as an avenger and "a consuming fire," but now you behold him smiling upon you in all the endearment of divine love, and proclaiming with a voice of parental tenderness, "I will be a Father unto you." But what conception can our infantile minds form of the privilege of having the great God himself as our Father? Conceive of the most venerable of earthly parents; think of him as ever watchful of your interests, but your Father in heaven never slumbers nor sleeps; think of him as powerful to protect you from the evils to which you are exposed; but your Father in heaven is the Almighty God, and whatsoever he wills he can perform; think of him as possessed of a heart ever gushing out in tenderness upon his beloved child; but your Father in heaven "is *love*" *itself*, and you see all his heart in the gift of his Son, who so loved you as to lay down his life a ransom for your sins.

But, lest the promise, "I will be a Father unto you," should not be enough to bear up the hearts of those who come out from the world, and brave at once its enticement and its frown, Jehovah adds, "And ye shall be my sons and daughters, saith the Lord Almighty." You shall have the name, and the nature, and the privileges of children; I will own you as mine; I will answer to the filial cry of Father; and my Spirit shall bear witness with your spirits, that ye are my children.

"If in my Father's love
I share a filial part,
Send down thy Spirit, like a dove,
To rest upon my heart.

"We would no longer lie
Like slaves beneath the throne;
My faith shall 'Abba, Father' cry,
And thou the kindred own."

I would only add, on this part of our subject, that the promises here specified are to be regarded as samples and pledges of all the rest. Those in whom God promises to walk and dwell, whom he engages to receive, to whom he says, "I will be a Father unto you," and of whom he declares, "Ye

shall be my sons and daughters," have an interest in the boundless range of that covenant which is ordered in all things and sure. They may walk at large through the wide and variegated field of the promises, and inhale every sweet perfume, and taste every delicious fruit, and regale every sense of the spiritual man, and catch, in the visions of faith, a glimpse of the paradise of God.

Enfolded in the arms of everlasting love, the whole heart of God is laid open to them. He has given them his Son, and with him all things. If they want direction, he has said, "I will guide thee with mine eye." If they want support, he has said, "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." If they tremble at the formidable power of temptation, he has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." If they are filled with anxious brooding lest they should lose their hold of Christ, they hear Christ himself saying to them, "None of my sheep shall perish, neither shall any one be able to pluck them out of my hand." If, at any time, through the weakness of their faith, they are ready to say, "What if my offended Lord should abandon his feeble and faithless servant!" no sooner does the distressing thought spring up in the mind, than Jesus is heard exclaiming, "I will never leave you, nor forsake you; no, never."

We have thus dwelt at some length on the Christian's possession in the promises of his God; because, as they are here introduced as a source of holy influence, I am satisfied they must be seen and felt in all the rich variety of their application, before they can operate as a check upon our fallen nature, or teach us to aspire after that purity of heart without which we can never see God.

We come now,

II. TO CONTEMPLATE THE OBLIGATION WHICH THE BELIEVER'S INTEREST IN THE PROMISES ENTAILS UPON HIM. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

It is ever to be observed and remembered, that while the personal sanctity of believers, in one view of it, is represented as the result of efficient and divine power, "working in them both to will and to do of God's good pleasure;" in another view of it, it is described as the result of a wisely and graciously adapted system of motives, powerfully acting upon the judgment and the heart, and calling into active exercise every faculty and energy of the new man in Christ Jesus. We must neither reject the one view nor the other, because both stand upon an equally divine basis. On the one hand, the Spirit of God, by a personal agency, and by an actual inhabitation, is the author and producer of every devout affection, every pure desire, and every holy action; and on the other, the believer is called upon repeatedly, as in the text, to cleanse himself from all impurity, to "follow holiness," to resist temptation, yea, to "be holy even as his Father in heaven is holy."

One thing is very important to be stated here, and it is this: that, while all men are under obligation to live in all holy obedience to the commandments of God, none but true believers, the real children of God, who are born from above, are supposed to be capable of any act of spiritual duty, whether in resisting sin or cultivating holiness. But, wherever the new and heavenly nature has been imparted, where grace has changed the bias of the soul, where the relation of a child of God has been established, where the Holy Spirit has begun savingly to operate, where union to Christ has been effected,—there is the subject of this stupendous change called upon to act agreeably to his new state, his [h]igh calling, his exalted hopes, his [im]perishable obligations. Such an individual is urged to good works, not that he may obtain life; but because he has already been quickened to life

by divine grace; not to procure justification, but because he already shares in the divine favour. There is a wide difference between the mode of addressing unrenewed and guilty sinners, and those who have passed from death unto life. In the one case, nothing is suitable, but an immediate call to repentance and faith. The tree must be made good, ere the fruit can be good; the heart must be changed, ere it can love God, or really purpose sincere obedience to any of his commands. In the other, there is a seed of grace in the heart, and it may be appealed to; there is the Spirit of Christ, and it is a vital energy; there is the nature of a child, and all its filial affections may be moved and excited in the service of its Father in heaven.

Upon these great principles, which it is of vast importance to understand, those who have the promises of God, in the sense of believing them, sharing in their privileges, and enjoying their high consolations, are called upon "to cleanse themselves from all filthiness of the flesh and spirit." It is not enough, then, to depend on Christ; it is not enough to depend on the powerful and promised energy of the Holy Ghost; this, indeed, must be done at all times, and in all circumstances; but it must be associated, at the same time, with a determined personal struggle against all animal propensities, and all mental depravity. The new and heavenly nature must contend, with unceasing resolution, against "the old man with his deeds." There must be the conscious and sleepless resistance of evil: no slumbering at our post, no parleying with temptation, no provision made for the flesh, no dreaming of security while we are harbouring the lusts of the flesh and of the mind.

We are to cleanse ourselves; to remember that sin is not yet extinct in us; and that so long as it has a lurking place in our fallen nature, we are to be alive to its existence, and to call in every divine motive, and every omnipotent energy, by which it is destined to be subdued. We are temples of the Holy Ghost; and we must tremble at those awful words, "If any man defile the temple of God, him will God destroy." God "walks in us, and dwells in us;" and the remembrance of an indwelling and spotless Deity, must warn us against sin, and prompt us to aspire to an element of purity and love.

When we think of the promises to which we have become heirs, we must strive to escape the filthiness and pollution of sin, by which the heavenly nature is degraded, and our spirits are repressed in their upward flight. Oh, the horrible pollution and loathsomeness of sin! It is the bondage, the misery, and the unutterable defilement of our nature. We must seek, with unceasing anxiety, to be delivered from "all filthiness of the flesh and of the spirit;" and this mainly by the mighty power and energy of the promises which are ours. The propensities which have their seat mainly in our animal frame, must be watched over, and so far as they conduct to irregular desire, must be vanquished and overcome. Our members must no longer be instruments of unrighteousness unto sin. The body of a believer is sanctified to Christ, united to Christ, destined to incorruption and immortality, and, therefore, it must no longer be desecrated and defiled by sin, degraded and enslaved by base and tyrannous lusts. "As ye have yielded," said Paul to the Romans, "your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."

But, above all, and in order to all this victory, we must struggle to overcome the filthiness of the mind. There the thought and the desire and the purpose of moral evil are matured; and there is a filthiness also peculiar to the mind, as there is a filthiness which belongs mainly to the body. There is the filthiness of pride, envy, hatred, and all other kindred vices. These enemies of our Lord we must not harbour and cherish in a heart which is emphatically his temple; but we must seek to cleanse ourselves from all such defilements. And we must

do all this, because of our inheritance in God's promises. To these promises we must look for encouragement and support, in the courageous resistance of all evil; we must bethink ourselves of our high birth, our glorious destiny, our pure and blessed hopes, and the omnipotent aids which attend on those who live by faith upon the Son of God, and "receive out of his fulness, grace for grace." "Work out," said Paul to the Philippians, "your own salvation: for it is God who worketh in you both to will and to do of his good pleasure." The salvation which we are thus to work out is, the "cleansing of ourselves from all filthiness of the flesh and spirit;" and we are animated in the blessed struggle, by the consideration that "God worketh in us both to will and to do of his good pleasure." In this contest with flesh and spirit, in other words, with the remaining depravity of our fallen nature, the promise, the power, and the co-operating grace of God are with us; and though weak and feeble in ourselves, we shall ultimately be more than conquerors through him who hath loved us.

O Christian, be continually on your guard against the defilements of the flesh and spirit. Never forget your danger while in this body of sin and death. Oh, live in the spirit, live on the promises of God, and then will you not fulfil the lusts of the flesh.

> "Beloved self must be denied,
> The mind and will renewed,
> Passion suppressed, and patience tried,
> And vain desires subdued.
>
> "Flesh is a dang'rous foe to grace,
> Where it prevails and rules;
> Flesh must be humbled, pride abased,
> Lest they destroy our souls."

We come,

III. To look at the grand result to which the Christian's inheritance in God's promises points, and for which it ultimately prepares. "Perfecting holiness in the fear of God." The words might be rendered, "and grow up unto full holiness in the fear of God." As "the measure of the stature of the fulness of Christ," is the goal which is set before all the members of his mystical body, so must they "go on to perfection;" remembering that God has "predestinated them to be conformed to the image of his Son, that he might be the first-born among many brethren." As "this is the will of God, even our sanctification;" so must it be our daily, our constant study. As we have not "already attained, neither are already perfect, we must press onward toward the mark of the prize of our high calling of God in Christ Jesus." As we grow into the likeness of Christ, we shall rise into the element of freedom, joy, and happiness. Sin, in all its forms, is the bondage and misery of our nature; but Christ has "died, to redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works." Our Christian hopes, as derived from the promises of God, have a pre-eminently sanctifying tendency. "Every man," says the apostle John, "that hath this hope in him purifieth himself even as he is pure."

> "A hope so much divine,
> May trials well endure;
> May purge our souls from sense and sin
> As Christ the Lord is pure."

It is an exhilarating prospect to look forward, in bright hope, to the moral perfection of our being. Often are we constrained to exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" but "thanks be to God which giveth us the victory through our Lord Jesus Christ." The struggle against inward corruption may be long and painful; but he who has bought us with his blood, and quickened us by his Spirit, will not quit his hold of us, until he hath "sent forth judgment unto victory." "The law of the Spirit of life in Christ Jesus," will continue to operate in the heart of every one of his members, until every opposing principle has been subdued, and his spotless image has been perfected in their souls.

> "But I shall share a glorious part
> When grace hath well refined my heart;

And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

But we must look to the beatific vision for this bright and glorious consummation. "It doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him, for we shall see him as he is."

"There shall we sit, and sing, and tell
The wonders of his grace,
Till heavenly raptures fire our hearts,
And smile in every face.

"For ever his dear sacred name
Shall dwell upon our tongue,
And Jesus and salvation be
The close of every song.

"There shall we see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in."

J. M.

THE CHURCH OF ENGLAND QUARTERLY REVIEW —

THE LONDON MISSIONARY SOCIETY.

To the Editor of the Evangelical Magazine.

SIR,—I beg to direct your attention to No. XVIII. of the above-mentioned Review, wherein among many other unkind and unchristian remarks on Dissenters, you will find a very illiberal article under the title of "Clerical Irregularities," directed against that truly catholic and much-honoured institution, the London Missionary Society, and the excellent clergymen of the Establishment, who have, year after year, since the foundation of the Society in 1795, esteemed it their privilege to advocate its claims, or to give the use of their pulpits for that purpose. That, under the specious plea of *irregularity* on the part of such clergymen, this is another attempt to weaken the sacred bond of union which binds the hearts of Christians to each other, I need hardly say; but it is also an endeavour, though a vain one, to injure the cause, by exciting in some of those exemplary clergymen, who still adhere to the society, a fear of violating their canonical vows, and thus inducing them to withdraw from it. The writer of the article in question is evidently ignorant of the good men whom he characterises as those "who, in every instance, pay little regard to the canons, rubrics, and discipline of the Church;" and he betrays also a lamentable want of knowledge of the constitution of the venerable association which is the subject of his animadversions, when he designates it a Dissenting Society. To your readers and the Christian public generally, it is needless to say one word in refutation of the last term: they know that the London Missionary Society, not only in the expression of its fundamental principle, but in its practical operations, is at the very antipodes from every thing sectarian; and if its benevolent supporters are chiefly found in the ranks of the Nonconformists, the fault, the melancholy fault, is in the narrow spirits who, not content in seceding from this hallowed union to spread the gospel of our divine Lord among the heathen, have used, and are still using all possible influence to draw others from the good work.

I give the article in question, verbatim; and, for the information of those who have not access to the earlier records of the London Missionary Society, I have appended a list of the churches or chapels lent for the annual sermons to which I have referred, and the names of the clergymen who performed divine service, and preached each year, (limiting myself to London,) that all may be enabled to judge how far the reviewer is justified in asserting that the Christian ministers so engaged, are those who "pay little regard to the canons, rubrics, and discipline of the Church," or whose "inexperience may be pleaded as an excuse for their

violation of Church order." Your readers will, I am sure, be delighted in thus being enabled to do honour to such of the goodly band of brethren who are still living and glorifying God in their day and generation on earth, and they will venerate the memory of those who having finished the work their heavenly Father gave them to do below, are now enjoying the fulness of bliss in his presence above. Those honoured men who, looking beyond the petty boundaries of denominational difference, and loving all who love our Lord Jesus Christ in sincerity, rejoiced in adding their testimony to the catholicity of that society which the Church Quarterly Reviewer has thus endeavoured to injure, and who were willing to join heart and hand with good men who differed from them only on comparatively non-essential points, in promoting the extension of Christ's kingdom in the world.

So much do I see and feel of the harmony and beauty of the present plan of the London Society's Anniversaries, that I hope and pray sincerely, that the day may not come, when one of its annual sermons shall cease to be preached in a church, and by a minister of the Establishment; but we need not fear: God has never left himself without witnesses, and he never will; and as more light and love is shed abroad by the hallowed influences of the Spirit, there will be more union amongst Christians of every denomination. "Ephraim will not envy Judah, and Judah will not vex Ephraim." I am, Sir,

Your very obedient servant,
RICHARD CHANDLER.
Islington, 31*st Aug.*, 1841.

The article referred to in the foregoing:—

"CLERICAL IRREGULARITIES.

"We believe that some clergyman of our Anglican Church preaches every year in London, in the month of May, for the London Missionary Society—a society of Dissenters, formed for the express purpose of sending out Dissenting missionaries. A few years since, we well remember that the sermon was preached in the chapel of the Hon. and Rev. Baptist Noel, by the Rev. Dr. Dillon, both of them clergymen of the Church of England, yet both in the habit of acting very much in concert with the Dissenters. It is, indeed, a remarkable fact, that the clergymen who give their churches for this object, and those who preach the sermons, are men, in every instance, who pay little regard to the canons, rubrics, and discipline of the Church, to whose formularies they have solemnly subscribed, or to their diocesans, to whom they have sworn to pay canonical obedience. Last year, the sermon was preached in Mr. Noel's chapel, by a clergyman from Birmingham; and this year, the name of the Rev. William Carter, B.A., Incumbent of Malton, Yorkshire, is announced, (April, 1841.) Of the Rev. William Carter we know nothing. Judging, however, from the B.A. appended to his name, we should deem him to be a very young man. His inexperience, therefore, may be pleaded as an excuse for his violation of Church order.

"Now, on this subject, we have to remark, that the clergy who give their churches, and those who preach the sermons, are evidently guilty of a violation of ecclesiastical discipline, to say nothing of the inconsistency of such a proceeding. The Church of England is tolerant to others, inasmuch as she would not interfere with their worship; but she certainly requires that her clergy should submit to that discipline, which, however it may have fallen into disuse, is still the discipline by which all the proceedings of the clergy should be regulated. We would, then, put it to the consciences of those gentlemen who, in such a public way, support this Dissenting Society, whether they believe that the Church or her Reformers ever contemplated the possibility of the clergy using their churches, or preaching sermons, for societies necessarily opposed to her discipline and government."

Table referred to in the preceding article.

YEAR.	CHURCH OR CHAPEL.	READER OF SERVICE.	PREACHER.
1795	Spa Fields Chapel	Rev. Mr. Kirkman	Rev. T. Haweis, LL.B., Rector of Aldwinckle, Northamptonshire.
1796	Surrey Chapel	— Rowland Hill, A.M., the Minister of the Chapel	— Thomas Pentycross, A.M., Vicar of St. Mary's, Wallingford.
1797	St. Saviour's, Southwark	— William Winkworth, one of the Chaplains	— Melville Horne, Chaplain at Sierra Leone.
1798	Christchurch, Spitalfields	— William Mannier, the Curate of the Parish	— George West, Rector of Stoke, near Guildford, Surrey.
1799	St. Luke's, Old-street	— Mr. Busby, of Woolwich	— G. C. Broadbelt, Rector of Aston Sandford, Bucks.
1800	St. Leonard, Shoreditch	— Mr. Rose, the Curate of the Church	— W. Williams, A.B., of High Wycombe, Bucks.
1801	Christchurch, Newgate-street	— S. Crowther, the Vicar of the Parish	— W. Tyler, Rector of Braytoft, Lincolnshire.
1802	St. Mary Magdalen, Bermondsey	— Mr. Mason, the Minister of the Parish	— Dr. Hawker, of Plymouth.
1803	St. Paul's, Shadwell	— Mr. Winkworth	— Jeremiah Newell, Vicar of Great Missenden, Bucks.
1804	St. Saviour's, Southwark	— Mr. Mann, one of the Chaplains	— Thomas Scott, Rector of Aston Sandford, Bucks.
1805	St. Bride's, Fleet-street	— Dr. G. ———, one of the Lecturers of the Parish	— Thomas Thomason, late Fellow of Queen's College, Cambridge.
1806	St. Lawrence, Guildhall	— Mr. Goode, Rector of St. Ann's, Blackfriars	— Mr. Whittingham, of Everton, Beds.
1807	St. Saviour's, Southwark	— Mr. Mann, one of the Chaplains	— Henry Draper, D.D., of Saint Edmund's Hall, Oxford.
1808	St. Bride's, Fleet-street	— Mr. Sanders, one of the Lecturers of the Parish	— John Martyn Longmire, LL.B., Rector of Hargrave, near Kimbolton.
1809	— — —	— Mr. Jones, Curate of the Parish	— John King Martin, jun., A.M., Curate of Pertenhall, near Kimbolton.
1810	— — —	— — — — — —	— W. B. Cocker, A.M., Vicar of Bunny and Ruddington, Notts.
1811	— — —	— — — — — —	— John Wilcox, A.M., Minister of Ely Chapel, and Chaplain to the Earl of Kingston.
1812	— — —	— — — — — —	— Earle Gilbee, D.D., Rector of Barby, Northamptonshire.
1813	Christchurch, Spitalfields	— Mr. Fancourt	— B. W. Matthias, A.M., Chaplain of Bethesda, Dublin.
1814	St. Leonard's, Shoreditch	— Mr. Crosby, the Curate of the Parish	— William Gurney, A.M., Vicar of St. Clement's Danes, Strand, London.
1815	St. Luke's, Old-street	— Mr. Towers, the Curate of the Parish	— M. R. Whish, A.M., Vicar of St. Mary, Redcliff, Bristol, and Prebendary of Salisbury.
1816	St. Bride's, Fleet-street	— W. B. Williams, of Homerton	— Joseph Julian, A.B., Rector of Hasketon, near Ipswich.
1817	St. Ann's, Blackfriars	— Isaac Saunders, the Rector of the Parish	— Henry Campbell, A.M., Perpetual Curate of Bicton, Salop.
1818	St. Bride's, Fleet-street		— James Thomas Holloway, D.D., late Fellow of Exeter College, Oxford.
1819	St. Ann's, Blackfriars	— R. C. Dillon	— R. Cox, A.M., Perpetual Curate of St. Leonard's, Bridgenorth.
1820	St. Clement's Danes, Strand	— Wm. Gurney, A.M., the Rector of the Parish	— William Borrows, A.M., Minister of St. Paul's Chapel, Clapham.
1821	St. Bride's, Fleet street	— Mr. Jones, Curate of the Parish	— J. Williams, D.D., Minister of St. Matthew's Church, Liverpool.
1822	St. Ann's, Blackfriars	— Mr Knight, Curate of St. Clement's Danes	— J. A. Stephenson, A.M., Rector of Lympsham, Somerset.
1823	— — —	— Isaac Saunders, the Rector of the Parish	— Edwin Sidney, B.A., of Lopham, Norfolk.
1824	Christchurch, Newgate-street	— Samuel Crowther, the Vicar of the Parish	— William Pryce, Perpetual Curate of Loudwater, Bucks.
1825	St. Ann's, Blackfriars	— Isaac Saunders, the Rector of the Parish	— J. C. Williams, B.A., of High Wycombe, Bucks.
1826	Christchurch, Newgate-street	— Mr. Goode, the Curate of the Parish	— Thomas Mortimer, A.M., Lecturer of St. Olave's and St. Leonard's.
1827	St. Clement's Danes, Strand	— Wm. Gurney, A.M., the Rector of the Parish	— Richard Waldo Sibthorp, B.D., Fellow of Magdalen College, Oxon.
1828	— — —	— — — — — —	— Hon. and Rev. Baptist Noel, A.M., St. John's, Bedford-row.
1829	St. Barnabas, King-square	— William Thompson, the Minister of the Church	— Joseph Julian, B.A., of Trimley, Suffolk.
1830	St. Paul's, Covent Garden	— F. W. J. Vickery, A.M.	— John Hatchard, A.M., Vicar of St. Andrew's, Plymouth.
1831	St. Ann's, Blackfriars	— T. G. Ferrand, A.M., Rector of Tunstell, Suffolk	— William Hancock, A.M., Minister of St. Paul's, Kilburn, Middlesex.
1832	— — —	— Isaac Saunders, A.M., the Rector of the Parish	— William Bolland, A.M., Vicar of Swineshead and Frampton, Lincolnshire.
1833	— — —	— — — — — —	— John Langley, Rector of St. Mary's, Wallingford, Berks.
1834	St. John's, Bedford-row	— W. Thompson, Minister of St. Barnabas, King-sq.	— Thomas Kennion, A.M., Minister of High Harrogate, Yorkshire.
1835	St. Bride's, Fleet-street	— Mark Cooper, A.M., of Islington, Middlesex	— Francis Close, A.M., of St. Mary's, Cheltenham.
1836	St. John's, Bedford-row	— Mr. Garrard, Assistant Minister	— Sanderson Robins, of St. John's Wood, London.
1837	— — —	— — — — — —	— R. C. Dillon, D.D., Minister of Charlotte Chapel, Pimlico.
1838	— — —	— — — — — —	— William Ford Vance, A.M.
1839	St. Barnabas, King-square	— W. Thompson, A.M., the Minister of the Church	— Henry Hutton, A.M., Incumbent of Woburn, and Chaplain to the Duke of Bedford.
1840	St. John's, Bedford-row	— Mr. Garrard, Assistant Minister	— Thomas Moseley, A.M., Rector of St. Martin's, Birmingham.
1841	St. Barnabas, King-square	— W. Thompson, A.M., the Minister of the Church	— William Carter, B.A., Incumbent of Malton, Yorkshire.

POETRY.

THIS IS NOT YOUR REST.

Oft have I seen the swift clouds cast
 Dark shadows on the mountain's breast;
Which like careering chariots pass'd,
 But left no trace and found no rest.

Oft have I stood on the wild shore,
 And watch'd the waves that rose
As from a Phlegethon, and roar
 Like ghosts that never knew repose.

Oft have I seen the meteor glide
 Athwart the hot autumnal sky;
And in the deep blue darkness hide
 Its transient glories from the eye.

And I have seen the sweet wild flower,
 Cheer'd by the summer sun's warm ray,
Greet with a smile the matin-hour,
 And wither'd ere the close of day.

But neither flower—the morning's pride,
 With'ring ere Vesper decks the brow of night;
Nor shadows on the mountain's side,
 Nor glancing meteor's rapid flight;

Nor restless seas, whose waves still beat
 The shore, with endless ebb and flow,
Are half so restless or so fleet
 As is thy life, O man, below!

On earth, O man! seek not thy rest;
 To mortals here no rest is giv'n;
Obey thy Saviour's high behest,
 Seek, seek the rest reserv'd in heaven!

Gateshead, 1841. E. T.

TRUST IN THE GOODNESS OF GOD.

Why, O my soul, why thus depress'd?
 And whence this anxious fear?
Let former favours fix thy trust,
 And check the rising tear.

When darkness and when sorrow rose,
 And press'd on every side,
Did not the Lord attend thy steps,
 And was not God thy guide?

Affliction is a stormy deep,
 Where wave resounds on wave;
Though o'er my head the billows roll,
 I know the Lord can save.

In the dark watches of the night,
 I'll count his mercies o'er;
And praise him for ten thousand past,
 And humbly hope for more.

Perhaps before the morning's dawn,
 He'll reinstate my peace;
For he who bad the tempest war,
 Can bid the tempest cease.

Then why, my soul, why thus depress'd?
 And whence this anxious fear?
Let former favours fix thy trust,
 And check the rising tear.

There will I rest and build my hopes,
 Nor murmur at his rod,
He's more than all the world to me,
 My life, my health, my God.

M. S.

ON THE SACRAMENTS.

The loaves of bread were five; the fishes two,
 Whereof the multitude was made partaker.
Who made the fishes? God; but tell me, who
 Gave being to the loaves of bread? the baker.
Ev'n so these sacraments which some call seven,
 Five were ordain'd by man, and two by Heaven.

Quarles' Divine Fancies.

REVIEW OF RELIGIOUS PUBLICATIONS.

Homilies *for the* Times; *or, Rome and her new Allies. A Plea for the Reformation. By the Rev.* John Morison, D.D. Post 8vo, pp. 408.

London: Ward and Co.

In no Protestant country is Popery held in greater abhorrence than in England, and yet, strange as it may seem there is no country in which its dogmas, its spirit, and its ecclesiastical arrogance, have more prevailed, and in which it has gained, especially of late years, so many proselytes. This paradox, however, may be easily explained. The Popery which is the object of popular aversion is not the hierarchy of

Rome; not that man of sin, the son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshipped; who sitteth in the temple of God, showing himself that he is God;" that mystery of iniquity—the lawless one; but rather that Popery which is stained and drenched with the blood of martyrs. The Marian Persecutions and Fox's Martyrology are the chief traces of Popery that are left upon the popular mind, and which, for three centuries, have armed the nation at large against its *undisguised* approach. The very name, on these accounts, is never heard without exciting alarm, and it is not more than sixty years since that the "No Popery" cry convulsed the metropolis, and bearded the legislature at its very doors; nor is it altogether powerless at the present moment. But the thing dreaded is not Popery in its essential and exclusive characteristics; for its persecuting intolerance it shares in common with other churches, though it has infinitely exceeded all others in atrocious cruelty. Wherever a priesthood exists as the soul and body of a hierarchy, calling itself a church, there will be found all the grand principles of Popery in a state of greater or less activity, according to the degree of civil and religious liberty which is possessed by or witheld from the people. The Reformation in England left untouched just such a hierarchy as we have described. The dogmas of Rome it renounced, but the machinery of Rome it retained, curtailing, in some important instances, the arrogant assumptions of the clergy, yet leaving in their hands the tremendous power of the *opus operatum* in the sacraments. "Church Principles," as they are now called, in one form or other, have always been familiar to the minds of our people. They have been enslaved by notions derived from father to son, Popish in their origin, superstitious in their influence, and, therefore, most favourable to the spiritual domination of the priesthood. While, indeed, the great body of the clergy felt that they belonged to a Reformed and Protestant Church, and compelled, as they were, to maintain perpetual controversy with the able disputants of Rome, very little was heard of the divine right of episcopacy, apostolical succession, baptismal regeneration, and the necessity of claiming for the papacy the character of a true church of Christ; and again, during the long period which succeeded, of clerical degeneracy, when the imputation of evangelical piety and high moral worth, to a clergyman, would have been regarded as a stigma and a disgrace, the people were more inclined to profligacy than Romanism; yet all that they had of religion consisted in their superstitious confidence in the efficacy of forms, of baptism in infancy, and of the eucharist in the hour of death.

Circumstances in the religious history of our country, to which we need only advert, introduced a new reformation, and the clergy who could not stem the torrent of irregular zeal, nor retain their flocks, felt themselves compelled to do within and for their church, what Methodism was doing without, and for the cause of evangelical, as distinguished from hierarchal religion. But they were not the only body that was roused by the new influence: the Roman Catholic clergy, who had never relaxed in their noiseless and unobtrusive efforts to bring back Protestants to the fold they had forsaken, availed themselves of the general excitement, became more energetic in their proselyting labours, and their tremendous fruits are visible all around us, and are accumulating every hour. But a hierarchy, secularized by its connexion with the state, is, of necessity, so essentially worldly, that evangelical piety, however it may flame up from its pulpits for a season, must go out of itself, or be extinguished by the dying hands that kindled it. So it happened in the English episcopate. The old evangelicals died off, and were succeeded by a more priestly race. The Society for the Promotion of Christian Knowledge rapidly increased, and by them the true spirit of a hierarchy has been cherished, and has, at length, issued in that Puseyism, whose grand aim is the exaltation of the priesthood, at the expense of the individual right of the laity to exercise their private judgment in religion—an exaltation above all that is called God upon earth, above the civil and all other power, which is, in fact, to invest every clergyman with the attributes of the Great High Priest himself, the Divine Saviour upon his throne. This, our readers may be assured, is the alpha and the omega of the Oxford tractarians. It was to secure this that the popish clergy placed the triple crown upon the brow of his Holiness, because the powers vested in him would be integrally possessed by them all. These powers, the Puseyites declare, reside in their idea of a church, and are the prerogative of every priest. That we do not calumniate Rome in making this assertion, the following extract from the Catechism of the Council of Trent will sufficiently prove, and there will be no difficulty in bringing the same charge home to Mr. Newman and his brother divinities.

"We, therefore, confess that the sacrifice of the mass is one and the same sacrifice with that of the cross; the victim is one and the same; and the oblation of the cross is daily renewed in the eucharistic sacrifice, in obedience to the command of our Lord, 'This do for a commemoration

of me.' THE PRIEST IS ALSO THE SAME, CHRIST OUR LORD; the ministers who offer this sacrifice, consecrate the holy mysteries, not in their own but in the person of Christ. This the words of consecration declare: the priest does not say, 'This is the body of Christ;' but, 'This is my body;' and thus invested with the character of Christ, he changes the substance of the bread and wine into the substance of his real body and blood."*

And what says Mr. Keble, of the Anglo-Roman school, nay, a master in their Israel? "That the holy feast of *our Saviour's sacrifice*, which all confess to be generally necessary to salvation, was intended by him to be constantly conveyed through the hands of commissioned persons. Except, therefore, we can show such a warrant, we cannot be sure that our hands *convey the sacrifice;* we cannot be sure that souls worthily prepared, receiving 'the bread which we break,' and 'the cup of blessing which we bless,' are partakers of the body and blood of Christ. Piety, then, and Christian reverence, and sincere, devout love of our Redeemer, nay, and charity to the souls of our brethren, not good order and expediency only, would prompt us, at all earthly risks, to preserve and transmit the seal and warrant of Christ.

"Why should we talk so much of our Establishment, and so little of OUR APOSTOLICAL SUCCESSION? Why should we not endeavour to impress our people with the plain truth, *that, by separating themselves from our communion, they separate themselves, not only from a decent, orderly, useful society; but from the* ONLY CHURCH IN THIS REALM WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE."†

Of the audacious insolence which subordinated the civil power to the priesthood, and which assumed the authority of deposing princes, the history of the pontificate affords many striking instances; and that the Oxford Churchmen cherish the ambitious project of prostrating the state at their feet, and compelling the magistrate to wield his sword at their bidding, they have taken little pains to conceal.

Speaking of "State protection" and "State interference," the writer of the Fifty-ninth Tract for the Times, says;— "Churchmen have been hitherto *contented* (humble men!) to accept both conjointly, without, perhaps, very exactly calculating how little they gain on the one hand, and how much they sacrifice on the other. * * * "Recent changes have now so entirely altered the mutual relations of the Church and the legislature, that what has in past times been a becoming, though, perhaps, misplaced reliance on authority, would, at present, be a disgraceful negligence about our most sacred interests."

Again, referring to Scripture reading and exercising the right of private judgment, this very tolerant writer observes, "Such troublers of the Christian community would, in a healthy state of things, BE SILENCED OR PUT OUT OF IT, AS DISTURBERS OF THE KING'S PEACE ARE RESTRAINED IN CIVIL MATTERS; but in our times, from whatever cause, being times of confusion, we are *reduced* to the use of *argument and disputation*, just as we think it lawful to carry arms and barricade our houses during national disorders."* Those will be palmy days when the clergy shall dispense with argument and disputations, and punish heretics, by burning them at the stake. We may well call these men "spiritual despots in embryo."

This, we have said, is the true spirit of a hierarchy, and Dr. Morison quotes the following passage from J. H. Merle D'Aubigné's History of the Great Reformation, as a pertinent illustration of it:—

"There can be but three kinds of religion on this earth, according as God, man, or the priest is its author or head. I call that the religion of the priest, which is devised by the priest for the glory of the priest, and in which a priestly caste is dominant. I apply the name of the religion of man to those systems and various opinions formed by man's reason, and which, as they are the offspring of his infirmity, are, by consequence, destitute of all sanative efficacy. I apply the words, the religion of God, to the truth, such as God himself has given it, and of which the object and the effect are God's glory and man's salvation. Hierarchism, or the religion of the priest; Christianity, or the religion of God; rationalism, or the religion of man: such are the three doctrines which in our day divide Christendom. There is no salvation, either for man or for society, in hierarchism, or in rationalism. Christianity alone can give life to the world; and, unhappily, of the three prevailing systems, it is not that which numbers most followers."

"The truth of these remarks," Dr. Morison adds, "is strikingly displayed in the history of the past. Romanism has been emphatically a system of priestcraft, in which every thing has been dexterously adjusted, so as to subject human nature to the absolute control of the church; it is thus that the hierarchy has widely triumphed, while the predicted renovations of the gospel have remained unaccomplished. Nor

* Quoted by Mr. Sortain from the edition by Donovan, Maynooth Professor, p. 249.

† Tract, Ad Clerum, quoted by Dr. Morison, p. 283.

* Tract 59, p. 3.

has the extreme of rationalism, however modified, been more propitious in its influence on the well-being of mankind. If hierarchism has subjected man's reason to the will of the priest, rationalism has caused him to bow down at the shrine of his own vanity; the one has set up the self-righteousness of superstition, the other that of unsanctified reason; while both have withdrawn him, in an almost equal degree, from real dependence on the offices of the one Mediator between God and man."—*Homilies*, p. 243.

Whatever may be the Protestantism of the Church of England, and the fathers of that Church stood up nobly against the usurpations and heresies of the Church of Rome; and how many soever of her clergy at the present day may be treading in the steps of their venerable predecessors, certain it is, that the Oxford divines, with an increasing number of the junior clergy in their train, are resolved to assume a domination over the souls and bodies of men quite equal to that so long exercised by the Man of Sin, and that they are preparing, in behalf of their hierarchy, to compete with Rome for her infallibility. This they are endeavouring to effect by adopting the system and by putting into operation the machinery of Rome;—abstaining from her communion that they may vie with her in all but her antiquity; for it is with Rome they immediately symbolize; with the Nicene Church they can have no connexion, except through her medium.

Dr. Morison, in these Homilies for the Times, which we think would be more appropriately designated, Homilies for the People, has admirably traced the corruptions of Rome in their progress and accumulation, and shown how exactly the Tractarians are following her course.

Accordingly, he shows that the mystery of iniquity began visibly to work at the beginning of the third century, by tampering with the rule of faith, extending it beyond the Scriptures, joining with it an undefined law of tradition, beginning, no one could tell where, and embracing, no one could tell what, and which, with every subsequent age, grew less certain and more confused. This was among the first artifices of an ambitious priesthood to advance their power. As they only were the depositories of traditions, they could make them what they pleased; and thus draw the popular reverence from the Scriptures to themselves. The Church of Rome adopted this corruption of Christianity as she found it. But it was not reduced to a precise form, as a written law, till the Council of Trent. Dr. Morison, in replying to the question, "What, then, is the real state of the case as it respects the rule of faith which Rome has sought to establish?" observes:—

"Assuming that Scripture (by which she means the Bible and the Apocrypha, in the old Vulgate Latin) and tradition combined, constitute the word of God, she professes to receive them as her standard of faith and morals; but as it respects this standard, she admits of no exercise of private judgment, as to its real merits, on the part of any of her members, lay or clerical; but demands of them that they receive the whole, as a matter of authority, at the hands of the Church, 'whose right it is to judge of the true meaning and interpretation of sacred writ,' and which is under an infallible guidance, which prevents the possibility of error or mistake in any of her decisions."—*Homilies*, p. 27.

Dr. Morison's reprobation of this grand artifice of Rome is in a fine style of sacred eloquence. We must refer our readers to it. But this rule of faith, the Puseyites have notoriously made their own, in spite of the canons and articles of the Church, of which they are clerical members. They, too, after the manner of apostate Rome, would rob us of the right and privilege of thinking for ourselves; would send us to the church as dependents and slaves, to receive, not only the articles of our faith, but the meaning we are to put upon them, while they tell us that the Bible, which Moses and the prophets, Christ and his apostles, gave to us, is an imperfect book, without the traditions and the authoritative exposition of the Church.

But the stronghold of priestly domination, and which transferred all Christian people from the great and only Mediator, bound hand and foot, both for time and eternity, into the power of the priest, as his abject slaves and dependents, is the Popish doctrine of justification. That it is diametrically opposed to the scriptural doctrine of justification by faith, it is scarcely necessary to observe, and it is so more especially in those points, a perversion or denial of which, deprives the Saviour of his glory and the penitent of his comfort, placing both at the disposal of the priest, and investing him with an authority little less than divine.

The following passage from the preface of Bishop M'Ilvaine's elaborate work, which for ever settles the question of American Puseyism, will illustrate our meaning, while it supplies us with a valuable historical fact. "It was well advised by 'the principal theologues' of the Council of Trent, that the fathers and divines of that body should be 'assiduous and exact in their studies' concerning the doctrine of justification, 'because all the errors of Martin (of the Reformation) were resolved into that point.'

For (said they) having undertaken from the beginning to oppugn the indulgences, he saw he could not obtain his purpose, except he destroyed the works of repentance (*expiatory penances*) in defect whereof indulgences do succeed. And justification by faith only, seemed to him a good means to effect this, from whence he hath denied efficacy in the sacraments, authority of priests, purgatory, sacrifice of the mass, and all other remedies for remission of sins."

Such was the just view entertained in the Council of Trent, of that on which the whole work of the Reformation was built, and by which the whole structure of Romanism was cast down. The doctrine of justification by faith was the master principle of the Reformation. "Therefore, by a contrary way (said the chief theologians of the council,) he that will establish the body of the Catholic doctrine, in other words, he that would re-instate indulgences, penances, purgatory, the *opus operatum* of the sacraments, the authority of the priests' absolutions, the sacrifice of the mass, &c., must overthrow the heresy of justification by faith only."* In all this, there was the soundest view of the relation of cause and effect. And, therefore, have we no question, that now, while Oxford divinity is fast developing its real character, in divers ramifications of overt Romanism, and exhibiting the strongest tendencies to do so, more and more; the only explanation needed is to be found in its entire defection from the scriptural doctrine of how a sinner can be 'just with God,' and the only antidote required, is the clear understanding, the faithful teaching, the full carrying out of that same great doctrine, so mighty in the war of the Reformation, so feared, and hated, and libelled in the councils of the Church of Rome,—justification by the imputed righteousness of Christ, through the alone agency of a living faith."†

To the elucidation of this branch of his subject, Dr. Morison has directed his most strenuous efforts. In his Homily on Justification, we have not only the clear exposure of the Roman and anglo-Catholic perversion of this point; but the fullest development of the scriptural doctrine treated in a popular style, and enforced with an earnestness and power that cannot fail to interest and affect men of the plainest understanding, who are the least concerned or qualified to enter into theological controversy. Beside the nettle grows the dock: we have here the bane and the antidote. On the one hand, there is priestly assumption, perverting, for the purpose of its own selfish and cruel ambition, the grand fundamental doctrine on which the salvation of the sinner depends, deliberately misleading and destroying the souls of men by giving them poison instead of the spiritual food provided for them in the Scriptures. On the other hand, the faithful minister of Christ, disabusing the public mind and exhibiting prominently and powerfully that one article of faith, which, if adopted by the Protestant clergy and laity of all denominations which still exist among us, will arrest the other priestly and pestilential heresies, which Puseyism is cautiously yet surely putting forth, before they can inflict any very serious injury on the community at large.

Already, the Oxford priests, having adopted the Tridentine doctrine of justification, are pleading for penance, modified indulgences, and every thing else, not omitting purgatory, which may place the people under their absolute domination and control. The invocation of saints and especially of the blessed Mary, always virgin, the mother of God, has not been forgotten, while demonolatry, full grown and clothed with all his Roman abominations, stands in the distance only to be invited to the shrines and chapels which are already preparing for him.

The next master-stroke of the priestly policy of Rome, and intended to augment the power of the clergy, was dissevering the people from the church, making the latter to consist only of their own order. This idea of a church the tractarians lose no opportunity of impressing upon their misled disciples. Dr. Pusey sends every man to the church instead of the Bible—that is, to the priesthood. He says, "The church is subject to Holy Scripture, but set over individuals." What is the meaning of this as explained by the tractarians themselves? That the clergy may put upon the Scriptures what interpretations they please, and that the Christian people must not examine the Bible for themselves, but receive the priest's dictum as the voice of the church, while they are to reverence the church,—the hierarchy,—as God's vicegerent on earth. Well and truly has it been said, that "Puseyism is a conspiracy of the clergy against the laity." Will this great and puissant nation, which achieved its liberties against the despotism of the Stuarts and the tyranny of Rome, be drawn again, and in the nineteenth century, into a worse thraldom than that which their fathers vanquished? Are the monks and Jesuits of Oxford to debase and once more enslave the minds of Englishmen? Is priestcraft again to bind our princes with chains, and our nobles with fetters of iron?

* Paul's History of the Council of Trent, p. 190.
† Oxford Divinity compared with that of the Romish and Anglican Churches, &c. By the Rt. Rev. Charles P. M'Ilvaine, D.D.

After the church, as at once the source and the instrument of priestly domination, comes, in behalf of the Anglo-Catholic clergy, the arrogant claim to apostolical succession. At the Reformation, this was the exclusive assumption of the Roman hierarchy. But the Pope and the Puseyites must now divide the honour between them. Hear the latter, if you can, without shuddering at the impiety which, like Satan, quotes Scripture to serve its own wicked purpose :—

" 'We have been born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' The Lord Jesus Christ gave his Spirit to his apostles; they, in turn, laid their hands on those who should succeed them; and these, again, on others; and so the sacred gift has been handed down to our present bishops, who have appointed us their assistants, and, in some measure, representatives."

It is only want of space that forbids our multiplying passages of a still more extravagant character.

As a natural consequence of thus raising the priesthood to an equality with God, absolutely restraining him from bestowing the spiritual blessings which a Saviour died to procure for all, through any medium but their apostolic hands, is the tremendous power vested in them as the sole dispensers of the sacraments. Dr. Morison's own account of this feature of Anglo-Catholicism is as brief as it can be, and therefore we quote it: "These advocates of the Nicene theology say but little of the efficacy of preaching the gospel, and fix the minds of their readers almost exlusively upon the mystic energy of the sacraments. 'Other rites,' says Dr. Pusey, 'may be and are the means of grace, but no other than the sacraments of our Lord are means of direct union with him.' According to him and the writers whom he approves, justification and sanctification are not merely concomitants, but they are '*annexed and tied to the visible sign.*' Our Lord and his apostles preached the glad tidings of mercy, and then called upon men to believe to the saving of the soul; they set before the minds of men the revealed method of acceptance, and made 'life eternal to consist in knowing the only true God, and Jesus Christ whom he had sent;' but according to the revived notions of the Nicene fathers, this mode of presenting the cup of salvation to human lips, is altogether to be abandoned, and the sacraments are to be henceforward the *alpha* and *omega*, the first and the last, in the matter of man's salvation. If he tastes not of the fruit of the tree of life, as planted hard by the baptismal font, or spreading its branches over the communion table, he can never eat of it at all, even though he should die hungering for the bread of eternal life."

Again, "All baptized children are represented by Dr. Pusey as accepted by Christ," and regenerated by his Spirit, whatever be the character of the immediate human agents; "and throughout the entire writings of the class of divines referred to, the grace by which men are saved is represented as absolutely tied and bound to the sacraments." —*Homilies*, pp. 333-4.

The Puseyites, in grasping a priestly power that may almost shame the pretensions of Papal Rome, assume to themselves the keeping and the use of the apostolic keys; they also can bind and loose, and open and shut, at their pleasure, the doors of heaven and of purgatory. And as they are sighing over the long-lost power of the grand excommunication, it is evident that they long to enjoy the sublime prerogative of the anathema; that is, of murdering in this world and damning in the next. That this is not an exaggerated picture of this Anglo-Roman sect, that has entrenched itself in the heart of a Protestant Establishment, our readers may assure themselves by bringing to the test of their works every assertion we have made. Evangelical and Dissenting writers have hitherto regarded the leaders of this pernicious school with too much deference; their scholarship has been greatly over-rated; their style of composition has been lauded far beyond its merits: it is often rendered purposely obscure, and the sickly sentimentalism which the writers would pass off for devotion, gives us no very high idea of their ingenuousness or their piety. We have no faith in their integrity; we cannot trust to any thing they quote, nor accept any statement which they offer of the opinions of others, whether friends or opponents. And as to their honesty, it stands impeached in the face of the whole world. The Church of England can afford them no *via media;* let them betake themselves, as honest men, to the *via Appia*, that will carry them straight to Rome; or rather, as men humbled under a sense of the guilt which they have contracted in perverting the right ways of the Lord, let them enter upon the *via stricta*, "the narrow way that leadeth unto life," Matt. vii. 14.

We now return to the Homilies before us. While they are a complete refutation of all the distinguishing heresies of the modern Romanist, they are a clear exhibition of all the evangelical doctrines to which these heresies are opposed. As we have said, they are, *Conciones ad populum.* They ought to be read by the laity of all churches. Their controversial character, high as it is,

is not their principal recommendation. They are a summary of Christian truths, exhibited in a most attractive form, and breathing, throughout, a devout and liberal spirit. The Homilies are twelve in number, and the following are the subjects which they consecutively discuss:—the duty of private judgment; the Popish rule of faith; the Protestant rule of faith; deviations from, and abuses of, the Protestant rule of faith; the Scriptural doctrine of justification; Popish doctrine of justification; the Papal Church—its apocalyptic character; the Papal Church—the duty of separating from it; the Church of Christ, the ministry, and the sacraments—Part I.; the Church of Christ—Part II.; apostolical succession, the Sacraments—Part III.; the duty of Protestants at the present crisis. The last homily is an admirable conclusion to the whole. Before quoting the peroration, we mention a fact that has given us great pain. We are informed by authority which we cannot question, that the Archbishop of Canterbury has appointed a stanch Puseyite to be one of his examining chaplains.

"The evil now mainly to be apprehended is a cautious and covert inculcation of the errors of the tracts. Unless the advocates of the new theology are actually rescued from their Popish tendencies, the fear of incurring public censure will be but a slender protection against the insinuations of the professor's chair, and the more formidable arena of the Christian pulpit. Were all the bishops alive to the dangers which now threaten the interests of the Reformation, they might do much to stem the desolating torrent which now sweeps across the land. Let them ordain no man who does not repudiate the more obnoxious tenets of the new theology, and, for the lack of public teachers, the pernicious heresy will soon fall into decay, or be upheld only by the avowed advocates of Romanism." We have reason to believe that some have already adopted this course, and others, doubtless, will follow in their steps.

"But the only sure defence, under God, against the encroachments of this specious manifestation of the Papal spirit, will be a growing acquaintance among the people with the precious doctrines of the Reformation. When they have acquired the power and the habit of trying 'the spirits,' they will not suffer themselves to be drawn aside by their teachers from the standard principles of the Protestant faith; but will test the new theology by its spirit, its tendency, and its marked hostility to the word of God. An enlightened people will be our best protection in times when so many of the professed teachers of religion are beginning to symbolise with the 'man of sin.' To multiply the number of enlightened, zealous Protestants should be the anxious aim of all those servants of Christ, who have studied the doctrines of the Reformation in the light of Scripture and of history; the strongest barrier against Papal errors, will be the determined resistance of a people triumphing in the liberty wherewith Christ hath made them free, and resolved never again to bend their necks to the yoke of Rome. It is not political Protestantism that will save our country: this, alas! may comport with indifference to Bible-truth, and sympathy with the doctrine of the tracts. It is the Protestantism of Luther, and Zuingle, and Calvin, and Knox, and Latimer, and Taylor, that will prove the bulwark of our country; a Protestantism baptized in the doctrine of Christ, instinct with love to God's blessed word, and jealous of every approach to the spirit and practice of the Romish apostasy. The revival of such a Protestantism would infuse new life and energy into the piety of Great Britain; and if the resuscitation of the Laud theology shall be overruled by God for the invigoration of our common Christianity, we shall have reason to be thankful for that fitful struggle of error which has issued in the more signal triumph of the grand doctrines of the Reformation. That the result of the present painful contest may be the more cordial union of all enlightened Protestants, and the nearer approach of every reformed church to the pure and lofty standard of revealed truth, must be the devout prayer of all who look on Protestantism as the antagonist of Rome, and the recovery of those precious truths which had either been obscured or lost in the long night of Papal darkness."

The connexion of the respected author with the Evangelical Magazine has not deterred us from stating the genuine conviction of our minds, as to the substantial merits of the present work. If there is kindness in the expression, there is impartiality in the verdict. Besides, enlightened friendship looks for superior excellence in the object of its preference, and will not be satisfied, unless it feels assured that its award will be sanctioned by public opinion. On this score, we have nothing to apprehend.

In conclusion, we cannot take leave of Dr. Morison in a sentence more expressive of the feelings of our heart than in words addressed to us in the days of our youth, by a venerable minister, who, after hearing a sermon from our lips, clasped us by the hand, and said, "My dear sir, may you long live to preach this everlasting gospel."

The END *of* LIVING *and the* GAIN *of* DYING, *to the faithful Servant of Christ. A Sermon, preached in the Congregational Chapel, Nile-street, Glasgow, August 8th,* 1841, *on occasion of the Death of the Rev. Greville Ewing. By* RALPH WARDLAW, D.D. 8vo, pp. 36.

Maclehose and Nelson, Glasgow: and Jackson and Walford, London.

Whether we regard this discourse in the light of a pulpit composition, or as a tribute to the memory of departed worth, it is in every way worthy of that honoured servant of Christ, by whom it was originally preached, and to whom we are now indebted for its appearance in its present form. Seldom, perhaps, has the memorable declaration of Paul, "To me to live is Christ, and to die is gain," been more beautifully or energetically expounded, so as to bring out to full view the depth and riches of its contents. We could scarcely have believed that a text so often selected and discussed, could have been invested with such an air of unique and original splendour. The moral grandeur of the apostle's character is exhibited, by the preacher, in some of its most imposing lights;—the heroism of his faith, the self-sacrificing power of his love, which sprung from it, the matchless unity of his grand aim, and the wide-spread success of his labours, which was "the prime interest, the very zest and relish" of his existence, are all well and strikingly depicted.

The "GAIN," too, connected with the death of such a champion is finely illustrated, in the evils which it will annihilate, and in the augmented sources of enjoyment to which it will conduct. The whole sermon is worthy of notice, both as a specimen of simple effective pulpit eloquence, and as an example of pure and elevated Scriptural theology.

The coincidence to which Dr. Wardlaw refers in his prefatory notice is somewhat striking and peculiar. "After having fixed my text," he observes, "I was led, by natural association, to look at the discourse which, nearly thirteen years ago, I had been called to deliver, in consequence of the lamented death of Mrs. Ewing. On opening it, I was agreeably startled on observing, what had quite escaped my remembrance, that the *text* of *this* discourse was the *motto* on the title-page of *that*. The undesigned coincidence was pleasing. The words were alike true of both; and I felt as if, in appropriating them successively to each, I were throwing round them the very bond of their everlasting re-union, and giving a kind of emblematic reality to Mr. E.'s own tender words of recollection and anticipation:—'To her, whose memory I cherish,—who still remembers me,—whom I am quickly following to death, and hope, through mercy, soon to meet in a deathless world.'"

The full-length accurate portrait, which Dr. Wardlaw has drawn of his intimate, beloved, and long-tried friend, is one of the finest sketches of modern times, worthy at once of its subject, and of the skill of the moral artist to whom we are indebted for so faithful a delineation. It is preferable, in our humble opinion, to many a dull octavo, spun out to five or six hundred pages, under the title of "Memoirs and Select Remains," &c. If any one shall henceforward undertake to write Mr. Ewing's life, let him take heed lest it should prove of less real value than this vivid outline, extending only to twenty pages. We had almost said, let no one attempt Mr. Ewing's life, but the writer of this brief memorial.

BIBLICAL RESEARCHES *in* PALESTINE, MOUNT SINAI, *and* ARABIA PETRÆA. *A Journal of Travels in the year* 1838. *By* E. ROBINSON *and* E. SMITH. *Undertaken in reference to Biblical Geography. Drawn up from the Original Diaries, with Historical Illustrations, by* EDWARD ROBINSON, D.D., Professor of Biblical Literature in the Union Theological Seminary, New York, Author of a Greek and English Lexicon of the New Testament, etc. *With new Maps and Plans, in five sheets.* 3 vols., 8vo.

John Murray.

The high expectations awakened by the announcement of this work will not, we are persuaded, be disappointed on an actual perusal of its voluminous contents. The well-earned reputation of Dr. Robinson, as a biblical student of the first class, is a guarantee to the public, that any production of his pen will be deserving the notice of those who adict themselves to the study of sacred literature. His fellow-traveller, also, appears to be an individual of cultivated mind, whose opportunities of aiding him in his laudable undertaking were considerable, owing to his residence in eastern climes, and his acquaintance with the Arabic language.

As is stated in the title-page, the author's visit to Palestine and the countries adjacent, was undertaken with a view to the rendering more perfect the materials of our biblical geography. At first, Dr. R. resolved to furnish the results merely of his investigations, without reference to his own personal narrative; but, upon second thoughts, he deemed it best "to exhibit the manner in which the Promised Land unfolded itself to

his eyes, and the process by which he was lead to the conclusions advanced in this work." We think he acted wisely in adopting this course, as it enables the intelligent reader to judge for himself of the opportunities possessed by Dr. R. and his companion for reaching the conclusions here announced, and stamps a peculiar value upon the new information they have supplied in reference to the historical topography of the Holy Land.

We deem it no subtraction, moreover, from the value of these Researches, that they are presented in the form of a daily journal, instead of perfected accounts of objects, as they successively arose to the eye of the traveller without further reference to them. An occasional repetition of the same matter, and separate accounts of the same object, occur on the author's plan; but these defects, if such they may be called, are abundantly compensated by the facilities which it affords for entering minutely into the movements and views of the traveller. There are few intelligent readers who, so far as manner is concerned, would not prefer the Journals of Maundrel and Burckhardt, to the elaborate essays of Pococke and Niebuhr. There is an exquisite pleasure in accompanying, in imagination, the tourist of the Holy Land, in all his wanderings, and in marking the laborious process by which he reaches his several conclusions in reference to natural objects, antique remains, and historical associations.

A very valuable portion of these Biblical Researches will be found to consist in the historical illustrations which they embody of the principal points connected with the topography of Palestine. The authors do not content themselves merely with describing what they saw; but enter, with much acuteness of investigation, often into the records or traditions of the past; and thereby furnish important aids to a more complete system of biblical geography, and to a more enlightened interpretation of many parts of the sacred text. It is but simple justice to state, in reference to this feature of the work before us, that it exhibits much original matter to the contemplation of the biblical student. Many searching investigations are applied with success to the traditions of the monasteries, as contradistinguished to those which prevail among the native population. In every instance our authors seem to have preferred the sober lights of truth to the *ignis fatuus* of mere legendary fable. Much pains have been taken to unfold the actual history of the traditions of Palestine, by dividing it into three distinct epochs, the first dating from the commencement of the fourth century, when foreign influence acquired a firm footing, and changed the current of native tradition,—the second commencing with the crusades in the twelfth and thirteenth centuries, when a new tide of tradition set in on the public mind,—and the third, beginning with the seventeenth century, when European travellers began to ransack the lore of the convents, and presented to the world a heap of incongruous things. The Onomasticon of Eusebius, and the Itinerary of Jerusalem, may be regarded as the most authentic records of the first period; the Tract of Brocardus, the best account of the second; and the laborious work, Quaresmius, the fullest record of the third. Dr. R. very justly expresses his conviction that, "within the last two centuries, so far as the convents and travellers in Palestine are concerned, the cause of biblical geography can hardly be said to have greatly advanced."

Of the design of these volumes at large, we have the following accurate account, in the author's own words. They "may be said to exhibit an historical review of the sacred geography of Palestine, since the times of the New Testament; pointing out, under each place described, how far and in what period it has hitherto been known. This applies, however, in strictness, only to the parts of the country examined by us; although these include, in a certain sense, nearly the whole of Palestine west of the Jordan."

The maps which accompany this work are of rare value, not only because they are admirably executed, by a young artist at Berlin, of great talent and distinguished scholarship; but because they are not mere copies of former maps, but actual representations of the Holy Land and parts adjoining, as they presented themselves to the accurate and scholarly observation of Dr. R. and his fellow-traveller. What they saw they laid down, with much care, for themselves, adopting the best authorities, where their own investigations did not extend, or where they were of necessity too partial and limited to justify their being adopted as a guide. The chief characteristic of these maps is, that no name or position has been admitted on mere conjecture, nor without some sufficient positive authority. Where places are doubtful as to their actual relative position, they are invariably marked as such. The result of adopting this plan, as our authors state, "has been, to exclude a multitude of names, ancient and modern, which figure at random on most maps of Palestine."

Another valuable feature of these Researches is, that they display great attention to the orthography of Arabic names, both as quoted in the Arabic character, and in the Roman letters. An honourable testi-

mony is borne to the general accuracy of Burckhardt in this matter; and some important hints are thrown out, to aid in the adoption of a uniform system of oriental orthography, upon the plan applied by Pickering to the Indian languages.

We have thus endeavoured to present to our readers the distinguishing peculiarities of a work, which promises to take a high standing among the class of productions to which it belongs. It is, indeed, a specimen of fresh and vigorous literature, enriched by varied learning and research, and exhibiting a soundness of judgment, and a calmness of investigation but rarely displayed by writers who have undertaken the tour of the Holy Land. In rising up from the perusal of these instructive and highly entertaining volumes, we have felt an almost irrepressible desire to visit the country of the patriarchs and prophets, and of Him of Nazareth to whom they all gave witness. If others feel as we have done, they will not be able to read some of Dr. Robinson's touching descriptions without strongly excited feelings both of pleasure and pain. To an exquisite taste, and vigorous powers of delineation, he has added a minute acquaintance with the hallowed associations connected with the Holy Land. We have wept over many of his narratives.

The last paragraph of Dr. R.'s preface will best explain the spirit in which the work has been undertaken and executed. "With humble gratitude to God, I here bring this work to a close. It is the fruit of studies and plans of life running back for nearly twenty years; and for the last four years, it has occupied, more or less exclusively, well nigh all my waking hours. May He who has thus far sustained me, make it useful for the elucidation of His truth!"

A thought vividly flashes across our minds, while we pen this article. We throw it out for the consideration of our readers, praying that God may deign to make it useful. The work is expensive; but there is not a church in Great Britain so poor that it could not make a present of it to its pastor. It would be a most acceptable boon to the entire ministry of our country; and would be sure to reward the churches in the rich stores of information which it would supply to their spiritual instructors. We earnestly plead that this suggestion may not be lost sight of. We add another, and leave the result with God. Let the churches from which our beloved missionary brethren have gone forth, send presents of this work to them. It will cheer their hearts on a foreign shore, and involve but a slight effort on the part of a few public-spirited friends.

WORKS RECENTLY PUBLISHED.

1. *Homilies for the Times;* or, Rome and her New Allies. A Plea for the Reformation. Post 8vo, pp. 408, 8s. Ward and Co.

2. *Conferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians,* held in the Province of Canterbury, in the Spring of the year 1841. Edited by a Member of the University of ———. 8vo, pp. 264, 5s. 6d. Seeley and Burnside.

3. *Annotations on some of the Messianic Psalms.* From the Commentary of ROSENMULLER. With the Latin Version and Notes of DATHE. Translated by ROBERT JOHNSON. To which is prefixed, an Introduction and Preface. 12mo, pp. 444. T. Clark, Edinburgh. Vol. XXXII. of "Biblical Cabinet."

4. *Proceedings of the General Anti-slavery Convention,* called by the Committee of the British and Foreign Anti-slavery Society, and held in London, from Friday, June 12th, to Tuesday, June 23rd, 1840. 8vo, pp. 520. Ward and Co.

5. *Astronomical Cards.* In question and answer. Compiled from the best authorities; principally from Keith's invaluable "Treatise on the Globes;" and particularly adapted to interest and assist the youthful student in the sublime science of Astronomy. Ward and Co.

These questions and answers are fifty-two in number, and embrace the main outline of the science of astronomy, in a phraseology admirably adapted to attract and engage the minds of children and young people.

6. *The End of Living and the Gain of Dying to the Faithful Servant of Christ.* A Sermon, preached in the Congregational chapel, Nile-street, Glasgow, August 8th, 1841, on occasion of the death of the Rev. Greville Ewing. By RALPH WARDLAW, D.D. 8vo, pp. 36, 1s. Maclehose and Nelson, Glasgow; and Jackson and Walford, London.

7. *The Invalid's Hymn-Book.* With an Introductory Preface, by the Rev. HUGH WHITE, A.M. Second edition, revised and enlarged, 18mo, pp. 272. Simpkin and Marshall.

8. *The Lyre of Zion.* A selection of Poems, sacred and devotional, from ancient and modern authors. By THOMAS RAGG, author of "The Deity," "Heber," "Martyr of Verulam," "Lyrics from the Pentateuch," &c. &c. 18mo, pp. 256. Hamilton, Adams, and Co.

9. *Britain's Relief at the Present Crisis.* A Religious Address for the Times. By the Rev. JAMES MONRO. Published by request. Second edition, 8vo, pp. 18. J. Hollis, Bishop Auckland.

This is a seasonable and well-written address, showing very convincingly the religious duty of abandoning laws which grind the faces of the poor.

10. *A Sermon, delivered at the Annual Meeting of the Kent Congregational Association,* at the Rev. G. Verral's chapel, Bromley, on Wednesday morning, July the 7th, 1841. By PATRICK THOMSON, A.M., Minister of Ebenezer Chapel, Chatham. Published at the request of the Association. 8vo, pp. 32. Sherwood, Gilbert, Piper, and Co.

This is a discourse of extraordinary merit, which we hope to notice at some length in our next.

11. *Counsel for the Times.* In an Address to the Students of Airedale College, at the Annual Meeting, held on Wednesday, June 23rd, 1841. By THOMAS SCALES, Minister of Queen-street Chapel, Leeds. 8vo, pp. 20. Simpkin, Marshall, and Co.

We could earnestly wish to see this spirited and

seasonable address in the hands of every theological student in our country. Could not some means be devised for accomplishing this object?

PREPARING FOR PUBLICATION.

1. *The Martyr of Erromanga;* or, Intellectual Greatness considered in relation to War and Missions; and illustrated from the labours, death, and character of the late Rev. John Williams. By the Rev. JOHN CAMPBELL, D.D.

2. *On the Extent of the Atonement, in its relation to God and the Universe.* By the Rev. THOMAS W. JENKYN, President of Coward College. Third Edition.

Home Chronicle.

CHEAP MASS.

Popish Prayers for England.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—The following copy of a printed paper, which fell accidentally into the hands of a Protestant, in Ireland, may probably both interest and amuse some of your readers:—

"*In hoc signo Vinces.*

St. Mary's Catholic College, Youghal,
For foreign missions all over the world, particularly England, Scotland, and the British Colonies.

The very Rev. JOHN FOLEY, President.

Such an institution has long been sighed for; such an institution has been long expected from Catholic Ireland. England is ripe for re-conversion. Scotland seeks the truth; while from the British Colonies thousands upon thousands stretch forth their arms, and by the mercies of *Him* who died for all mankind, supplicate us for pastors to "break to them the bread of life."

Already about forty young missionaries are ardently prosecuting their sacred studies at St. Mary's. Ere long they will be prepared to march like faithful soldiers of Jesus Christ, to whatever quarter of the world their labours most may be required.

Catholics of Ireland, rally round this institution, destined by the 'wisdom of God' to impart light, and truth, and heavenly comfort to millions of our fellow men.

To send forth faithful missionaries, to send forth a host of young apostles, and to bear a share for ever in the merit of their sufferings and sacrifices, and of the countless blessings they will impart, all required of every Catholic, is merely one shilling yearly; and from the poor, even one *single sixpence.*

Oh! did the priests and people but combine, how many thousands of souls might every year thus be rescued from never-ending destruction: how many, now being lost, would 'sing the songs of Zion,' and eternal triumph.

N.B. The holy sacrifice of the mass will be offered up for the contributors, both living and dead, three times every week.

Donations and subscriptions, transmitted by post or otherwise, shall be thankfully received and gratefully acknowledged by the Very Rev. John Foley, Catholic College, Youghal."

* * * *

A recent communication from Ireland states, that *in this very town,* "a whole establishment, consisting of five presentation monks, has been lately converted to Protestantism. Mr. ——, the superior, and his three brothers, have joined the Church of England; and the fifth, a Mr. ——, has become a member of Dr. Urwick's church, in Dublin."

Wishing all your readers a large increase of zeal and liberality in the cause of Ireland,

I am, Mr. Editor,

Yours very truly,

GEO. ROSE.

CONGREGATIONAL UNION AT NOTTINGHAM.

Adjourned meetings of the Annual Assembly of the Congregational Union of England and Wales, to be held at Nottingham, on the 19th, 20th, and 21st days of October.

We announce, with great pleasure, these important services, and sincerely hope the proceedings on this occasion, will equal or surpass in interest and profit, those of the former similar meetings at Birmingham and Bristol.

Tuesday evening, 19th October, a preparatory sermon will be preached in James-street Chapel, service to commence at seven o'clock.

Wednesday morning, 20th October, a meeting of delegates and brethren will be held in Friar-lane Chapel, to commence pre-

cisely at nine o'clock. Papers for discussion will be presented:—

1. On the validity of the ministry of Congregational pastors, vindicated against the advocates of the Apostolic succession.

2. On the best methods for improving and extending the Union.

3. A declaration of views and principles on subjects religious, benevolent, and political, adapted to the present times.

4. On the necessity and means of ministerial recognition.

Wednesday evening. A public meeting will be held in Friar-lane Chapel, to commence at six o'clock. Addresses will be delivered on the following subjects:—

1. Congregational church polity, founded on the great principle, "that the Bible, and the Bible only, is the religion of Protestants," by the Rev. Dr. Morison, of London.

2. The purity of evangelical doctrine secured by Congregational church principles, by the Rev. W. H. Stowell of Rotherham.

3. The harmony of Congregational church polity with the social institutions most favourable to the spread of the gospel in its purity, by the Rev. Dr. Vaughan, of London.

Thursday morning, 21st October, the delegates and brethren will again assemble in Friar-lane Chapel, at nine o'clock precisely. This meeting will be occupied with the subject of British Missions. Papers for discussion will be presented:—

1. On home missions.
2. On missions in Ireland.
3. On missions in the Colonies.
4. On simultaneous collections and organised arrangements, for procuring the funds required for British missions.

Thursday Evening. A public meeting in favour of British missions, will be held in Castle-gate Meeting-house, to commence at six o'clock. Addresses will be delivered,—

1. On behalf of the Home Missionary Society, by the Rev. Thomas Stratten, of Hull.

2. On behalf of the Irish Evangelical Society, by the Rev. J. Burnet, of London.

3. On behalf of the Colonial Missionary Society, by the Rev. George Smith, of Plymouth.

The Rev. Richard Elliott, of Devizes, will preside at the morning meetings of delegates, and Sir Culling Eardly Smith, Bart., in the evening public meetings.

All brethren intending to be present at these Meetings, are particularly requested to announce their intention to Mr. Arthur Wells, Solicitor, Spaniel Row, Nottingham, on or before Saturday, Oct. 7th. On the arrival of brethren at Nottingham, they will receive an introduction to the friends by whom they will be entertained, on application to Mr. Thurman, Hatter, Smithy-row.

We cannot but earnestly impress upon the minds of our Christian brethren, both in town and country, the high importance, in these times, of union and mutual co-operation. One as the congregational churches of this country are in all great principles, they yet require to be drawn into more intimate visible fellowship; and we know not of any instrument more fitted, under the blessing of the Holy Spirit, to accomplish this desirable object, than the refreshing meetings of the Congregational Union. We earnestly invite the attendance of the ministers and members of our churches at the approaching half-yearly Meeting of the Union, that they may thereby contribute to build up the walls of our spiritual Zion.

HACKNEY THEOLOGICAL SEMINARY AND SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The anniversary of the above society was held on the 31st. of August, at Surrey-chapel. In the afternoon, at a meeting of subscribers and friends, over which J. G. Stapelton, Esq. the treasurer, presided, a report was read of the Society's operations during the past year, and a Committee appointed for the year ensuing. In the evening, a sermon was preached by the Rev. J. Sherman, minister of the chapel, from Matt. ix. 37, 38; in which, after a lucid exhibition from his text, of the field and its greatness; the labourers and their paucity; and our duty and encouragement, the preacher forcibly urged upon his auditory the claims of this society.

The Report is ordered to be printed, containing a general retrospect of the operations of this institution, and a statement of the students settled as ministers since the last Report; and the design of the committee (as they have purchased the freehold of the estate on very moderate terms,) to erect forthwith more convenient studies, &c. for the students of this institution.

The following Report of the examination of the students* in the seminary, was presented to the committee:

Theological Seminary, Hackney,
July 1, 1841.

We have this day examined, at great length, the two classes under the superintendence of the classical tutor. One class was examined in Latin, Cicero's Orations against Cataline, and the first book of Euclid; in Greek, Xenophon's Cyropædia; and in Hebrew, in the third chapter of Genesis. The more advanced class in Latin, in the first book of Horace's Odes, and the Germany of Tacitus; in Greek, the sixth

book of the Iliad, and Plato's Crito; in Hebrew, the Psalms, 1—8; and in Geometry, the third book of Euclid. We have much satisfaction in stating, that the students discovered good capacities of acquiring the languages, which are so useful to the Christian minister, and by their respectable progress, reflected credit upon their own powers of application, and upon the great pains and diligence of their tutor.

In Theology, we have to notice with decided approbation, the methods adopted in the three classes, of making the Scripture itself the Text-book;—the first class having gone through a careful reading and analysis of the Gospel of John; the second class through the Acts, and the Epistle to the Galatians; and the third class through the Pauline Epistles. We are convinced that in this way, a good foundation is laid for enabling the students, under the Divine blessing, rightly to divide the word of truth among those over whom they may afterwards be placed. We were much pleased to see the spirit and consequent success with which all the students appear to have entered into the study of those portions of sacred Scripture, to which their attention, during the past year, has been directed.

ROBERT REDPATH, A.M.
Well-street Chapel, Oxford-street.
GEORGE ROGERS,
Albany-road, Camberwell.

ALBANY CHAPEL, REGENT'S PARK.

The Rev. Mr. Lyon, late Missionary to Benares, has received and accepted a cordial invitation to become the pastor of the Congregational church assembling in Albany Chapel, Regent's Park. He entered on his stated ministry on the third Lord's-day in September, amidst pleasing prospects of success.

CHISWICK, MIDDLESEX.

A neat and commodious chapel, capable of seating between three and four hundred persons, having been built in this village, for the congregations under the charge of the Rev. Edw. Miller, the same was opened for public worship on the 7th of September, when two sermons were preached by the Rev. George Clayton and the Rev. Dr. Morison. The devotional services were conducted by the Revs. J. E. Richards, W. C. Yonge, R. Ashton, J. A. Miller, O. Clarke, J. T. Cumming, J. Mirams, D. Katterns, and the pastor of the church.

In the afternoon, more than a hundred persons took dinner and tea in the spacious Sunday-school rooms, erected over the chapel, and were addressed by several of the ministers.

The day was marked by much Christian kindness, and many fervent prayers were put up for the blessing of God to rest upon the labours of the minister and his people, in this dark village, in which place some tokens of the Divine favour have already been realized. The sum of 40*l.* was collected, and the liberality of friends is earnestly entreated towards liquidating the remainder of the debt, which amounts to about 400*l.*

BLACKBURN INDEPENDENT ACADEMY.

The annual examination of the students of this Academy took place on the 16th of June, and the following reports have been sent to the committee by the examiners:—

Theological Department.

"Having, in accordance with the appointment of the committee, conducted the theological examination of the students in the Blackburn Institution, on Wednesday, the 16th of June, I have much pleasure in submitting the following report:—

"The course of examination embraced the doctrine of the atonement, the evidences of Christianity, ecclesiastical history during the sixteenth century, and in the department of Biblical criticism the hermeneutic introduction to Isaiah. Essays were read by five of the students on the following subjects:—on the Trinity, on the rite of sacrifice, on Socinian objections to substitution, on the genuineness and integrity of the New Testament writings, and on the credibility of the first Christian witnesses. The junior Hebrew class was also examined on the first chapter of Genesis.

"The promptitude and accuracy of the answers generally given to the questions proposed, indicated an extensive acquaintance with the several subjects, and afforded pleasing evidence of the diligence and proficiency of the students. The essays written, possessing different degrees of merit, were all highly creditable; one or two might be named, were it not unusual and undesirable, which displayed considerable ability and discrimination. On the whole, I have been much gratified with the result.

"I cannot conclude this brief report without observing, that my experience of this examination has induced me to believe, that an arrangement which would permit the classical and theological examinations to be held on separate days, is on every account desirable, and would be more satisfactory to all parties. "JOHN KELLY."

Classical Department.

"Having conducted the classical examination of the students of Blackburn Academy, I have to express the great satisfaction which I felt in the progress which they have made during the past session.

This examination comprised selections from Plato, Thucydides, Xenophon, Homer, and from Virgil, Horace, and Juvenal. From a very full examination of the classics in these authors, time did not suffice for that of several others, as in the Delectuses and Cæsar, Tacitus, Herodotus, and Sophocles; as also of a class in pointed Hebrew. Some problems in mechanics, too, and in plane trigonometry, were afterwards transmitted for examination on paper.

"It is a pleasing duty to me to bear testimony to the attention, diligence, and success with which many of the students have prosecuted their reading. I most cordially congratulate the friends of the Institution on its present state and prospects.

"ROBERT HALLEY.

"*Manchester*, 26*th July*, 1841."

AIREDALE COLLEGE, YORKSHIRE.

The annual examination of the students took place on Tuesday, June 22. Rev. J. G. Miall, of Bradford, presided. The studies pursued by the various classes during the past year, have been the following:—

Hebrew.—Book of Ecclesiastes, Lamentations, Hosea, Joel, Amos, Genesis, chap. xix. to the end; Leviticus, xx. chapters, and Isaiah, chap. xxvi; collating them with the Septuagint. One class was prepared to translate twenty-eight verses of the first chapter of the Gospel of John, from Greek into Hebrew.

Syriac.—Gospel by Matthew, chapter vii. to xvi. inclusive, and the Epistles to the Romans.

Greek.—The Oration of Demosthenes, "De Corona." The "Prometheus Vinctus," of Æschylus; First book of the Iliad; Æsop's Fables, and the Odes of Anacreon. Also from the Greek Testament—Matthew, xii. chapters; the Epistles to Ephesians, Philemon, Colossians; and of James, Peter, and John.

Mathematics.—The first, second, fifth, sixth and twelfth books of Euclid, with the elements of Plane Trigonometry. Also two classes in Algebra, as far as surd and simple equations.

Latin.—Pliny's Letters, Terence's "Andria," Horace's Odes, and "Carmen Seculare," with the first book of the Æneid.

Divinity.—The being and perfections of God; and lectures on preaching and the pastoral office. The two Senior classes had also read in Calvin's Institutes.

Mental Philosophy.—Brown's lectures on the Emotions, and six essays from Reid "On the human mind," as text books.

French.—First volume of "Pensées de Pascal."

Church History, by Mosheim; and Belles Lettres, by Blair.

Report of the examining committee.—The committee have no hesitation in expressing their conviction that the results of the examination have been such, as to reflect high honour on the students and their respected tutors. Time and opportunities have, it is evident, been most sedulously improved, both by those who have directed, and those who have pursued the course of the year. And when the diversity of subjects is remembered, the amount of acquisition affords a gratifying promise of the attainments which may be expected from the students in their subsequent ministerial life. On the following day, a public Meeting was held in the College Chapel, when the following essays were read,—"On the sin of quenching the Spirit," by Mr. Lings. On the "harmony of reason and revelation," by Mr. Goodall. On the "adaptation of Christianity to the moral state of man," by Mr. Bingley. And the Rev. T. Scales, of Leeds, delivered a most excellent and suitable address to the students, which was unanimously requested to be printed. After which, the constituents of the College met in the library. J. P. Clapham, Esq. in the chair. Rev. W. Scott, theological tutor of the institution, read the Report, from which it appeared that three students had finished their academic course since last midsummer:—Mr. Alfred Scales, who is supplying a vacant church and congregation at Bungay; Mr. H. Lings, who has accepted an invitation to take the pastorship of a newly formed church, at Accrington in Lancashire; and Mr. S. Goodall, of the church assembling at Claypath chapel, Durham. In the evening, an interesting and useful sermon was preached by the Rev. H. J. Muir, of Sheffield. The next session is expected to commence with twenty students.

ORDINATIONS.

Rev. Thomas Gilbert.

On Wednesday, the 21st of April, the Rev. Thomas Gilbert was solemnly set apart to the pastoral office over the church of Christ at Wheathamstead, by prayer and the imposition of hands. The Rev. H. Burgess, of Luton, opened the services of the day by reading the Scriptures and prayer; the Rev. W. Upton, of St. Alban's, delivered the introductory discourse; the Rev. J. Anthony, of Hertford, asked the usual questions, and received the confession of faith, which Mr. Gilbert delivered with great seriousness and a becoming firmness; the ordination prayer was offered by the Rev. J. W. Wayne, of Hitchin, and the charge was given by the Rev. J. C. Brown, of the University of Edinburgh, late Missionary to St. Petersburgh; the sermon to

the people was preached by the Rev. J. Broad, late of Kensington; and the solemnities of the day were closed with prayer by the Rev. W. Upton. The whole was conducted with the greatest seriousness and propriety; and every mind appeared to be deeply impressed with the importance of the work in which they had been engaged.

It is a circumstance highly gratifying to the pious mind to reflect on the progress of the gospel in this populous village.

Rev. John Williams.

On Thursday, the 25th of March, the Rev. John Williams, late student of the Presbyterian College, Carmarthen, was publicly ordained pastor of the Congregational church, assembling at Jerusalem Chapel, "Foot of Snowden," Dauberis, Carnarvonshire. The solemn service was commenced by reading the Scriptures and prayer by the Rev. O. Thomas, Talsaru; the introductory discourse was delivered by the Rev. R. Parry, of Conway; the usual questions were put by the Rev. W. Ambrose, of Portmaddock; the ordination prayer was offered by the Rev. W. Hughes, of Sharon; the charge to the young minister was delivered by the Rev. W. Williams, of Carnarvon; and the Rev. R. P. Griffith, of Pwllheli, preached to the people. Sermons were delivered in the afternoon by the Revs. R. P. Griffith and W. Hughes; and in the evening, by the Revs. O. Thomas and R. Parry. On the evening of Wednesday, the Revs. W. Jones, of Dolddelen and J. Edwards, of Ebenezer, preached.

The friends at Llanberis labour under great disadvantages, owing to the heavy debt remaining on their chapel, and the church being in its infancy. The association of ministers in the county have united in recommending their case to the liberality of the public, and their respected minister purposes making an appeal on behalf of the cause. The state of religion among the Independents in this county is now flourishing.

Rev. Isaac V. Mummery.

The Rev. Isaac V. Mummery, late of Coward College, was ordained to the pastoral office, over the congregational church in the town of Tunbridge, on Thursday, the 8th of July. The Rev. S. Mummery, of Homerton, delivered a discourse very suitable to the occasion, on the preceding evening.

The interesting engagements of the day were commenced by a special prayer-meeting at seven o'clock.

The Rev. E. Jinkings began the morning service by reading the Scriptures and prayer; the Rev. J. Burnet, in his peculiarly happy way, stated the nature of a Christian church; the Rev. B. Slight asked the usual questions; the Rev. H. F. Burder, D.D., offered the ordination prayer, accompanied with the laying on of hands; the Rev. W. B. Collyer, D.D., gave the charge to the minister; and the Rev. J. Bolton concluded with prayer. The Rev. Messrs. Chamberlain, Grundy, Foster, Jenkyn, Pingree, Verral, and Way, kindly gave out the hymns.

After the service, a large party of ministers and friends dined together, in an orchard adjoining the chapel, when several appropriats speeches were delivered.

In the evening, the Rev. Thomas Binney preached a very excellent sermon to the church and congregation. The devotional exercises were conducted by the Rev. S. Raban, and the Rev. S. R. Hall.

The weather was favourable, the services were particularly interesting, and the day was felt to be one of pleasure and profit.

General Chronicle.

A SECOND UNOFFICIAL MISSIONARY TOUR ON THE RHINE.

To the Editor of the Evangelical Magazine.

SIR,—Having tried, last year, to multiply and strengthen the links of sympathy and confidence between the friends of missions in Britain and Germany through the medium of your journal, which of all our periodicals is best known to both, I again request a corner for the same purpose. You will readily believe that I do not write for the sake of writing, nor in order to keep my name before the public, for you can understand how one may have more than enough of that kind of notoriety. There are, however, subjects which must be kept before the churches by somebody, and China is one of them, and the spirit of Popish missions another,—whatever may be the interpretation put upon the motives or the conduct of the agitators of these questions. For my own part, I had rather be laughed at along with the crazy priest (if he be no impostor) who was taken before a magistrate in the city the

other day for begging money to convert the Chinese, than be indifferent, silent, or idle, in the best company, where China is forgotten, or regarded as hopeless. That man is no doubt crazy, and perhaps something worse; but there is more "method in his madness" than his prosecutors suspect. China or Japan, as new worlds to be reconquered by the church, are now brought before the Romish priesthood by the Vatican in forms of exciting enterprise and glory which will strain some strong minds as well as unhinge weak intellects. One of the finest young minds I know has just abandoned splendid mercantile prospects and a commanding position in society, in order to re-act the part of Xavier in Japan, under the direction of the General of the Jesuits at Rome, who, as he is the first Dutchman that ever acquired that rank, has pledged himself to redeem the character of the Dutch in Japan, by making the cross they trampled on there triumphant again.

This may be smiled at here, but it is sanguinely calculated upon on the Continent by all good Catholics; and, humanly speaking, they are not reckoning without their host, for the Jesuit colleges are teeming with enthusiastic missionaries, who recognise in the present General of the order a union of the piety of Xavier with the talents of Loyola. Indeed such is the confidence of the Pope and his Conclave in his energy and influence, that the foreign missions of the Propaganda are about to be transferred to the hands of the Jesuits. This cardinal point has been reached and fixed by Chateaubriand, after long negotiation with the Pope; and it is one of the secrets of that missionary spirit which has lately sprung up amongst the French Catholics, and just displayed itself at Tahiti and the Sandwich Islands. The movement upon Polynesia was the first step of the new system, and a French frigate sustained it openly until a cathedral was founded at Honolula. This week the French papers announce the arrival at Bourdeaux of a Vicar Apostolic, with the son of the late King of Gambia, and one of the sons of the present King of the Sandwich Islands.

You have more than a right, it is your duty, to ask me for my authority in making such statements; and it is at your service, confidentially, at any time. In the meantime, it is enough to say here, that, as the friend of missions, and one of their humble advocates, I am also a student of whatever relates to them, and for ever upon the search for information in order to promote them. But the knowledge of how they are viewed by statesmen, scholars, and the men who influence the opinions of the world and the policy of the church, I cannot obtain in London, my place in society giving me no access to such circles; whereas all varieties of men are to be met with in travelling, and both steam-packets and steam-carriages soon shake all classes together, and thus bring the talkers into contact and fellowship, especially on the Continental rivers and railroads. Knowledge is elicited, in this way, which could not be otherwise acquired, and intimacies formed which are useful to both parties; but to verify useful hints or interesting facts, by the names of men of either rank or fame, who were not known to be such until their "speech bewrayed" them, or their courtesy led to an exchange of cards, would be improper. Besides, things are said in these accidental discussions of grave questions, which, however true, would not have been uttered had the parties known each other. I have, therefore, no apology to make for not naming my authorities. My intercourse with some of the Jesuits arose out of my familiarity with the old Lives of St. Xavier, and my fond curiosity about China and Japan. I had all their enthusiastic admiration of their Francis, and some knowledge of his early history, which they had never been taught. I was, too, as much at home as they themselves in the chequered history of their Chinese missions. I thus, unconsciously, touched that chord of their sympathies which was most susceptible just on the eve of Xavier's Octave, which they were about to celebrate with unusual triumph this year.

It was thus the fact came out that the Indian and Ultra-Ganges missions of Rome are about to be conducted by the Jesuits, and the mission at Japan renewed by them at all hazards. I am not sure that I did not overstep my authority when I pledged our churches to be soon at the heels of their General in Japan; but I did not step out of my own sphere when I sent a challenge by one of them to the Jesuit college at Rome (to which he was on his way,) to prepare to meet fairly an historical proof that Xavier learnt all his piety from the Lutherans, whom Francis I. brought from Germany to the University of Paris; and internal evidence, from his meditations and prayers, that he never lost the spirit of justification by faith. This astounding fact will make any Jesuit talk in his "mother tongue;" especially when it is coupled with Loyola's confession, that he found it "hard work" to reclaim Xavier from Protestantism. I received for the information (whether from gratitude or good policy let others judge) a beautiful Italian vignette of Xavier's death-bed on the shores of China, and an Indian chart of the Romish mission in Madura. The latter was prepared in India by the donor himself, and published in Bengal.

It is not, however, the Jesuits alone who

are contemplating China with lively interest on the Continent. The friends of missions in Germany and Switzerland feel as much interest in our Chinese mission as if it were their own. Principal Hoffman, of Basle, has given great publicity, by his Quarterly Journal, to the lives of Drs. Morrison and Milne, and to the work of Mr. Medhurst, and to the character of our friends who have been "baptized for the dead." The Archdeacon of Basle, also, has just published the first little volume of an illustrated work for children, which brings under the notice of the young anecdotes and pictures of missionary schools, and of the orphans adopted and educated in missionary families. A work of this kind is wanted for our own young folks. It would be as popular in the nursery as Miss Thompson's Juvenile Missionary Magazine is in the Sunday-schools, if the prints were striking in design, and well coloured. In the meantime, until we have such nursery book, I have promised to cater for the German one, and shall be glad to convey any juvenile anecdotes or sketches to its excellent and influential editor.

In Germany they are embarrassed, as we are in England, by the reports about China which Mr. Gutzlaff sends home, or by the letters said to be from him, which appear now and then in their newspapers. The last letter they saw was dated from Pekin, where he certainly never was in his life; and then its contents are incredible, so far as the number of converts at Macao is concerned. What should be said of this? I really knew not what to say in Germany, although I had just parted with Lord Jocyline on the Rhine, who had had Mr. Gutzlaff as his translator in China. His lordship himself hardly knows what to think of him. He says that there are many fine points about his character, and that some of his daring is really necessary for a Chinese missionary, but that they are defeated or neutralised by his gasconade. He fully acquits him of all intentional misrepresentation. I am not violating confidence nor taking unwarranted liberty in saying so. His lordship has no objection to be named as a friend to our Chinese missions, and he will himself state in Germany his concessions on behalf of Gutzlaff.

Happily no missionary society is at all responsible for the sayings or doings of this remarkable man. He is identified, however, with the Chinese mission by ignorant journalists and wily Jesuits. It is therefore necessary to guard the public against his enthusiastic rhodomontade, painful as the task is to me. I have long wished and tried to think well of him, and so have my coadjutors; but although we have occasionally managed to laugh at his extravagance, we have often wept over it in secret. Accordingly, we deemed the selection of the men lately sent out to the mission a signal providence, as their judicious character will be a pledge to both the church and the world that their movements will not be rash nor their reports exaggerated. This fact is duly appreciated in Germany; and, but for your relation to Dr. Legge I would state that appreciation in strong terms.

Allow me now to throw out a hint to the friends of missions in this country, which would find in Germany private Christians to act it out, if Britain could only adjust the affairs of Palestine. The vinedressers in the Rhenish provinces could furnish proud settlers for Carmel, Sharon, and the vale of Jericho, who would soon make "the mountains of Judea run down with new wine" again; and what is better, would exemplify what Judea has never seen since the destruction of the second temple, "the beauty of holiness" in churches and families. Could some groups which I could name be transplanted as vine-farmers into Palestine, under any sure protection, they would soon do more to explain and commend Christianity to the natives than either an episcopate or a presbytery. The Pope is now afraid of our Protestant designs upon the Holy Land, and watching our national policy towards Syria. Some of the new Cabinet know well his personal opinion on this subject; not, of course, since the change of Administration. He speaks more freely to *outs* than *ins* on this tender point, and has been of late very cautious, as he well may, now that so many powers claim the right to shield the holy sepulchre.

It is hardly a conjecture, that German emigrants, such as I have characterised, would give a new and healthful impulse to private life in Palestine, could they only obtain public security for person and property. The vinedressers who went to the banks of Missouri from the Rhine, have bettered their own condition, and will soon be a blessing to America. There is, too, I think, a colony of them gone into Australia. But they owe more to Palestine. Constantine's Christian soldiers brought the vines of Syria to the mountains of the Rhine, and thus made the waters of the Rhine the channel of civilization; and it is now time, surely, to pay this debt.

Could a plan of this kind be realized, Judea would just be the place, and such a colony the very atmosphere in which to train Hindoo converts for the home ministry of India. Indian colleges, hitherto, have spoiled them for native work, and so would England, even if we could afford to bring them over; but Palestine would suit their health, and the simple manners of a Saxon or Swiss community would purify their habits, without estranging their hearts from

simplicity of dress or diet. This hint is not so fanciful as it seems, unless it be a mere fancy that Hindoo converts can hardly become a pure or efficient native ministry, if trained in their native moral atmosphere.

I must not conclude without saying something about the Home Missionary spirit of the Continent; but I will confine myself to what is least known—the Pilgrim Mission for the Black Forest, with its teeming and strange population. Last year my companions and myself made many inquiries into the condition and character of the foresters; and I left in good hands an appeal on their behalf, which our friend Thomas Thompson, Esq., drew up at my request. But then I could hear of nothing but Dr. Barth's facts which directly bore on the Forest. This year, therefore, I determined to try whether the colporteurage system might not be introduced into that world of woods. The Alps, Mont Blanc, and Lake Leman were strong temptations to me, especially as I was with friends who could sanctify as well as share the enjoyment of these scenes; but there is a *Mer de Glas* "before the throne of God and the Lamb" in heaven; and, to originate something which might eventually place one woodman there "with a golden harp" was more attractive. I stopt at Basle for a week, but it was not necessary; the good work had begun. The venerable Her Spiedler, the well known Secretary of the German Evangelical Society, and the founder of the Orphan Asylum at Basle, had obtained from Government the ancient and romantic church of St. Christiana, which he has fitted up as a pilgrim mission college for the Black Forest.

Christiana has been for ages a favourite shrine with the Romish woodmen. Pilgrimages to it, as the sanctuary and sepulchre of St. Christiana, one of St. Ursula's 11,000 virgins, are still popular. But this, I think, is not the reason for the name Pilgrim Mission. The students will be pilgrims in the ravines and recesses of the Forest, to circulate Bibles and tracts, and to converse with the people. This will involve not a few of both the perils and privations of literal pilgrimage, especially in winter and spring. But the young men are trained to "endure hardness, as good soldiers of Christ." They work at the turning-lathe whilst studying, their books being open before them as they manufacture bone buttons for sale, in order to support themselves somewhat. It must not be supposed, however, that the bones come from their own table. No, indeed; they are donations to the college from Basle. Could not we send them some tortoiseshell?

The repairs of Christiana had just been completed when I reached Basle. Its now glazed windows gleam far over the Forest in the morning and evening sun, and awaken general curiosity, for the church tower is lofty, and the hill on which its stands high. You will readily believe that I did not refuse to preach the first sermon in the new pulpit. When I got there, however, I preferred to preach from the altar, as the antique font made a capital desk for the Bible, and the chancel was large enough for all the audience who understood English. It was delightful to hear the vaulted and groined roof reverberating with the hymns and music of "the Wittemberg Nightingale," Luther; and hardly less so to preach his Gospel where mass had been so often chaunted and the Reformation anathematized! It was altogether a *con amore* service. I learnt afterwards that the priest of the district was present. But I will not intrude farther upon your space or patience except just to say, that I have sent a drawing of Christiana, and a somewhat full account of the Pilgrim Mission, to the "Journal of Civilization."

Yours truly,

ROBERT PHILIP.

Maberly Chapel, Sept. 5, 1841.

P.S. A few donations for the Pilgrim Mission from England would encourage its friends. I shall be happy to transmit any which may be entrusted to me, and to give you a fuller detail if required.

NETHERLANDS MISSIONARY SOCIETY.

Rotterdam, Aug. 3, 1841.

TO THE EDITOR,—Having sent you an account last year of the anniversary of the "Netherlands Missionary Society," which you were kind enough to insert in your useful Magazine, I trust you will have no objection to communicate to your numerous readers, a few facts in reference to that Institution. Its forty-fourth anniversary was held in the Remonstrants' Church, here, on the evening of Wednesday, the 21st ult., when the Rev. Adrian Van Deurge, formerly of Ostend, preached; and several others delivered addresses, after the English fashion; viz. the Rev. Mr. Stronek of Dordt, who was in the chair at the meeting; the Rev. Mr. Brava of Amsterdam; the Rev. Mr. Tideman of this city, and Mr. Bernardes Ledeboer, one of the Honorary Secretaries of the Society, and one of its original founders—indeed the only one now surviving. The report was read by the Rev. Dr. Hugenholtz. It gave a concise, yet comprehensive view of the operations of the society, both at home and abroad. At home, it has succeeded in establishing a college, for the express purpose of training young men to the Missionary work; an object which it has long contemplated, but could never accomplish till now. The superintendent of the college is the Rev. Mr. Hiebink, a man of known worth and ability. The number of students at present is small; but several new

applications for admission have been received, and much good, it is hoped, will result from the establishment of such a seminary. From several of the Missionary stations abroad, encouraging accounts have been received; but very much land yet remains to be possessed and cultivated, ere any thing like shouts of triumph can be raised. The inhabitants of the Islands in the Eastern Archipelago, where the Dutch Missionaries are stationed, are in a very low and degraded condition. They need, therefore, the prayers and sympathies of the Christian world. The work of education advances satisfactorily; but the work of general conversion to Christ proceeds more slowly. Though the Dutch were among the earliest in the field of Missionary labour, their success has by no means been equal to that of other later institutions; nor has their zeal been commensurate with the spiritual necessities of the heathen, in their numerous colonies. Something like a revival, however, has recently appeared; and new exertions are making to promote the interests of genuine religion both at home and abroad. The secession of many from the original Reformed Church, has had some influence in producing this awakening; and the noble example of our brethren in England and America, has also "provoked very many." May the Lord preserve alive, and increase the flame already kindled, till it shall spread over the whole land; till every heart shall beat with love to the Redeemer, and every hand shall be employed to help forward the Missionary cause. The Netherlands Society, like your own in London, has paid out considerably more than it has received during the year that is past. The deficiency, about a month ago, was not less than 14,375*f.* To meet this, the Committee resolved on addressing circulars to all the Universities, and all the Consistories in the land, in the hope and belief, that those who profess to be attached to the cause of Protestantism, which is indeed the cause of God and his truth, would come forward to their assistance in the time of need. What the full result of this measure may be, I know not; but I do know, as far as Rotterdam is concerned, that it has been attended with success. Many new subscribers have been obtained. Many of the older members of the Society have doubled the amount of their annual contributions; and an annual increase of about 2,000*f.* has been secured; besides donations to the amount of 3,000*f.* Should the good example of Rotterdam be followed by other places, and especially by Amsterdam, the Hague, Leyden, &c., not only will the actual deficiency be met, but a considerable increase to the permanent income of the Society will be obtained.

I remain, my dear Sir, yours faithfully,

E. MILLER.

MISSIONARY PUBLICATIONS FOR SUNDAY SCHOOL CHILDREN.

To the Editor of the Evangelical Magazine.

You threw out a hint about a Juvenile Missionary Magazine, at the Meeting in Finsbury Chapel, when Mr. Thompson's plan for allying our Sunday-schools with the Society, was brought forward, which I have often wished had gone further. Why not begin the missionary education of all children in the nursery? Why not begin their education itself, by a missionary alphabet, spelling-book, and geography? This would be more pleasing, as well as more instructive, if well illustrated by coloured pictures of native schools and children, than the picture books now in use in the nursery. In Germany, they have a fireside book of the kind, which I have mentioned in my other letter, and which might be usefully instituted in this country.

This advance upon your own hint, I would have made in that letter, had I not been afraid that, as a passing notice, it might be overlooked. Circumstances, however, have occurred since I wrote, which induce me to announce my plan. I now see most of the means for accomplishing it. Part of them I found amongst Mr. Campbell's African drawings last year, and new sources have just opened.

The practical difficulty was the price. Should, however, the friends of missions welcome missionary picture books for the nursery, they could be brought out quite as cheap as the most attractive of the *toys* now in use. I intend, therefore, to try the experiment; and shall be very thankful to missionaries, or others, who can use their pencil, for any sketches which will illustrate any of the letters of the alphabet, or any geographical word. Anecdotes also of native children will be equally welcome. Such contributions may be sent for me to Mr. Snow's, Paternoster Row.

Yours truly,

ROBERT PHILIP.

SCHOOL FOR MISSIONARIES' DAUGHTERS, WALTHAMSTOW.

Contributions to the Building Fund.

	£	s.	d.
Thomas Gillespy, Esq.	1	0	0
Collected by Mrs. Johns.	4	5	6
Ditto, by Miss Johns	0	15	0
Mrs. King, by Rev. J. Orange, Torquay	1	0	0
Collected by Miss Pattison,—			
Mrs. Pattison, Islington	1	0	0
Miss Pattison, ditto	0	10	0
Miss H. Pattison, ditto	0	2	6
Mrs. Yockney, ditto	0	10	0
Miss Hardy, ditto	0	5	0
Mrs. Cheap, ditto	0	10	0
A Friend	0	2	6

THE

MISSIONARY MAGAZINE

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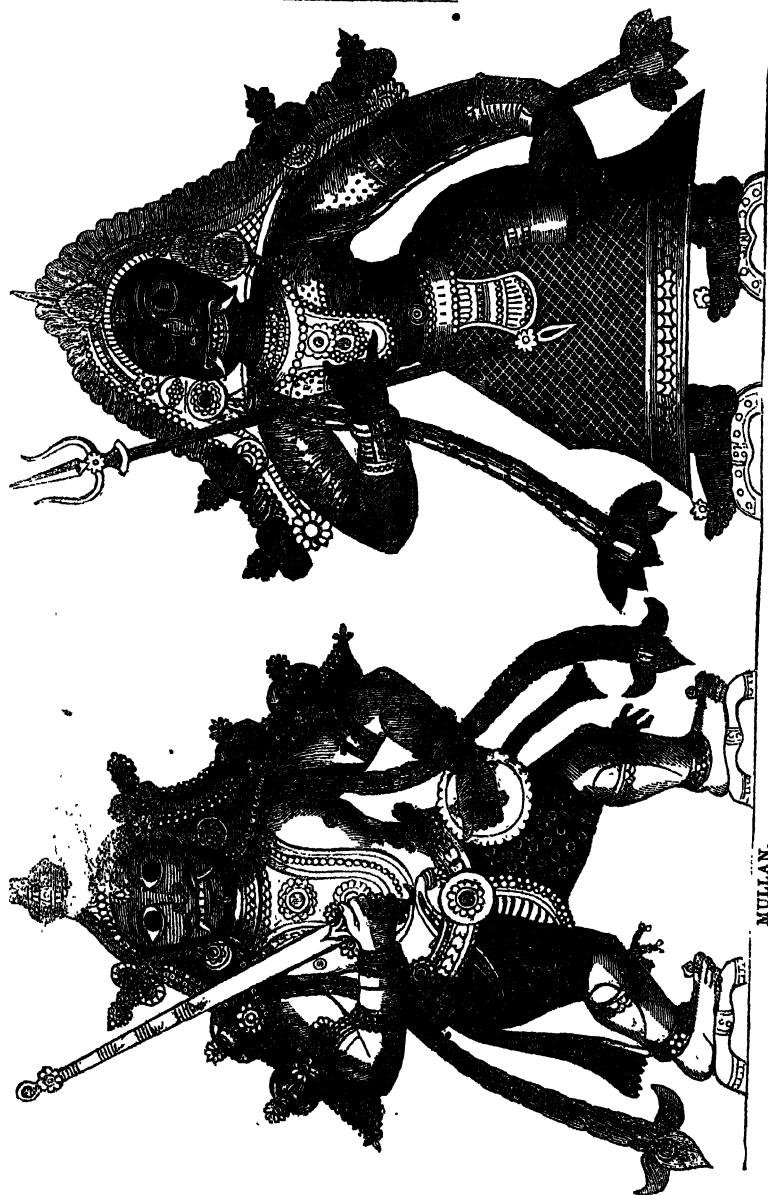
CHRONICLE.

INDIA.

DEMON WORSHIP IN TRAVANCORE.

It is mournful to reflect on the depth of degradation to which the human mind must be reduced, when objects so unsightly and ridiculous, as those represented on the preceding page, can influence its affections and command its homage. Such, nevertheless, are accurate specimens of the idols to which the heathen population of Travancore continue to bow down their knees, and to present their offerings. Ascribing, as they do, the possession of almost unlimited power to the malignant demons supposed to inhabit these repulsive images, it is not surprising that the deluded worshippers should be most anxious to avert their anger and conciliate their friendship. This, as they suppose, can only be accomplished by the frequent presentation at the shrine of the dreaded deity of the most costly gifts they can procure; and accordingly, numbers of the poor idolaters consume so large a portion of their property in this way, as to leave themselves nearly destitute of the necessaries of life. Thus, instead of providing them with spiritual comfort and improvement, their religion serves only to enslave their minds and impoverish their condition; sinking them at once in the scale of rational nature and of social existence.

Many of these demon-worshippers are still entirely ignorant of that Gospel which alone provides an adequate remedy for the evils under which they suffer; and many of those, who have heard the glad tidings of salvation, continue, from various causes, to refuse or to neglect the "unspeakable gift." The friends of Christ will regard them all alike with pity and regret, and earnestly pray for their speedy deliverance from the miserable superstition by which the prince of this world has succeeded in destroying their present comfort, and seeks to ruin their eternal interests. What an occasion for rejoicing it will be when these perishing multitudes are led to cast away their idols, and flee for refuge to Him who is mighty to save! Although such a glorious consummation as yet appears to be distant, it is encouraging to know that some progress has been made towards it. Through the labours of many devoted Christian Missionaries, including those of our own Society, the demon-worship of Travancore is gradually losing its hold on the minds of the people; and not a few of them have already been led to forsake its broken and polluted cisterns, for that "fountain of living waters" which is revealed in the Gospel. These are our encouragements, in addition to the promises of God, to persevere in the work we have undertaken, until our efforts are crowned with complete success.

Referring in a late communication to this subject, Mr. Mead, of the Neyoor Mission, observes:—

"By the introduction of the gospel amongst the worshippers of these demons, about 135 families have abandoned idolatry within the present year, and additional schools and congregations have been collected at several new stations in the hills. In every new village, however, we have had a sharp contest with the richer heathen natives, who seize the poor people, lacerate their backs severely with branches of the tamarind tree, enter their houses by night, and drag them out for forced labour and services to their idolatrous temples. We have seen a number of instances where those, who have embraced "the religion of the white men," are forced to drag timber from the mountains to make or repair cars for the idols. This the people have lately refused to do, and many are suffering at the present moment on this account.* It is impossible to detail

* An edict of the Rajah, exempting Christians from these services, was formerly published; but unless the British Resident looks into these affairs, the poorer natives are horribly oppressed.

all the methods to which the enemies of Christianity have recourse in their efforts to crush these feeble but, we hope, sincere learners of Christianity. Many are coming to the light: this is the character of our hearers; but the heathen are doing all they can to distress and perplex them in order to bring them back to idolatry. But we know the cause of God will finally triumph."

NATIVE FEMALE EDUCATION.

The subjoined communication from our esteemed brother, the Rev. John Hands, lately returned to England, supplies a gratifying testimony to the progress of female education in Travancore, and clearly establishes the competency of this branch of christian labour to achieve, under the Divine blessing, the object it has in view.

On the 15th December last, I attended an examination of the native girls' school at Nagercoil; the largest and best conducted institution of the kind I have seen in India. It contains ninety girls, who are all supported and educated in the Mission-house. I was delighted with the clean, neat, and orderly appearance and behaviour of the children; with the intelligence they generally displayed; and especially the readiness and propriety with which most of them replied to questions on the Scriptures and various religious subjects. A good number of these children contribute to their own support by the manufacture of lace: these I afterwards saw at their work, and was strongly reminded of what I have often witnessed in my own county in England.

After the examination, a number of the young women who have been trained up in this school, but are now married and settled in the neighbourhood, called, in a body, upon me: they expressed their thankfulness to Mr. and Mrs Mault, who had so long cared for them and instructed them; and to God, who had, in his mercy, brought them into the mission-school, and taught them to know him, and, as they hoped, to love him too; and they particularly requested that, on my arrival in England, I would express to the kind ladies who had contributed to the support of their school, how deeply they felt obliged to them. I promised I would do so; but suggested how much better it would be for them to express their feelings in a short Tamil letter, which I would get translated into English, and carry home, for the perusal of the ladies subscribing to the school: they agreed to this, and three of their number were deputed to draw up the letter. It was written the same day, and a faithful translation thereof made by Miss Mault. I send you both the English and the original. I am sure it will please you, and be especially gratifying to those ladies who aid in supporting the school. Several of these young women, with their husbands, are members of the church; some are teachers; and all who have families are endeavouring to train up their children in the nurture and admonition of the Lord.

The following is the letter which Mr. Hands thus introduces. It will be read with grateful interest by the friends and supporters of female education in India.

Kind and benevolent Ladies,—We shall feel to the end of our days, that we owe you a great debt of gratitude, for though we were entire strangers to you, yet you had compassion on us, and sought our welfare, by providing for us the means of instruction, that we might, like Mary, choose the better part.

It would be impossible for us to enumerate all the mercies that we now enjoy through your liberality. We hope you will kindly accept this brief mention of them.

You, being aware of the ignorance, superstition, and ungodliness, prevailing among the people of this country, together with the oppressions the poor experienced from the rich, and the unmerciful treatment the slaves received from their masters, sent your Missionaries among us, and when they came they found us in this deplorable condition. Moreover, according to the custom of this country, we, in connexion with the rest of the female part of the community, were stupid and unlettered; but, by your favour and bounty, we have been raised from this wretched condition, have been taught to know the true God, to feel the evil nature of sin, and to follow the Saviour of the world. Some of us have been redeemed from slavery, and now enjoy liberty, and, what is still more important, all of us have been taught, not only to read the Scriptures, but also to understand the truths therein contained. The rich and the great of this country do not contribute in any

degree to the furtherance of this object; but when we look on what you have done, we are persuaded you are influenced by the benevolent and divine command which says, "Love your neighbour as yourself." We who have been trained up in this good way, and are now the mothers of from one to five children, are enabled to live in comfort above many of our neighbours. While in the school we learned to make lace, and are able to carry it on in our houses; and when we consider that it was through your kindness we obtained the knowledge of it, we feel very grateful to you.

So through your kindness we have not only improved in our temporal condition, but have been taught to seek for an inheritance incorruptible, undefiled, and which fadeth not away. How can we repay so much kindness? He that said, "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only in the name of a disciple, shall in no wise lose his reward," will, we sincerely trust, abundantly reward you at the last great day. We are unacquainted with many of your names, but through the letter that we have received from Mrs. May, of Maldon, we not only know her name, but we have been edified by the good advice contained in her affectionate epistle, for which we are greatly indebted to her.

Dear benefactresses, by the grace of God, our dear friends, Mr. and Mrs. Mault, who labour constantly for the benefit of our souls and bodies, are well: we not only praise God for this blessing, but also pray, that he may prolong their lives and the lives of all who desire our good, for many years of usefulness.

Mr. Hands, of Bellary, who is here on his way to England, spoke to us of the great interest you take in our welfare, and encouraged us to persevere to the end in the Christian course. We have the pleasure of sending this by him.

Begging the continuance of your support to the school, that it may continue to flourish, and that our children and others may enjoy the same benefits that we have received,

With our most dutiful respects,
We remain, dear ladies,
Respectfully yours, on behalf of the rest,

NALLAMOOTHOO,
Wife of the Reader, E. Balm.
PARIMBAMOOTHOO,
Wife of J. H. Palmer.
FANNY FREEWILL.

Nagercoil, Dec. 16th, 1840.

CONVERSATIONAL PREACHING AT SURAT.

(From the Missionary Journal of the Rev. W. Clarkson.)

Feb. 19, 1841.—Went this evening to the river side, where several Hindoos and Parsees were bathing, and casting offerings into the Tapee. I asked some of them why they washed in the river, the answer was, "To take away our sins." Having showed them that water could take away the uncleanness of the body, but not that of the soul, they could only say, "It is enjoined by the shasters." Others said, that it was of no consequence what remedy for sin was adopted, so long as our faith be in that remedy—that if the idolater trusted to idolatry, then was idolatry to him saving, and so on with other worship. Upon showing to them that false confidence was often fatal, as in the case of poisons, &c., they denied it, and affirmed that if a man took poison, and believed it would not hurt him, he would be unaffected by it. To all my illustrations they gave the same answer. Others said, "All roads lead to one goal;" "All religions tend to the same point." Others told me that the Tapee was God's representative; and others, that it was God, possessed of life, understanding, &c. When I spoke to them of "the true atonement," they turned it to scorn, asking such questions as, "Where was he born? who saw him?" &c.

Feb. 22.—Went this evening to the river side, near the castle; after waiting some time, a few persons came to bathe. Amongst them were three Parsee women, and a man of the priest caste. The women took out of a vessel which they had brought with them, flowers, sugar-candy, and cocoa-nuts. These the men took, and going to the edge of the water, sprinkled the flowers on the river, and having broken the cocoa-nuts to pieces, threw them also, with the sugar-candy, into the water, making invocations at the same time. On conversing with some of them, one denied the spirituality of God, saying, that if he were spiritual, he could not have made the world; others said, "Krishna is our god, we will mind none else." A Parsee present was very angry, and asked me why, if I spoke against idolatry, had I images in the chapel? This was said to prejudice the more ignorant, for he knew very well that the Roman Catholics alone have images.

March 1.—On observing a Brahmin reading the shasters to the people this evening, I went and asked him a question; he purposely took no notice; I again respectfully repeated the question—he replied, "I do not want to have any thing to do with you; it will be a good thing if you let us alone."

I said, "Is truth a thing of importance?" He said, "Truth and falsehood are nothing to me, it is not my business, I am here to get pice from the people, that is my sole work." As he was very angry, I turned away, and addressed some one standing near; upon this others came up, asking question after question, and hardly allowing me to speak. Some of the questions were most revolting, as "Does your God drink liquor? What is his shape? Have you seen him? Can you show him to us?" They at last importuned me to go away, saying it was no use my coming to teach them, that they believed one thing, I another. I was followed as I left them by loud hootings.

March 20.—Went to a temple near my house; many Hindoos were there with offerings for the idol. A few persons sitting near the temple invited me to come and sit with them. I gladly commenced a conversation with them, on the "One true God." Their arguments for idol worship were, that if God be spiritual (many doubted of this) he is invisible, and therefore not the object of worship; that man can only worship what he can see, and therefore an idol was necessary. Some said, "Present God to our senses, and then we will worship him; if you cannot do this, we shall not leave our idols."

Upon asking them, Who made the idol? they denied that it had been made by human hands at all, but said that God had made it. An aged Brahmin listened for a short time with attention, but when he found that the religion of Christ condemned every other, and that Brahma, Shiva, &c., are not proper objects of worship, he immediately left. One amongst them said, "This religion differs from ours in one point, viz., its teachers tell us to believe in Jesus Christ. With the exception of this, their precepts are good."

These are a few simple specimens of what one hears in conversation with the people out of doors; they are more inclined to listen when few in number, and in a room. In the streets the natives are so clamorous as scarcely to attend for five minutes without offering interruption, and their questions are of the most absurd character. Often they turn to quarrelling one with another, and leave the subject of the Missionary altogether. The Parsees in particular are very violent; these people have sunk themselves nearly to a level with the Hindoos, and are therefore enraged when they hear any thing against their religion; it is they, I am assured by a Hindoo, who have excited more opposition to Christianity, on the part of the Hindoos, than the Brahmins themselves. The Mussulmans, likewise, though they have a faith purer than that of the Hindoos, often willingly join the latter against the Missionary, and excite them to ask questions which would not otherwise occur to them. There is a difficult practical question in connexion with Missionary work here, viz., "When is there a danger of breaking the injunction, 'Cast not your pearls before swine?'" In obedience to the command, "Preach the Gospel to every creature," and in love to the souls of men, one wishes to speak to all of the "unsearchable riches of Christ;" but there are hundreds and thousands, who from the influence of heathen customs, of noxious liquors, of gluttony, &c., are almost incapable of understanding the sublime truths of revelation; it is when one meets with such, (and, this, alas! is not seldom,) that one is at a loss to determine what is duty, and what is wisdom. Truly we need the Spirit of all wisdom and grace, to teach us in what way best to fulfil the will of God.

ULTRA GANGES.

CHINESE MEDICAL MISSION.

(Extract of a letter from Dr. Lockhart, Chusan, Feb. 15, 1841.)

Nov. 5, 1840.—I have been endeavouring to carry on my work, as medical Missionary, as extensively as possible, by attending to the relief of the numerous patients afflicted with various diseases, who have resorted to my house from every district of this island; from Pooto, and the neighbouring islands; from Chin-hae, Ningpo, and the other portions of the coast near this place; to the amount, as by my register, of more than three thousand different persons; thus affording me an opportunity, by the distribution of books and other means, of spreading over a wide extent, the knowledge of the truth, and, I trust, that the Lord will answer my prayers, by granting, that, through the instrumentality thus brought into exercise, some may be led to know and feel the blessedness of the Gospel, and that true happiness which only is found in the salvation wrought out for us by Christ.

Besides my daily attendance on those who come to my house, I have traversed on foot nearly the whole of this island, affording relief as far as I could to the sick I met with in the various villages, and distributing far and wide portions of the Scriptures,

books, and tracts, to all who could read, and urging them to attend to the instructions contained therein. Almost daily I have gone alone, or with Mr. Gutzlaff, to the villages and hamlets within a circuit of some miles round the city, speaking to the people, and giving them books. Through these various channels several religious books of different sizes have been placed in the hands of the people, and in all instances they have been well received, and generally with promises to read and attend to them; and I hope and pray that what the Lord has enabled us to do will not be in vain, but that the fruit thereof may eventually appear at that great day, when we to whom this great work is committed, and they for whose benefit we thus imperfectly labour, shall meet around the throne of God.

Mr. Gutzlaff preaches in my house in English every Sabbath morning; and I have an evening service, and also a prayer-meeting on Thursday evening, when some of the officers, soldiers, and others attend. The number who join us at the Lord's table is but small; and though we are of various denominations, as Churchmen, Lutherans, Baptists, Wesleyans, Presbyterians, and Independents, we are all one in Christ, and form a little band of brothers, joining heartily together in this extreme corner of the earth in commemorating the dying love of our Lord and Saviour. In these seasons I feel much happiness and joy, and find that under all circumstances, and in every place, my master's service is a pleasant one. Mr. G. has not yet been able to collect a general Chinese congregation, but we each have private services among the people in our own houses. During the time that sickness prevailed so fearfully among the troops, I did what I could in affording instruction to the patients in the hospitals; many turned a deaf ear to my entreaties, but to some I trust the Lord enabled me to administer comfort in their dying hour, by directing them to the Cross of Christ, as the only means of salvation and acceptance in the sight of God.

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In consequence of the evacuation of Chusan by the British Government, Dr. Lockhart left the island on the 24th of February, and arrived at Macao the 16th of the following month. Writing under the latter date, he observes:—

There is nothing heard around us but rumours of war, and to-day a copy of an imperial edict was received, in which the emperor casts aside all idea of peace, and insists on our utter extermination without delay. We also hear that the troops have proceeded from the Bogue to Canton, and it is supposed that they are now close to the city, if not in actual possession of it. Hong Kong is now under the British flag, but so far as I know, no definite steps have been yet taken for its government, and whether or not it will prove a good Missionary station, remains to be seen; and we shall communicate with you on the subject as soon as present commotions have subsided in this neighbourhood. While we are thus in the midst of changes, and the excitement consequent on them, our part and also our delight is to rest alone on the arm of strength that can never fail; for while earthly dignities totter and fall, and every day produces fresh events, He who ruleth over all by his own will is ever the same; He changeth not his purposes of mercy; and at the time we deplore the ravages caused by war and discord, we can approach the throne of grace, and beseech Him who sitteth thereon to pity the nations of the earth, and so affect their minds as to bring them all, of whatever name, under his gentle sway. The present state of this land especially, is one that calls loudly for the earnest and persevering prayers of all who trust in God, that calamity may be averted, that lasting peace may be established, and first of all, that the Gospel may have free course and be glorified; that the Spirit of the Lord may descend in his rich effusions on this people, enlightening their minds, causing them to renounce idolatry, superstition and sin, and leading them to the Cross of Christ as the only source of joy. Still greater changes are at hand; China will not long be shut, and we who are in the field must labour hard for perfect fitness to engage in our Master's service. We are all called upon to have our loins girded and our lamps burning, and be as men waiting for their Lord, lest he come suddenly, the door be opened, and we found not fully ready to follow him.

SOUTH SEAS.

MISSION AT RAROTONGA.

(Extract of a letter from Rev. W. Gill, June 24, 1840.)

How constantly does the providence of God illustrate and confirm the solemn truth, that instability and uncertainty are the striking characteristics of all things human; and as constantly are we urged to set our affections on things above, and labour as those who know not the day or the hour when the Lord cometh.

In April last year, our dear friend and brother, Mr. Williams, left us, purposing to remain a short season at the Navigators Island; then, on his way to Sydney to visit the groups of islands to the west, and afterwards to return and assist in erecting the Institution House at Avarua, and otherwise help forward the great work amongst us. But He whose thoughts are not as our thoughts, and whose ways are inscrutable, had otherwise determined. Just as we were expecting the return of the *Camden*, the *Sulphur*, a ship of war, touched here on her way to India, by which we learned the distressing intelligence of the murder of Mr. Williams, by the hands of the inhabitants of Erromanga, an island of the New Hebrides. Both by the natives and ourselves, the information was received with deepest sorrow. Never shall I forget the sentiments of grief expressed by the poor people; especially among the aged, who well remember Mr. Williams's first visit to these shores, and his first address to them on the love of God, and always speak of him as the "Oromedna Maata," who was most diligently and successfully employed in introducing the Gospel among the heathen. One evening on my return from Avarua, the Chief, Pinomana, hastened to our house, thinking I might have heard some further information. He wept much, and said, that for the past two nights neither himself nor family had slept; thoughts about "Williamu" had filled their minds. On the Friday afternoon following, at the public meeting of the people, many most interesting and deeply sympathetic speeches were delivered. One poor old man, with streaming eyes, earnestly called upon the people to indulge in deepest grief; "'Twas right," he said, "that they should mourn, and refuse to be comforted. A great servant of God had fallen by the hands of the heathen. We were not to grieve on his account, his spirit was in glory; we were to mourn for the poor widow and her dear family; and especially for the inhabitants of Erromanga. The poor ignorant heathen, let us mourn for them, and pray for them, and do all we can to send them others by whom they shall be brought to the knowledge of God; then with bleeding hearts they would confess their sin, and seek the Saviour."

During this address the whole congregation was deeply affected. Another rose, an ancient warrior, and commenced his address by saying, "Formerly we only knew one kind of warfare, now we know another. The former was the warfare of the servants of the devil with each other, and he the devil was their master: the latter was the warfare of the servants of Christ against idolatry and sin; and Jesus was their Master. In the former warfare, the warriors would leave their wives and children, and go forward against the enemy, and frequently fell; but their fall was their shame, and provided not one consoling thought for the widow and the fatherless. How different," continued he, "was the fall of Williamu; he was a warrior, a great warrior; a warrior of Jesus, the Prince of Peace. He left all to engage in this warfare, and he has fallen, but his fall is glorious; his spirit is now in glory, and the land on which he died is sacred. We know," continued he, "God will comfort his mourning widow and family. Let us give ourselves to prayer! O, my friends, don't let us cease to pray!"

Another dwelt largely on the deliverance of Peter from prison while the church was praying, and insisted therefrom that our duty was to be very instant in prayer. The last speaker referred to the spread of the knowledge of Christ and his word, by the death of Stephen, and the persecution which afterwards arose; and concluded that God would doubtless bring good out of this evil, and that by the love and power of Jehovah, the blood of Williamu would become the seed of the church."

These speeches were deeply interesting, inasmuch as they expressed the heart-felt affection and gratitude of the people to him who introduced to them the Gospel; and especially as they exhibited their pity and love towards those by whom his murder had been perpetrated. A few years ago upon hearing such a report, revenge would have been the first emotion of the mind, now they pity the ignorance of the murderers, and with desire pray that soon they may become acquainted with Him whose blood cleanseth from all sin.

At the close of the meeting, I stated what the people of England sometimes do to perpetuate the memory of the departed, viz., by the erection of monuments; and that if they thought proper, I would assist them in erecting one to the memory of our departed friend. They were much pleased with the thought, and unanimously resolved to commence on the following week. It is now finished, and stands in front of the chapel given in the *Missionary Enterprises*. The inhabitants of Avarua, I believe, have resolved to work a tablet to be placed in the interior of their chapel.

The South-Sea Mission must for some time deeply feel the loss of our departed brother, but the cause is the Lord's; to Him we humbly look, and on Him we desire implicitly to rely. Doubtless He, who has put one thing over against the other, will make this event turn out for the ultimate advancement of his glory among the inhabitants of these seas.

THE PITCAIRN ISLANDERS.

THE very interesting account of this singular community, which is inserted below, has been furnished by our devoted and enterprising brother, the Rev. Thomas Heath, who visited the island towards the close of last year, while on his return in the *Camden*, from Sydney to the Samoas.

Appearance and character of the island.

Nov. 1840.—In the afternoon of this day Pitcairn's Island, to our great joy, came in sight. We had been within 100 miles of it for several days with a wind directly against us.

Nov. 10.—Found ourselves close to shore at day light this morning. The island is only about five miles in circuit. It is rocky, and a large portion of the higher mountains is barren: the highest rises about 2,500 feet above the level of the sea. There is no good entrance nor anchorage. One entrance is on the west side, where there is a sandy beach, but from thence to the settlement, the road is difficult. The other is a small cove on the north side, called "Bounty Cove," because there the *Bounty* was anchored until burnt by the mutineers. This is more difficult as an entrance, but is only about a mile from the village, and the road is tolerable.

Social condition of the islanders.

Soon after sun-rise, a canoe came off, and was shortly followed by four or five more; and we soon had on board several of the leading men of the place, and several young ones. Among them were George Adams, son of the celebrated John Adams, Arthur Quintall, magistrate for the present year, and his half brother, Edward Quintall.

On hearing that we were come on purpose to visit them, and to bring them presents from the Governor and clergy, and other friends at Sydney, their pleasure and gratitude were beyond expression.

When we landed we received a hearty welcome from a party on the beach, who conducted us to the village, where we were met by Mr. George Nobbs, who has for some time acted as teacher, and also by Mr. Buffet and Mr. Evans, two other Englishmen, who have for some time been residing in the island.

We found thirteen neatly-built wooden houses, thatched with the pandanus leaf, beside some outbuildings. The cottages are neat and comfortable, furnished with tables, benches, chairs, cupboards, &c. There are now 108 people.

Their garden plots are very clean and neat, and they grow a considerable quantity of yams and sweet potatoes, and some taro. They have also cocoa-nuts, bread fruit, and bananas, sugar-cane, and other vegetable productions. Their animals consist of goats, pigs, dogs, cats, and fowls in abundance.

After calling at two or three other houses, we visited Mr. Arthur Quintall, the magistrate. From him and others we obtained the history of the mutiny on board the *Bounty*, the settlement of the mutineers, and the principal subsequent events.

We then dined with the magistrate. The table was very comfortably set out, and two or three joints of "a kid," with yams, &c., afforded us a good dinner.

Attention to religion.

Between two and three o'clock the people were called together, by sound of trumpet, for public worship. Nearly the whole population were there. The chapel is a neat wooden building, which serves also for a school. Mr. Nobbs is accustomed to read to them, twice on the Sabbath, the Church of England prayers. I therefore requested him to do so to-day. He complied, and read them well; and the people repeated the responses very reverently, and sung from Dr. Watts's hymns. I then addressed them on the "great salvation." They heard with fixed attention, and many of them with tears.

Arthur Quintall, Capt. Morgan, and Mr. Nobbs, also respectively addressed the people; and I then walked round and questioned several of the people on the texts, and some of the chief Scripture facts and doctrines, and most of them gave ready and suitable answers.

In the afternoon we walked out to see a part of the island containing John Adams's grave, and other noted spots, and to collect a few curiosities. We also called on two old Tahitian women, the only survivors of the party who came in the *Bounty*. One of them remembers both Cook and Wallis.

State of religion and education.

We supped and slept at Mr. Nobbs's, but it was 12 o'clock before we retired to rest; for five or six of the natives kept us in conversation on the most interesting of all questions, "What they must do to be saved." It was a rare and delightful thing, in this part of the world, to be pressed with anxious inquiries on experimental godliness. The three Englishmen also conversed with us on this topic, and while we think very well of two of them, we hope that the third

is also inclined to "yield himself to God." One woman (Hannah Young) particularly interested Capt. Morgan and myself by her earnest inquiries and tears, as also by her pertinent remarks, and expressions of gratitude, on several occasions during our stay.

Nov. 11.—After breakfast we attended the school, and examined the scholars. Some of them have proceeded in arithmetic as far as the Rule of Three. Their copy-books show very good specimens of handwriting. We heard several classes read in the New Testament, and their Spelling-books; they also answered some questions in the catechisms, selected promiscuously, repeated my texts, answered questions respecting the Saviour, and other points of Evangelical history. On the whole, their advancement in education is very creditable both to themselves and their teacher, Mr. Nobbs, to whom I gave a certificate to that effect.

Religious service—departure from the island.

The people invited me to preach a second sermon, and after dinner the congregation was assembled as the day before, and I addressed them on our condition and duties as "strangers and pilgrims." They were again earnestly attentive, and abundant in their thanks. After service a consultation was held, as to Edward Quintall's wish to leave the island, and seek employment at Tahiti, or elsewhere. His brother objected, and Capt. Morgan and myself did not like to remove so important a member of the community. We also feared he would fail in his object. He at length agreed to remain until I should make inquiries, on his behalf, at Tahiti and Sydney.

There is much patriarchal simplicity of manners among this people, and a very general and regular attention to religious duties, both public and family. We left them this afternoon, and nearly all of them assembled on the beach to bid us farewell. Quintall and Adams went on board with us. On their leaving the vessel, with a youth, their companion, to return on shore, they gave us three cheers, which were returned by the crew, and to which they again responded. Some of the natives had slept on board on the Tuesday night, and the mates and crew were as much interested as we were on shore by their manners and conversation. The crew subscribed some small presents to them.

It appears that this island was formerly inhabited, for when the mutineers arrived, they found some stone idols, remains of maraes, stone walls, stone tools, and skeletons. I obtained the mutilated head of a large stone idol, some stone adzes, and other relics; and also a little of the wood and copper of the *Bounty*.

The islanders showed me Capt. Beechey's account of the mutiny; they said that he was wrong in one or two particulars, but correct in general. The facts, in brief, they relate as follows:—

History of the mutiny.

On the *Bounty* returning from Tahiti, when she was off Tufua, near Tongatabu, Fletcher Christian, who went out as master's mate, but was then acting 2nd Lieutenant, being irritated at the arbitrary conduct of Lieut. Bligh, resolved to construct a raft, and by night leave the ship, and proceed to that island. He began to prepare, but another sailor, to whom he mentioned his design, asked him why he was such a fool to hazard his life in that way? he might as well take the ship and turn the Captain adrift, for they were all dissatisfied. Christian at once resolved on adopting this plan, and before morning it was fully matured and acted upon, above half the ship's company having joined in the mutiny. They seized the armory, and armed themselves well, seized and pinioned the Captain and other officers, and kept a strict watch on all opponents and waverers. The master made an attempt to rally a party to retake the ship, but failed. They then prepared the launch, which they furnished with provisions, ammunition, &c., and turned the Captain and his party adrift. [These, it is known, after much suffering, reached Timor.]

Landing of the mutineers on Pitcairn's Island.

The mutineers then returned to Tahiti to procure natives as interpreters, wives, &c. Having succeeded in these objects, they attempted to settle at Tupuai, but were opposed by the natives. They again returned to Tahiti, and part of them resolved to stay there, but part still determined to seek some other island. The party which now sailed away, consisted of nine Englishmen, six Tahitian men, eleven Tahitian women, and one child. The Englishmen were John Adams, Fletcher Christian, Matthew Quintall, William M'Coy, Isaac Martin, John Williams, William Brown, Edward Young, and John Mills. They sailed about for some weeks, and I think Mr. Williams was right in his conjecture that they called at Rarotonga; and I also think (from what old Susan Young says) that they saw Tanna. At length Christian, having seen Capt. Carteret's account of Pitcairn's Island, resolved to proceed thither, and there at length they landed. They anchored in the cove we landed in, and as soon as they got their

stores on shore, they burnt the vessel to escape detection.

Quarrels among the settlers.

After about two years the Tahitians talked of murdering the whites, because of their oppressive conduct. In dividing the land, the latter gave none to the former, yet made them work hard, and beat them frequently. The whites ascertained their intentions, and killed two of the Tahitians in order to weaken their party. Two years later, jealousies and quarrels again broke out, which led to the murder of five whites, and all the remaining Tahitians, one of whom the women killed out of revenge for the murder of some of the whites. There were now four whites left, Adams, Young, Quintall, and M'Coy. Quintall was afterwards killed by the other three, because they suspected he meant to get rid of them. After that Young died of consumption, this was in 1801, and then M'Coy, having said he could not live with Adams, drowned himself. He was very fond of drink. Thus Adams was left with several young children.

Descendants of the mutineers now living.

There are now two families who have sprung from Adams, two from Quintall, two from Christian, one from M'Coy, and three from Young. Two sons of Quintall are living, one of Adams, and one of Christian. John Adams died in 1829, having for some years behaved peaceably and kind, and instructed the young a little in reading, and in the first principles of religion. In 1831, they were all removed to Tahiti by the British Government, with a view to settle there; but were dissatisfied and unhappy, and in a few months returned to Pitcairn's. They are now formally under the protection of the British flag.

The islanders have prayers twice on the Sabbath; after which Mr. Nobbs reads sermons from Burder, Watts, Blair, or Whitefield. There is also a Sabbath-school, a Bible-class is held on the Wednesday, and a day-school every morning and afternoon, contains 49 children. They have received many books from the Tract Society, and other friends. They are very anxious to have a Missionary. Mr. Nobbs wishes to be more formally sanctioned and paid as a schoolmaster. He has written to the bishop of Australia, who has promised to let him have definite information shortly.

The people marry, baptize, and bury, according to the forms of the Church of England.

On the whole, we were highly gratified by what we saw and heard in this small, but far-famed island; and the people seemed equally pleased with our visit.

SOUTH AFRICA.

MISSIONARY LABOURS AMONG THE BATLAPI.

(Extract of a letter from Mr. Hughes, Griqua Town, Oct. 15, 1840.)

Service on the death of a young convert.

When I entered the town the people were assembled for prayer in a large round Bechuana-built house, formerly belonging to the chief's wife, but now used as a chapel and school-house. It is a large and substantial building, and will answer its present purpose very well till circumstances warrant the expense of a larger. It is about twenty-four feet in diameter, and surrounded with a large enclosure.

On the Sabbath morning, soon after sunrise, the people held their usual prayer-meeting, and at nine o'clock they had their Sabbath-school, which was attended both by old and young. At ten o'clock the public service was commenced in the round hut; of course all could not enter, but those who could not were within hearing, being under the verandah that surrounds the house, by which they were sheltered from the sun. The congregation, exclusive of children, was about 150. It would have been greater, but service was held at the same time in the town, at the other side of the river, by the native teacher Makame. My text was, "The blessedness of the dead that die in the Lord." The occasion of my choosing it at that particular time was the death of a rather promising young man about twenty years of age, who died a week before of consumption. He had been an exemplary member of the branch church there upwards of three years, during which time I think he had given evidence of a change of heart, and of an inclination to be useful to his nation. His desire for usefulness made him seek for improvement in knowledge; and, as he saw that such was not to be acquired in his father's house, he obtained permission to remove to Griqua town and reside with me.

This move on the part of the young man was planned and proposed by himself. I knew nothing of the matter till I found him at my house on returning from an itinerant journey in 1838. My circumstances with difficulty allowed of such an addition to my

family, but he would take no refusal, saying that he had come to learn the language and writing of the "Makuas," or white people, so that he might read for himself the great Book (the Bible.)

Rejoicing to see such a noble desire in a young man of rather a rich and influential family of the Bechuanas, I endeavoured to comply with his wishes and so received him into my family. He very soon learned to assist me in binding Sichuana books, such as the Scriptures, Selections, Luke's Gospel, hymn-books, and thus rendered some little equivalent for the expense of his maintenance. I had every opportunity of knowing him, and with my knowledge of his character and conduct during the two years he was under my immediate inspection, I had no hesitation in endeavouring to comfort his weeping friends with the text above quoted.

It was my hope that this young man would be a blessing to his nation and his father's house, but the Lord chose to take him hence in his youth. He had learned to read the Dutch Bible rather fluently, and to understand the language so far as to translate it into his own. In writing he had made some progress, and he excelled in reading manuscript, to which I had endeavoured to train him with the view of putting a Sichuana dictionary and grammar into his hands for idiomatic corrections. We also hoped to send him back to his native village prepared to take the charge of the day-school.

After the morning service, I rode over on horseback to the old town, and held service for Makame and the people there. After that I returned to my wagon, and held service there again by candlelight. Thus ended another happy Sabbath among the Batlapi of Moruani. During the day I had announced to the people that I intended to spend next Sabbath at Lekatlong.

We reached Lekatlong on the 17th of August, and were glad to find brother and sister Helmore in health, and engaged in teaching the people to sing.

Happy changes produced by the Gospel.

On the following Sabbath, there was a prayer-meeting, soon after sunrise, and at nine o'clock the Sabbath-school commenced. It was delightful to see more than 300 persons of all ages zealously engaged in gleaning Scripture knowledge, either by reading for themselves, or in following the dictation of others from Scripture lessons. How cheering to see the Scriptures in the hands of people who six years ago were in a savage state, profusely daubed with fat and red ochre, and handling, not the Word of God as now, but the assagai and shield, the bow and the arrow. Now, scarcely a vestige of that filthy smearing is to be seen; the great majority are clothed in European mode, and a goodly number of them wear the cotton and woollen manufactures of Manchester and Leeds. A multitude of thoughts in review of the past, the contemplation of the present, and anticipation of the future, state, of that interesting people filled me with gratitude to God, whose work was thus before me, exemplified in their intellectual and spiritual advancement. But while thus musing on the animating scene, the cry of "Assemble," *dutchified* into "Kom ley," and "*Coranafied*" into "Hikakoo," announced the hour of divine service. It was commenced, and I addressed the congregation to the number of about 350 persons, from Paul's exhortation to the Hebrews, 2nd chapter, v. 1—4.

In the afternoon another hour was devoted to the Sabbath-school, and a service followed as in the morning. I spoke to them from Paul's appeal and address to the elders of Ephesus, as found in Acts xx. 17—35. I felt comforted in the services of the day, and hope that they may have assisted in some feeble measure to convince the sinners, and to edify the believers, who were present.

FEMALE EDUCATION IN CAFFRELAND.

APPEAL FOR ASSISTANCE TOWARDS THIS OBJECT.

(Extract of a letter from Rev. R. Birt, May 3, 1841.)

There is a subject I would now bring before you which is peculiar to the Missions of this land, and second in importance only to native agency. It is the preservation of the Caffre female children from the various disgusting and corrupting customs to which they are exposed: from these it should ever be our aim to deliver them; but this can only be done by making them inmates of our own family, by which means not only that object would be effected, but they would have the advantage of daily instruction and attendance upon our morning and evening religious exercises.

Till quite lately our unsettled circumstances have prevented our acting upon such a plan as would in any measure tend to this object, beyond that of hiring three girls as our servants; but now an increasing knowledge of the evils to which they are exposed, together with the prospect of a more permanent dwelling, convinces us

more than ever that we must do what we can, and without delay, for the accomplishment of this desirable object.

You are probably aware that the daughters of Caffreland are looked upon by their nation as so much property. When marriageable, their fathers can select a husband for them, and then demand what he considers their value in cattle. The daughter, who had been cared for by the father, because in her he beheld a means of adding to his property, becomes a slave the day that she is made a wife. She works extremely hard, so as to bring on premature old age. She is in most instances then laid aside, and another wife taken. But in no wise is she released from her slavery.

You will at once perceive that both sexes need a reformation, and it is certain that we must lose no time in the instruction of the men. But as the females are the sufferers, one's heart naturally prompts to their protection and relief, while it is obvious that the raising of the female character will greatly tend to ameliorate the condition of the whole. Up to this time we have sought none; we have, however, at present, four girls, besides our own household. Two were given to us entirely without solicitation, when arrived at the age for marriage. One has been placed with us without any reference to time, and the fourth is a Fingoe girl who was with us last year, and we have now her mother as a servant, and retain her as a help in the school. In addition to these four girls, we have a destitute widow whose heart the Lord has opened. Her conduct during her stay with us has been uniformly good, and she promises to be useful to her own sex. I feel it to be quite a duty to afford to her a home, and trust that I may have occasion to thank the Lord that in his providence He has directed her hither.

Besides these, two girls have requested that they may be taken to dwell with us, but we are unable to do so until we can increase our accommodation and obtain assistance for their support. Our plan is to build a cottage contiguous to our own, large enough to receive to the number of ten or twelve, and put the woman before mentioned to live with them; she would be a great help to us in taking care of them. *The cost of this cottage would not exceed 10l., perhaps not 7l., and the necessary expenses of food and clothing for each girl per annum, will be 5l. Now this I shall try and effect by the help of friends, without being chargeable to your Society; though I know not where to apply, unless it be to the Christian public.* Of this I feel persuaded, that could I only convince the friends of the Redeemer of the advantages that such an establishment would be the means of bestowing upon the rising generation, it would be at once responded to. I could wish, therefore, that some one equal to the task would espouse the cause with his pen and his influence. By that means, perhaps, my limited plan might give place to one of double the extent. If we are liberally supplied with girls' clothing, the expense of keeping the children would be considerably decreased; but it will be remembered that the consumption of the girls' school will be very great in the way of clothes.

HANKEY STATION.

(Extract of a letter from Rev. E. Solomon, dated Dec. 2, 1840.)

TOWARDS the close of last year, Mr. Williams found it necessary, on account of severe illness, to leave his station for a time, and Mr. Solomon, who has lately entered the service of the Society, proceeded from Cape Town to supply his place. On reaching Hankey, Mr. S. wrote as follows to the Rev. Dr. Philip:—

Our journey to this place was not at all unpleasant, but rather the contrary. We enjoyed the scenery, which, in some places, was extremely beautiful. We heard much of the beauty of Hankey while in Cape Town, and consequently expected to see almost an earthly paradise; it may therefore be sufficient to say, that we were not in the least disappointed when we saw it. The grounds belonging to the Institution are extensive, the soil is very fertile, and the place abundantly supplied with water. Indeed I know of no disadvantage connected with its locality, except the extreme heat, although as yet we have not had more than one day on which it has been at all above the usual summer heat in Cape Town. It is certainly surprising that while Hankey abounds with beautiful and fertile spots, the most barren place should have been selected as the site of the village.

We rejoiced to find Mr. and Mrs. W. better than we expected. He intends leaving shortly after the public meeting, which will take place on the 14th of this month. His labours here have been great, and the Lord has favoured him with success. All the glowing reports of this place which we heard in Cape Town are, in my opinion, below the truth. I speak the more openly upon this point as it cannot be insinuated that I look upon the state of things with ra-

ther too favourable an eye on account of my being instrumental in bringing it about, for I am at least as yet a disinterested witness, and can have no interest whatever in representing the station as being more prosperous than it really is. With regard to the secular concerns of the people, they are gradually improving. Mr. W. has, with much labour and perseverance, carried out two new watercourses on the opposite side of the river, by which means there is now about twice as much ground irrigated as there was the last time you were here. The people have cleared away much bush and formed a great many new gardens. I wish that those who speak so much of the indolent habits of the Hottentots could only see these watercourses and gardens, and they must be prejudiced and obstinate indeed, if they would not alter their tone. I must confess that I have never had such a high opinion of the Hottentots as I have at present. I now see in a stronger light than ever the gross calumnies uttered against them.

There is much less poverty here than formerly; so much so that Mr. W. has assured me that only eight shillings have been paid out of the poor fund since the 1st January. This speaks well for the industry of the people, and for their aversion to living upon charity. The houses of the people are not so good as could be wished, but I expect that there will shortly be an improvement in this respect also.

But it affords me still higher satisfaction to know, that while the secular concerns of the people are prospering, so also are their spiritual. All the religious services, the schools, chapel, &c., are very well attended; and I never preached to more attentive congregations. Last Sabbath there were 170 present in the adult school, in which all the teachers excepting Mrs. W. are natives. At the morning service there must have been, at least, 450 present; indeed the chapel is so crowded as to render it uncomfortable; a new place of worship is required.

The inquirers' meetings are still kept up, and are pretty well attended. Indeed, I feel that the station is in every respect prospering, and I tremble lest the work should be hindered by any want of prudence or zeal on my part. I never felt so much of my own deficiencies and responsibility as at present; and I look forward to the time when I shall be left alone on the station, with much fear. I need not request your prayers, for I am assured that you do and will continue to pray for us. May the Lord make perfect his strength in our weakness.

DEATH OF THE REV. D. JONES.

The Directors are deeply grieved to state that intelligence has reached them of the death of their brother, the Rev. David Jones, one of the oldest surviving members of the Madagascar Mission. He died at Port Louis, in the island of Mauritius, on Saturday, the 1st of May. Our esteemed friend, the Rev. John Le Brun, by whom these afflictive tidings have been communicated, gives the following particulars:—

Since his return from Madagascar, in September last, Mr. Jones was never well, but constantly suffering from bodily pain. Indeed, I may say, that since he last came from England he has not enjoyed many months of perfect health; but in the latter end of April, his case became alarming in a high degree, and his physician then told me that he had no hope of his recovery. On Monday, the 26th April, he was seized with paralysis, and became speechless, and he remained in that state till he closed his eyes. On Sunday at seven o'clock in the morning, we committed his mortal remains to the earth, near the tomb of Mrs. H. Newell, in the Port Louis burying-place. There I addressed the multitude who attended on this solemn occasion; all the assistants seemed much affected, particularly the children of the schools. From this place of sorrow we directed our steps toward the chapel, where I addressed the audience on these words of Job, "When a few years are come, then I shall go the way whence I shall not return." His afflicted widow is remaining with us till we can meet with a suitable opportunity for her to proceed to England to join her beloved children.

WEST INDIES:

APPLICATION FOR AID TOWARDS THE PURCHASE AND ERECTION OF PLACES OF WORSHIP AT NEW AMSTERDAM.

(Extract of a letter from Rev. E. Davies, June 23, 1841.)

The opening of the new church at Providence was a deeply interesting service. About 300*l.* is secured towards the first instalment (more than 500*l.*) of the purchase money.

That instalment I have already paid in a bill of my own at three months. It will be due on the 6th of August; and I am at present more than 200*l.* short of the amount necessary to meet it. But I put my trust in God and the people. The people whom God induced thus to contribute 300*l.* as an extra effort, and that too when their hands are so full with another great undertaking, will not, I am persuaded, leave me in lurch for the remainder.

We have commenced in earnest with our new chapel in town;—a work requiring a great deal of faith and perseverance. The foundation, consisting of a hard-wood base, and a brick wall three feet high, will cost about 600*l.*; which together with 300*l.* that I have already sent to England for workmanship and materials, leaves me but 100*l.* to proceed with such a large and consequently expensive building.

I want now to beg of you a favour with reference to the new chapel; viz., to publish in an early number of the Magazine, a simple statement of the present wants and exertions of our congregation at New Amsterdam. These are so peculiarly great that I feel persuaded they could not fail to command the sympathy, and perhaps the assistance, of our friends at home. Our want of a new chapel is distressing: to say nothing of the smallness of our present building, it is so leaky, that now in the wet season the rain comes through in torrents, and last Sabbath evening the floor was all over flooded; and this is the case in a town where we are surrounded by plenty of beautiful churches half empty! Of course the roof could be repaired, but that would be so much money taken from the new chapel.

As to the exertions of the people, you have already heard of them. Suffice it to say, that within the last eight months they have raised in different ways no less than 1,500*l.* towards the cause of God! But some will perhaps say, "a people that can do so much need no help." Ah! but they do; and it will be wise to help them a little lest they be discouraged; for even at the present high rate of contribution it would take three or four years before the new chapel could be completed. Besides, the sooner we have our chapel up, the sooner shall we enter upon its increased income, and be put in a position to do something for the advancement of the Gospel in other parts. I do not plead for a grant. I plead only for a simple appeal being made to the Christians of England on our behalf—an appeal which, perhaps, in the case of some might be answered by a few hogsheads of lime, or a few barrels of Roman cement; in others, by a few kegs of nails, hinges, and screws; in others by a quantity of paint, oil, and brushes; in others, by a few sheets of lead or zinc, or a few yards of spouting; in others, by two or three bells for places of worship; in others, by a few lamps, candlesticks, or chandeliers, either old or new;—articles, which in consequence of the introduction of gas, many churches at home have now to spare. Others might answer the appeal by a few fancy articles, and articles of wearing apparel of a lighter kind for a bazaar, which my good wife is now busied in getting up for the same purpose, and towards which I have just been told the Leicester ladies are about to send us a box worth about 70*l.* sterling: here it will be worth nearly double that sum. Please to give them my warmest thanks, and I hope many more will follow their excellent example. You see I have ample scope for British liberality. Nothing scarcely could come amiss. I think such a case would suit my good old friend Richard Knill very well. I wish you would enlist his peculiar talent on our behalf.

EMBARKATION OF MR. AND MRS. PETTIGREW.

On Thursday, the 2nd of September, Mr. George Pettigrew and Mrs. Pettigrew, appointed to Lonsdale station, Berbice, embarked in the ship *Margaret*, Captain Robertson, for New Amsterdam. They are directed to take charge of the schools at Lonsdale, and Mr. P. will also labour as an evangelist.

REV. C. G. STEVENS.

The Rev. C. G. Stevens, whose return from Tahiti we announced in our August number, has been constrained, from the unfavourable state of his health, to relinquish the hope of resuming Missionary labour, and to seek a sphere of usefulness at home.

A PUBLIC FAREWELL SERVICE

Will be held at the Weighhouse Chapel, Fish-street-hill, on Tuesday Evening, 5th of October, on occasion of the return of Mrs. Johns, and the Malagasy Refugees, to the Mauritius.

WHAT HAVE I TO DO WITH MISSIONS?

A very instructive and interesting little work with this title, composed by the Rev. T. Timpson, has lately been published by Mr. Snow. It is illustrated with several appropriate engravings, and executed altogether with great taste and beauty. We trust it will have, as it deserves, an extensive circulation, and, under the Divine blessing, greatly promote the holy cause which it so well explains and advocates.

HERTFORDSHIRE AUXILIARY.

The Annual Meeting of this Auxiliary will be held at Bishop's Stortford, on Wednesday October 6th. The Rev. Dr. Harris, of Cheshunt College, and the Rev. Wm. Buyers from Benares, will preach on the occasion.

SUSSEX AUXILIARY.

The Annual Meetings of the Sussex Auxiliary Missionary Society will be held at Brighton, on Tuesday, October 19. The Rev. Arthur Tidman, one of the Secretaries of the Parent Society; the Rev. T. Archer, of London; Rev. J. Hands, from India; Rev. G. Forward, from Berbice; and other ministers, will attend. A united prayer-meeting will be held on the Monday evening, and Sermons will be preached on the preceding Lord's-day.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41.—Tahiti, Rev. T. Heath, Dec. 8. Rev. J. Davies, Dec. 9. Mr. J. Johnston, Jan. 13. Rev. H. Nott, Dec. 16. Rev. T. Joseph, Nov. 21. Rev. G. Drummond, Dec. 19. Rarotonga, Rev. A. Buzacott, Sept. 29, July 1. Rev. W. Gill, June 10, June 24. Marquesas, Rev. G. Stallworthy, Dec. 16. Rev. Messrs. Stallworthy and Thomson, Dec. 24. Sydney, Rev. Dr. Ross, March 2.

ULTRA GANGES, 1840-41.—China, Dr. Lockhart, Feb 15 and 27, April 1. Rev. W. C. Milne, and Dr. Hobson, Dec. 19. Malacca, Rev. J. Legge, Feb. 27. Singapore, Rev. Messrs. Stronach and Keasbury, March 1. Penang, Rev. T. Beighton, Feb. 19. Batavia, Rev. W. H. Medhurst, April 5 and 12, and May 5.

EAST INDIES, 1840-41. — Calcutta, Rev. D. G. Watt, June 4. Chinsurah, Rev. G. Mundy, Feb. 22. Mirzapore, Rev. C. B. Mather, June 7. Surat, Rev. W. Clarkson, June 11. Cuddapah, Rev. W. Howell, June 30. Arcot,] Rev. J Bilderbeck, July 8. Belgaum, Rev. W. Beynon, June 14. Bellary, Rev. W. Thompson, June 9. Bangalore, Rev. E. Crisp, June 9 and 10. Salem, Rev. J. M. Leckler, June 10. Nagercoil, Rev. J. Russell, May 10. Neyoor, Rev. C. Mead, June 1. Quilon, Rev. J. C. Thompson, May 3. Rev. Messrs. Thompson and Cox, June 2.

MEDITERRANEAN, 1841. — Corfu, Rev. J. Lowndes, July 23.

SOUTH AFRICA, 1840-41. — Cape Town, Mrs. Philip, June 4, and 21. Uitenhage, Rev. W. Elliott, April 29. Long Kloof, Mr. Hood, June 13. Caffreland, Rev. Messrs. Calderwood, Kayser, Brownlee, and Birt, April 12. Rev. H. Calderwood, May 13. Rev. R. Birt, May 3. Rev. F. G. Kayser, May 12. Lattakoo, Mr. Hamilton, April 8.

AFRICAN ISLANDS, 1840-41. Mauritius, Rev. J. Le Brun, May 11. Mr. Baker, April 5. Rev. D. Johns, May 13.

WEST INDIES, 1841.—Demerara, Rev. C. Rattray, June 18, July 17. Rev. Messrs. Watt and Rattray, July 9. Rev. J. Scott, July 14. Berbice, Rev. S. Haywood, June 7, July 12 and 24. Mr. J. Giles, June 5. Rev. E. Davies, June 3, 5, 22, and 23. Rev. J. Waddington, June 18, July 12. Jamaica, Rev. R. Jones, June 15, July 8. Rev. Messrs. Jones and Wilkinson, June 17. Mr. Gibson, June 12. Mr. Milne, June 3. Rev. W. G. Barrett, June 17, 19, and 30. Rev. G. Wilkinson, May 31, Aug. 9. Rev. T. H. Clark, June 30. Rev. B. Franklin, July 25. Rev. W. Slatyer, July 13. Rev. W. Alloway, July 23. Rev. Messrs. Barrett and Holland, July 31. Rev. R. Dickson, July 26. Rev. J. Vine, July 21.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To the Ladies' Working Society in connexion with the Rev. Dr. Raffles's congregation, Liverpool, for a case of useful articles, value 35*l.*, for Mrs. Turnbull's school, Madras; to friends in Dumfries, per Rev. R. Machray, for a case of clothing for Rev. James Read; to Rev. W. Jackson, Epsom, for a parcel of Newspapers for Rev. J. Cox; to Mr. Wiltshere and friends, Greenwich, for a cask of ironmongery, and a parcel for the African Mission; also a box of books, frocks, &c., for the schools at Leguan, Demerara; and an anchor stock for the ship Camden; to friends at Camberwell, per A. K. for a box of useful articles for Mrs. Johns; to the Juvenile Missionary Society, Chesterfield, for a case of useful articles for Rev. James Read; to Mr. John Denniston, Wakefield, for a box of Evangelical Magazines, part bound; to Mrs. J. Curling, Camberwell, for a case of clothing, &c., for Mrs. Johns; to Mr. W. Pryor, Horncastle, for a parcel of printed cottons for the Malagash; to Mrs. Redward, for a parcel of books, magazines, &c.; to Mr. A. W. Heritage, Witney, for a parcel of fish-hooks, trolling-wheel, &c., for the New Hebrides; to a member of Holywell Mount Chapel, for sundry articles for Mrs. Johns and Rafaravavy; to Mrs. Meriton, Peckham, for a parcel of valuable books for the Mission Library at Calcutta; to friends at Stockwell, for a case of useful articles for Mrs. Johns and the Malagashy; to Mr. James Ward, Halifax; and to Mrs. Jones, Wrexham, for numbers of the Evangelical and other magazines, &c.

To Mrs. Carr for sundry volumes of the Saturday Magazine, Evangelical Magazine, Weekly Visitor, and other works, sent to Rev. W. Gill, Rarotonga; to Mr. R. Sinclair, jun., Lerwick, for a box of useful articles of wearing apparel; to Mrs. Hankey, Walthamstow, for a bundle of pinafores for the Mauritius; to the ladies of Princes-street Chapel, Devonport, for a case of useful and ornamental articles for the benefit of the orphan school at Coimbatoor, under the care of Mrs. Lewis.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1841, inclusive.

	£	s.	d.
W. C. H.	1	1	0
C. H. W.	10	0	0
Mrs. Temple .... (D.)	2	0	0
Park-road Chapel, Clapham, on account	6	0	0
Claremont Chapel Sunday-schools, in answer to Mr. Thompson's appeal ...	2	16	6
Jamaica-row, Ladies' Br. on account	10	0	0
For Children at Vizagapatam, named Geo. Emily, Lucy, and Arthur	10	0	0
Islington Chapel Aux. Soc. on account	30	0	0
Surrey Chapel Aux. Soc. on account	28	13	7
Legacy under the Will of William Hale, Esq. late of Homerton	100	0	0
Rev. J. Cummings and Friends, for Nat. Schs. at Bellary	1	2	6
Mrs. Lewis, for the Nat. Girl Mary Jane Willis, in the Nagercoil School	2	5	0
Distributor, for Mrs. Johns, (2 donations)	1	0	0
Bedfordshire.			
Bedford, Howard Chapel	24	0	0
For N. Tea. J. Howard	10	0	0
34*l.*			
Cotton End, a moiety ...	16	0	0
Cambridgeshire.			
Royston, Anonymous ...	5	0	0
Derbyshire.			
Chesterfield	30	0	3
Devonshire.			
Plymouth, Devonport and Stonehouse Aux. Soc. on account	140	0	0
Witheridge	2	0	5
Plymouth, S. Derry, Esq. for the Nat. Schoolmistress, Jane Derry	5	0	0
Durham.			
Collections by Rev. M. Hill—			
Bishop Auckland	2	14	0
Hartlepool	2	0	0
Gloucestershire.			
Nailsworth—			
Mrs. Norton	2	0	0
Miss Norton	1	0	0
Miss S. B. Norton	1	0	0
Miss J. B. Norton	1	0	0
5*l.*			
Gloucester, Rev. J. Hyatt, and Mr. J. H. Cuff, for Trevandrum	10	0	0
Cheltenham, N. Hartland, Esq. for a Chapel in India, to be called Hartland Chapel	10	0	0

	£	s.	d.
Wotton-under-Edge, Tabernacle, Col. after Sermon by Rev. R. Knill	10	9	6
Chaxfield, Collected at Messrs. Long and Company's Factory	19	15	10
Hertfordshire.			
Therfield	4	13	0
Bedwell Park, Sir C. E. Smith, Bart. moiety of Collection at the Meeting on the 12th of Aug.	15	0	6
Isle of Man.			
Douglas, Misses Dutton and young ladies at Villa Marina Seminary, for the Female School of that name, in India	20	0	0
Kent.			
Sutton Valence, on acco.	15	0	4
Lancashire.			
West Aux. Soc. per S. Job, Esq. on account...	400	0	0
East Aux. Soc. per S. Fletcher, Esq. on ac....	250	0	0
Manchester, Mr. M'Kilgrig, for Schs. at Berbice	0	10	0
Halshaw Moor, a Friend	25	0	0
Lincolnshire.			
Stamford, on account	6	2	1
Middlesex.			
Hayes	14	0	10
An offering to the Lord	1	0	0
Uxbridge, on account	48	14	0
Norfolk.			
Aux. Soc. balance for the year ending 16th Aug.	90	0	0
Northumberland.			
Kennell, Col. by Rev. M. Hill	0	11	8
Nottinghamshire.			
Moor Green	4	9	0
Rutlandshire.			
Ketton	4	5	0
Somersetshire.			
Taunton Sunday-schools, on account	8	17	3
Wiltshire.			
Bradford, C.	25	0	0
Worcestershire.			
Aux. Soc. per R. Evans, Esq. on account	220	0	0
Yorkshire.			
Appleton-on-Wiske, Collection 13th July	5	2	3
Mr. M. Trowsdale	5	0	0
10*l.* 2*s.*			
Driffield	10	17	0
Skipsea	15	0	0
Malton	44	15	0
For David, the Madagascar Refugee	5	0	4
49*l.* 15*s.* 4*d.*			

	£	s.	d.
Rillington	9	2	0
For David	0	18	6
10*l.* 6*d.*			
Doncaster, on account ...	40	0	0
Collections by Rev. M. Hill—			
Kirby Moorside	4	9	3
Pickering	15	5	0
Mickleby	3	10	0
Staithes	1	10	0
Guisborough	5	15	3
Ayton	3	4	6
For Education at Berhampore	6	10	0
Stokesley	2	11	6
Middlesborough	9	0	0
51*l.* 15*s.* 6*d.*			
WALES.			
*Calvinistic Meth. in South Wales, by D. Charles, Esq.—			
Breconshire	41	15	7
Cardiganshire	165	6	0
Carmarthenshire	87	19	10
Glamorganshire	100	0	7
Monmouthshire	21	5	2
Pembrokeshire	40	2	0
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THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR NOVEMBER, 1841.

THE PROFITABLE READING OF THE BIBLE.

To the Editor of the Evangelical Magazine.

MR. EDITOR,—AN excellent and devoted pastor in the city, recently recommended to his young people the following method of investigating and ascertaining the sense of the Divine oracles: to select some principal word in a passage of Scripture, as *dispensation, judgment, mystery, perfect, regeneration, recompense, &c.*, and by the aid of a concordance, turn up all the passages in the New Testament where these words occur. On carefully reading them over, in connexion with the context, some of them, he said, will appear to be used with a slight difference of meaning, which will vanish on a more diligent perusal. Should this not be the case with all, then those instances in which the word seems clearly to be used in a different sense, must be separated from the others, and a classification made of those used in one sense, and those used in another. The whole must then be diligently and carefully studied, and the result will be a greatly increased acquaintance, not only with the meaning and use of the particular term, but a more intelligent conception of the vein of thought in the whole of the passages.

This is a very imperfect outline of his plan; but, perhaps, it may be intelligible to your readers. One great advantage to be derived from it is, that it is calculated to make young people think for themselves; young and old are ready enough to receive the thoughts of others, but do not so readily originate trains of thought; this plan forces them to think, for it is a tracing of the word in connexion with the argument the writer may be pursuing, and distinguishing how it is employed, and ascertaining the sense of the word from a collation of the passages, and arriving at the full meaning of the passage, from this investigation of the word.

I have endeavoured to improve upon his hint by adding the Greek terms with translations, and I shall be happy if any of your readers shall be induced to try the plan. In families, I should think that it would be found highly interesting.

The word I have selected as a specimen is RECONCILE, with the kindred terms, Propitiation and Atonement.

1. *Διαλλαγηθι*, be ye reconciled *to one another*, a mutual reconciliation.

2. Καταλλαγειν, to reconcile *one party;* and
3. Καταλλαγη, a reconciliation *on one side.*
4. 'Αποκαταλλαγειν, so to lay aside enmity as that amity follows.
5. 'Ιλαστηριον, a propitiatory, a place on which propitiation is made.
6. 'Ιλασμος, a propitiation.

No. 1, is found only in Matthew v. 24, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Amongst poor frail sons of men, as love begets love, so hatred begets hatred, and that which was at first perhaps only on one side, soon becomes mutual, and mutual reconciliation is necessary.

No. 2. Καταλλαγειν occurs ten times: Romans v. 10, "If when we were enemies we were 'reconciled' to God by the death of his Son, much more being reconciled, we shall be saved by his life." 2 Corinthians v. 18, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation," (Καταλλαγη). v. 19, "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation." v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The death of Christ, as it were, reconciled God to us, so that there is no need for *mutual* reconciliation; all that man has to do now, is to accept the καταλλαγη; that is, that men should cease to fear for themselves respecting God, and also, that they should cease from resistance to his authority. Καταλλαγη occurs also in the same sense, Romans v. 11, immediately after that already quoted, but it is unfortunately rendered *atonement.* v. 10, "Much more being reconciled, we shall be saved by his life." v. 11, "And not only so, but we also joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation," not atonement. The word occurs again in Romans xi. 15, "If the casting away of them (the Jews) be the reconciling of the world," &c., the offering of the καταλλαγη to the world necessarily caused a "casting away," or taking from the Jew his exclusive privileges. The same notion of reconciliation on one side only is shown in another passage, where the word is employed. 1 Corinthians vii. 11, "Let not the wife depart from her husband, but and if she depart, let her remain unmarried, or be reconciled to her husband."

In two other passages, the term ἀποκαταλλαγειν occurs. Ephesians ii. 16, "And that he might reconcile both unto God in one body on the cross, having slain the enmity thereby." The verb "reconcile" would almost have been enough without the last sentence; as it is, the sense is more complete. Colossians i. 20, "And having made peace through the blood of his cross, by him to reconcile all things to himself."

There only remains to say a few words on the terms, PROPITIATION and PROPITIATORY. 'Ιλαστηριον, occurs twice in the New Testament, and in neither place is it translated quite correctly. The first is, Romans iii. 25, "Whom God hath set forth to be a propitiatory," not propitiation. Christ is elsewhere styled the "propitiation for our sins;" but that is not what the Holy Ghost says in this passage. The other is in Hebrews ix. 5, "And over it, (the ark of the covenant,) the cherubim of glory shadowing the mercy-seat," or the propitiatory, the translation is correct, but the sense is more clear if "propitiatory" is read.

Lastly, in the first epistle of John the word propitiation, ἱλασμος, occurs twice. 1 John ii. 2, "And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." iv. 10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In both cases ἱλασμος is employed, not ἱλαστηριον.

R. B. B.

A DIALOGUE

A BAPTIST AND A CONVERTED JEW.

"A most interesting spectacle was witnessed in New-street Church, Canongate, Edinburgh, on the 17th ult., the baptism of a converted Jew and his child, a little girl three years of age."
PATRIOT, January 1841.

Baptist. I REJOICE, brother, in your conversion to Christianity, but am truly sorry you should have fallen into the hands of persons who practise infant baptism.

Jew. We are family baptists, friend, not infant baptists. When a Jew or pagan is converted to Christianity, we baptize him "and all his." Children are baptized among us simply as additions to Christian families.

B. Religion is a personal matter, and will not admit of a family ordinance, brother.

J. For a similar reason many will have no family worship. They tell us that their children cannot worship in spirit and in truth; and that we have neither precept nor example for family worship in the New Testament. "One of the most distinguishing traits in the Irish Sandemanians," observes Mr. Fuller, "was the marked separation made between those whom they reckon believers and unbelievers. * * * Unbelievers must not sit with believers, nor will they engage in public prayer where they are mixed. I asked one of them whether he would engage in family prayer, if his wife being present were in his account an unbeliever? He answered, No." Now the Irishman, friend, was only carrying out Mr. Fuller's own principles as a baptist. The fact is, that religion has been a personal matter under every dispensation.

B. But it seems to me that you are mixing up the things of the flesh with the things of the Spirit.

J. Not so, friend. Circumcision, in most cases, distinguished the seed of Abraham our father according to the flesh, and for that reason, chiefly, was done away when Christ came; and now "there is neither Jew nor Greek." Every thing spiritual in circumcision was transferred to baptism, but nothing carnal. The baptism of children is based on the profession of Christianity made by the parents, and on that alone.

B. Then, supposing your daughter had been only an adopted child, or a servant born in your house, would you have had her baptized?

J. Undoubtedly. As many as I am bound to bring up in the nurture and admonition of the Lord, I am bound also to have baptized in the name of the Lord, introductory thereto.

B. Well; I have always considered circumcision to be nothing but a legal ceremony.

J. Singular indeed! That is a view of the subject which I have just abandoned as one of my Jewish prejudices. "The covenant that was confirmed before of God in Christ the law which was 430 years after cannot disannul that it should make the promise of none effect." The law, like a dark cloud behind the "bow," served but to render the promise, the covenant, the "gospel glories" of circumcision more resplendent. And is not baptism to every believer just what circumcision was to Abraham, "a seal of the righteousness of the faith which he had yet being" unbaptized?

B. Yes; to every believer.

J. Very true. "He that believeth and is baptized shall be saved," is the old covenant with a new sign to exhibit and seal to confirm it. And the household sign is not taken down, neither is the family seal broken. "The promise is to you and to your children," cried Peter. And when the jailer asked Paul and Silas what he must do to be saved, they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Hence they spake the word of the Lord "to all that were in his house;" but "he and all his" only were baptized.

B. But if baptism takes the place of circumcision, why do you baptize females?

J. Because we have both precept and example for it—"there is neither male nor female"—"they were baptized both men and *women*."

B. You seem to have investigated the subject, brother; and, if agreeable, I will first hear you out, and then bring forward an objection which I consider to be destructive of your whole system.

J. Very good. Then, does not the apostle say of children having but one Christian parent, "Now are they holy?"

B. He does; but I cannot see what that has to do with baptism.

J. It is just my case. Timothy, you know, was accounted "unclean" because his father was a Greek, and consequently grew up without being circumcised. But although my wife continues an unbelieving Jewess, I shall not "put her away," since she is so far sanctified by my faith that our children are "holy." Had the apostle said, "Now are they not holy," I should have concluded they were not to be baptized. But now, though the mother only were a Christian, as in the case of Lydia, the children by baptism may be solemnly dedicated to the triune Jehovah. The whole Jewish nation were formerly denominated "holy" because they were separated "from other people" to be the Lord's. All the male children were separated to God in their infancy by circumcision. The first-born male children, being especially holy, were presented to God in the temple. Hence the "holy child Jesus" was both circumcised and presented to the Lord. Christ also was baptized, that he might "fulfil all righteousness." If "now," under the gospel, the children of those who embrace Christianity be "holy," they are so as separated to God by some religious rite. But infant baptism is the only ordinance by which the distinction made in the text between holy children and unclean children can be recognized. In what sense, friend, may it be said of your unbaptized children, "now are they holy?"

B. Well, brother, proceed.

J. Then, further, let us glance at the household baptisms recorded in the New Testament. And the first remark I would make on them is this: The baptism of Lydia's household is noticed as a mere matter of course consequent upon Lydia's believing the promise. Not a word is said about the religious views and feelings of the children; and yet had the heart of every child been opened at the same time with the mother's, so delightful a circumstance could scarcely have been omitted. Secondly, The apostle speaks of baptizing the household of Stephanas, as if household baptism were no uncommon event. He tells the Corinthians that he baptized among them only two individuals, and one household. My third observation will apply to every case of family baptism on record. It is this: Entire households were baptized without exception. Now, on your principles, friend, every member of Lydia's household, and of the jailer's, was savingly converted to God at the same time, and "straightway" made a credible profession of saving faith. And, for aught that appears in the narratives, none were converted besides. So that while the dew of saving grace fell on the jailer "and all his," and on Lydia "and her household," all besides were dry as the earth around Gideon's fleece.

B. I must admit that the air of these narratives favours family baptism.

J. Then, further, let us take the declaration of Jesus concerning children, where he says, "Of such is the kingdom of God." The phrases "kingdom of God" and "kingdom of heaven," were commonly employed by the Jews to denote the times of their Messiah. In the New Testament the phrases denote: 1. Heaven; 2. The reign of grace in the hearts of believers

3. Religious privileges and responsibilities. Every passage of Scripture containing the phrase "kingdom of God," may be explained by one or other of these senses. Now the kingdom of God was uppermost in the thoughts of all. And, no doubt, pious parents were anxious to know how it would fare with their children as "the blessed of the Lord and their offspring with them." Under such circumstances they brought their children to Jesus "that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of God."

B. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

J. Very true. But the reason, friend, the reason our Saviour intended to assign for receiving these children surely had respect to the children themselves and not to other persons only, however true it may be that adults must be converted and become as little children before they can be admitted into the kingdom of grace, or, that children, dying in infancy, inherit the kingdom of glory.

B. What other kingdom is there?

J. A kingdom of privileges and responsibilities, concerning which Jesus threatened our fathers, saying, "Therefore I say unto you the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Lord of the vineyard, friend, has turned out his Jewish husbandmen, and let his vineyard to the Gentiles. Now the children of Christian parents, born and brought up amidst gospel privileges, do belong to the kingdom of God, whether recognized as such by baptism or not; much is given to them, and of them much will be required. But it is to be feared that many of them will experience the fate of those concerning whom Jesus said, "The children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." If we admit the children in question to have represented a numerous and recognized class of subjects in that kingdom of additional advantages and obligations about then to be set up by "the God of heaven," a reason presents itself sufficiently important to account for the gracious reception they met with.

B. And what has all this to do with baptism, brother?

J. Why baptism takes the place of circumcision as the initiatory or introductory rite to the kingdom of God. The children, by circumcision, had entered the Jewish administration of God's kingdom already; and did Jesus, with the words "of such is the kingdom of God," shut too the door of baptism against them, thereby excluding them from any recognized connexion with the Christian administration of God's kingdom? If so, what would the parents of these children have understood had Jesus said, "Of such is not the kingdom of God?"

B. I confess you have presented the subject in a light new to me.

J. The disciplining of children by baptism, also, in my judgment, hath the clear warrant of Scripture. You remember, friend, on what occasion it was said, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?"

B. Yes.

J. Then suppose circumcision had not been abolished, at what time of life would the yoke have fallen upon the neck of Christ's disciples?

B. In their infancy, of course.

J. True; therefore the infant children of Christian parents are referred to as Christ's disciples. Besides, Jesus himself clearly identifies children with his disciples. Imagine the Saviour surrounded by a number of persons who had followed him into "the house" with their children. The disciples had disputed who should be greatest; and to teach them condescension Jesus

set a child in the midst, saying, "Whosoever shall receive this child in my name receiveth me."

B. Is it not added—"But whoso shall offend one of these little ones which believeth in me?"

J. It is; but even there I have no doubt the "littles ones" referred to were mere children; for I cannot suppose that our Saviour, in reproving the twelve for ambition, would, call out Peter, or James, or John,—denominate them "little ones" compared with the rest, and solemnly warn the others not to "despise them." No: the "little ones" were mere children who believed what their parents had told them, that Jesus was the Christ; such children as those "crying in the temple, and saying, Hosanna to the Son of David." That Jesus "is the Christ the Son of the living God" was the utmost which adults professed to believe at this time; and the confession of the Eunuch amounted to no more. The rule laid down by Jesus Christ when he baptized the nation of the Jews, was followed by the apostles in baptizing all nations. The disciples of John, but not the disciples of Christ, were baptized over again "in the name of the Lord Jesus."

B. Brother, you are wandering from your text.

J. I beg pardon. Whatever becomes of the "little ones" you will admit, friend, that when Jesus said—"This child," "One such little child," "One of such children"—he spake of children literally.

B. No doubt of it.

J. Then you will observe that Jesus speaks of children in these passages as his disciples: "Whosoever shall receive one of such children in my name, receiveth me." After this manner our Saviour frequently spake of his disciples, but never of other persons. Thus: "He that receiveth you receiveth me." The expression "in my name" is explained by these words: "For whosoever shall give you a cup of water to drink in my name because ye belong to Christ." And what is meant by belonging to Christ is evident from the following: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple." So far as our Saviour's manner of speaking goes, the evidence is complete that children may belong to Christ as his disciples. The lesson which Jesus intended to teach his disciples, and the motive he adduced to enforce this lesson, also sanction the discipleship of little children. To receive a child, simply considered, is no proof of condescension or lowliness of mind; it were more so to receive an outcast from society. But to recognize and kindly receive a child as a fellow-disciple would require the very disposition which Jesus sought to inculcate. And this lesson is enforced by the connexion existing between Christ and his young disciples; "Whosoever shall receive one of such children in my name receiveth me." Otherwise, with as much propriety, our Saviour might have taken a lamb and set him in the midst of his ambitious disciples, saying, "Whosoever shall receive one of such lambs in my name receiveth me." I might add that parents are commanded to bring up their children as disciples "in the nurture and admonition of the Lord;" and that children so brought up are in fact disciples of Christ, whether recognized as such by baptism or not. As the Jews initiated by circumcision were accounted "Moses' disciples" from their infancy, even so, children baptized may be properly denominated disciples or scholars of Christ, entered as such by baptism, which is the sign of discipleship.

B. There is a passage which appears fatal to the discipleship of children.

J. Name it, friend.

B. "And whosoever doth not bear his cross and come after me, cannot be my disciple."

J. Such passages refer to approved disciples only. They were, in fact, addressed to persons, tens of thousands of whom had been discipled by baptism already. Allured by visions of worldly

glory, they followed Messiah every where. But Jesus talked of poverty, and persecution, and death :—"From that time many of his disciples went back and walked no more with him."

B. Then what is your conclusion from the whole ?

J. From the whole I conclude that baptism was designed to set apart families professing Christianity from Jews and idolatrous Gentiles ; the tendency of which to establish the gospel in every place would be more obvious than it is now, friend, were yours the only Christian family in Edinburgh, and baptism at once your family badge, and family bond. And now, friend, I wait your objection.

B. My objection, brother, is the silence of the New Testament respecting the baptism of infants ; but I confess you have shaken my confidence in it.

J. You will scarcely believe me, however, when I tell you that to my mind, as a Jew, this silence itself strongly sanctions infant baptism.

B. Strange indeed!

J. Then consider the struggle maintained by Jewish converts to Christianity before they would give up circumcision. So generally and stoutly did they insist upon circumcising baptized Gentiles that the apostles were compelled to assemble "for to consider of this matter." And notwithstanding the fact that circumcision had been abolished by Divine authority, Paul judged it expedient to circumcise Timothy "because of the Jews which were in those quarters." Now, according to your views, friend, after circumcision was abolished, our fathers had no family ordinance. Their children were not "as aforetime," but grew up before their eyes uncircumcised and unbaptized. And yet they murmured not, although the children of the very Gentiles were acknowledged to be "holy." Is this possible ?

B. It seems unlikely.

J. To my mind it were impossible. If silent at all under such circumstances, assuredly it was the silence of astonishment, indignation, and contempt. Not an instance occurs in the New Testament of baptizing adults born and brought up of Christian parents ; and it is my solemn conviction that such a thing was not heard of in apostolic times. On the other hand, admit that baptism took the place of circumcision as a family ordinance, and the silence of the New Testament is naturally accounted for. Household baptisms are recorded as mere matters of course. And the baptism of infants is not noticed because it was never disputed.

B. One more question, brother, and I have done. Will not your reasoning apply to the Lord's Supper ?

J. By no means. In the New Testament, upon which my argument entirely rests, we have no intimation that the Lord's Supper was designed to be a family ordinance. It belongs exclusively to "the household of faith." Baptism is the sign of discipleship simply. But the Lord's Supper, administered or withheld, is the testimony of the churches to the character of baptized disciples. The commission to baptize is not given to churches. The baptist church to which you belong have neither example nor precept empowering them to determine who shall, or who shall not be baptized. The commission to baptize is given to preachers of the gospel in their individual capacity—"Go ye therefore, and teach (that is disciple) all nations, baptizing them," &c. Baptism of itself neither authorizes nor qualifies for the Lord's Supper. Hence your church would not receive a stranger to communion merely because he had been baptized, unless he brought with him testimonials of character. Finally : baptism is a thing which is done but once, and once done can never be undone ; consequently from its very nature it is incapable of being used as a test of character. Thus when one of your members is discovered to be a hypocrite, like Simon Magus, you

cannot unbaptize him, and if afterwards he repent you do not rebaptize him. But by refusing to commune with an offending brother, and by receiving him again to communion on repentance, you use the Lord's Supper as an instrument of discipline for the order of the churches.

ON THE IMPORTANCE OF

MEETINGS FOR PRAYER IN OUR ACADEMICAL INSTITUTIONS.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I have long had in contemplation, writing a few lines on the following subject: "On the importance of meetings for prayer in our academical institutions for the rising ministry;" and, perhaps, you will favour me with their insertion in your valuable and widely-circulated periodical.

Having passed through a college course myself, I can speak feelingly respecting the impediments and difficulties that are to be met with in the way of maintaining spirituality of mind and habits of watchfulness over the state of the heart.

A college life is not, in my estimation, as some people imagine, the most congenial soil for growth in grace, and the maturity of Christian character; for, allowing that the object in view has a tendency to lead the mind to the contemplation of eternal truth, yet the exercises which must necessarily engage much of the attention of the student, have a tendency to lead the thoughts away to other things. For instance, let us suppose the case of a young man who has lately decided on entering the work of the Christian ministry; accordingly, he offers himself as a candidate, and is accepted; he enters upon his college course with ardent feelings, and the flame of devotion burning brightly in his soul, expecting to find every thing conducive to elevate the standard of piety.

In course of time, however, the classic studies, which engross much of his attention, the general routine of daily engagements, and the power of association with his fellow-students, when the spirits are lively and vigorous, he finds that these all have a tendency to secularise the affections, and damp the fervour of a devotional spirit; and, without much watchfulness and prayer, many a student is in danger, at the expiration of his college course, of leaving the college with far less spirituality than he had on entering upon its engagements. But such ought not to be the case; and such would not be the case, I firmly believe, if meetings for prayer were more frequently held, and conducted with more animation and spirit. That such meetings are held within our dissenting colleges, I am fully aware; but I fear it has often been a source of regret that the attendance is so slender, and that the fire of devotion burns but too dimly. Now, in order to excite a spirit of devotion and holy fervour, I beg leave to throw out the following suggestions.

Let there be a meeting for prayer, at least once a week, where all might attend for one hour, at any period deemed most convenient by the largest number of students; let each one make it a matter of conscience to attend, and let nothing interfere to prevent it. Let there be a given subject, that the minds of those who are to lead the devotions of the others, may be deeply imbued with the object for which they are met. For instance, one week let "the increase of spirituality and personal piety," be the subject given; let one pray for clearer views of the evil of sin and of the holiness of God, that sanctification may be advanced in the soul, &c.; let another pray for more watchfulness

over the thoughts and affections; let a third pray for the Spirit's influences, and so on. On each succeeding week, let the subject be given; such as,—that a blessing be implored on the studies that engage the attention; or, the conversion of the world, and the advancement of the kingdom of Christ.

Besides this meeting, where all may unite, let each separate class have a meeting among themselves, one night in the week, assembling together in each other's studies alternately, which would afford an opportunity of entering more minutely into each other's circumstances, feelings, and prospects.

I would still further suggest, where practicable, if two or three students of kindred spirit have met and a friendship exists between them, let them retire occasionally to blend each other's supplications together in sacred retirement. If such meetings for prayer as the above were established, I think they would be highly conducive to secure the following beneficial results:

1. *They would tend to promote a spirit of union among the students.* They would bring the students into contact with each other: here they would meet on common ground; they would lead them to feel that the object for which they had met was one, that their interests were one, their aims one, their desires one, their wants one, their reward one, even the approval of God, and the conversion of souls.

2. *They would tend to promote growth in grace and advancement in spirituality.* It has invariably been found that the most spiritually-minded Christians have been much addicted to prayer; and nothing is so well calculated to elevate the thoughts above, to advance the work of grace in the heart, and to leave a sanctified effect on the mind, as meetings for prayer. In short, if we would know what is the state of our heart, or whether we are making progress in holiness, we have only to ascertain the state of our affections with respect to prayer, whether public or private, and we shall find as real and exact a correspondence between the temper of the soul and our advance in spirituality, as we find between the changes of the weather and the barometer.

3. *Such meetings for prayer would tend to promote a revival in our churches.* Much of the character and spirituality of our churches depends on that of the pastor. Let the pastor be a man of prayer and eminent for holiness, and we generally find that the people of his charge will, in a measure, resemble him. How often has it happened when a church has been in a cold, lukewarm state, and a devoted man of God has gone in the midst, that a revival has taken place and a spirit of prayer been excited. Hence the importance of establishing meetings for prayer; for who can tell the important bearing they may have on the world, the church, and the Christian student himself?

4. *They would tend to secure to the church a succession of useful and devoted men.* The way to be useful in public is to be much in private with God. If we would do much for God, we must ask much of God; we must be men of prayer. And does not the experience of the church confirm the truth of this statement? Do we not find that the most useful men have been men eminent for prayer? Elijah was a man of prayer: "He prayed that it might not rain, and it rained not for three years and six months." Daniel was a man of prayer. Luther was a man of prayer: "To pray well," he used to say, "is the best half of study." Dr. Payson was a man of prayer: he "prayed without ceasing;" he felt nowhere safe but near the throne of grace; it may be said, that he studied theology on his knees; much of his time he literally spent prostrated with the Bible open before him, pleading the promises. But time would fail us to tell of such men as Baxter and Owen, Brainerd and Swartz, Whitefield and Martyn, and others, who all were men of prayer.

Let, then, those who are training for the work of the ministry be men of prayer, let them unite together to pray, and may we not expect to see glorious things accomplished through their instrumentality? blessings copiously descending, and the kingdom of Christ rapidly advancing? Such is the sincere prayer of

Yours respectfully,

BETA.

SENTIMENTAL PIETY.

A CHRISTIAN writer lately remarked on the danger of mistaking morbidly excited mental feelings for devotion. This deceptive and dangerous state of mind has been too often fostered by an injudicious class of religious compositions; and having met with a good example of this class, in the shape of "Stanzas for Music," I propose to make it the subject of a few observations, which, it is hoped, may prove useful to those in danger of falling into the unhealthy mental state to which I have alluded:—

"Lonely churchyard, end of trouble,
Soothe my pensive soul to rest!
Let thy solitude redouble
Sacred feelings in my breast!
On my latter moments musing,
I enjoy sepulchral gloom;
Hither angels come, diffusing
Solemn stillness round the tomb.

"Lost am I in lonely sorrow;
Heaven is smiling on my grave;
Born to-day, I fall to-morrow;
None the drooping flow'r can save.
My life-minutes, ever fleeting,
Idle rest leave far away;
Swift to form a blissful meeting
With eternities of day.

"Death shall strike me; grim assailant!
Need I tremble at the blow?
Peace shall gild that tranquil moment;
Salem's peace my grave o'erflow.
Yes! though death my eye shall darken,
Shall my heart unshaken cry,
(While a crowd of seraphs hearken,)
'Grave! behold a Christian die.'

"Then, to brighter worlds exalted,
I to life shall wake again.
Lo! my body, here envaulted,
Shall a glorious change sustain!
Hallelujah! Full of rapture,
I behold a vacant grave!
Though to death I fall a captive,
Death shall not destroy, but save."

This is a very fair specimen of the religion of sentiment, which is often mistaken, especially by young Christians, for the religion of spirituality. It belongs to the "Rosa-Matilda school" of piety, much patronised by young ladies and gentlemen in their teens. Those who write in this strain, are apt to think themselves pre-eminently devout, while they are only pre-eminently silly. Greatly do they mistake, who suppose they are to reach heaven by a succession of idle rhapsodies, and enervating habits of indulgence in the "luxury of woe." Tears, it is true, will be often flowing; but they should be those of contrition, not of sentimental self-complacency. The indifference to the world which religion demands, is an indifference to its vanities, not to its duties. It may be quite true, (as he sings, in a rather unsuitable style of levity,) that

"Born to-day, I fall to-morrow;"

but there is much to be done in the interval. He makes very light of his "grim assailant"—death; with whom, it is plain, his only acquaintance is from works of fiction, forgetting that he was sent at first, and is still continued, as the punishment of sin—a punishment never remitted. But, if he would really enjoy what he counts upon so confidently—a "tranquil moment" amid the sighs and agonies of that fearful encounter, let him be up and active in the work of diligent preparation, instead of sitting forlorn on a tombstone, and sighing about "sepulchral gloom" and "lovely sor-

row." "What we ought to chase away from the habit of the soul," says Dr. Chalmers, "is a certain quietism of inert and inactive speculation; when, lulled by the jingling of an unmeaning orthodoxy, it goeth not forth with its loins girded, as well as its lamp burning; and only dreams of a coming glory, and immortality, and honour: instead of seeking for them, by a patient continuance in well-doing."

MINISTERS' WIVES.

REMARKS ADDRESSED TO THE WIVES OF CHRISTIAN MINISTERS ON THE VARIOUS OPPORTUNITIES OF USEFULNESS AFFORDED THEM.

Dear Friends,—The benevolent recognition of the widows of dissenting ministers, which this periodical promotes, serves also to remind us of the importance and high responsibility of the station you occupy. Permit me to address you individually.

Your example is widely and powerfully influential in the church over which your husband presides: the eyes of many are upon you; both the friends and the enemies of Christ watch your conduct: the young professor looks up to you with unhesitating assurance: the aged Christian, with hopeful interest and godly concern.

The truths of the gospel, so forcibly preached from the pulpit, are expected to be exemplified and adorned in your character. God is honouring your husband, by blessing his labours, in the conversion of sinners, and the edification of saints; co-operate with him in his arduous, yet delightful employment; suffer the lambs of his flock to cluster around you; open your heart to the warm glow of their early, ardent, and kindly affections; aim to be the spiritual guardian and guide of the precious spring-time of their days; to whom they may communicate their joys, or unburden their sorrow; "Go in and out before them;" ascertain their wants, their difficulties, their trials, their fears, their failings, and make them known to their pastor, who will gladly meet their necessities, and adapt his ministrations for their special benefit. "A word in season, how good it is."

Should a family of young immortals be intrusted to your charge, your own cares and duties will excite sympathy for others who are standing in the same interesting relation; and while you will participate in their cares, you will also be called to stimulate them, by your example, to "train up their children in the ways of the Lord." Should you, however, be denied the anxious joys which fill the maternal bosom, remember that you are called to a more zealous discharge of those important duties which crowd around her who obtains the honourable distinction of a "mother in Israel."

Great is the present reward of that expansive benevolence which seeketh not her own, which sets the example of a self-denying activity to do good; which upholds the hands, and cheers the hearts of others in their labours of love: and which, by a patient continuance in well-doing, encourages the less persevering to hold on their way.

While the devoted and diligent pastor goes forward, like the spiritual pioneer of his people, warning, exhorting, reproving, and stimulating them onward,—his wife, too, without any undue assumption, or infringement on the higher sphere of his calling, has her appropriate duties, and in thus sharing his labours, will participate in his reward. Many timid young persons require encouragement; many a careless one is to be reclaimed; an ignorant one taught; a wanderer sought out; a backslider restored. The pastor's wife is frequently more capable of gaining access to the minds of the young of her own sex, having more

opportunities than her husband for the freedom of confidential intercourse. Suffer me to remind you of the caution contained in James ii., lest you be tempted to pay more respect than is due to external circumstances alone. Never allow the rich and the prosperous to engross that time and attention which the silent claims of the afflicted and the poor demand; endeavour to manifest, by your conduct, that you seek not *theirs* but *them*. "Be kindly affectioned" and hospitable to all. Let your house, as well as your heart, be accessible; let it be seen that your best feelings are alive to the interests and happiness of your husband's charge, and that it is the utterance of delight as well as of duty, to say, with one of old, "I will dwell among mine own people." Be careful, however, to repress an undue familiarity, or give encouragement to mere talkers or talebearers: your own time and peace are too precious to be invaded by the busy-bodies of the day. There is one class of young people who are frequently overlooked: I refer to those youths who have left their homes just at the most critical period of their lives to be bound apprenticed. Suffer them not to remain wholly unnoticed, when they most need a watchful monitor; inquire into their conduct; and, if of hopeful character, take them by the hand, invite them to share the worship and the hospitalities of the evening hour; and who can tell what the happy effects of such kindly notice might be, and what grateful bursts of prayerful acknowledgment would ascend from many a mother's heart in praise for the blessing of your tender interest and care for their beloved sons.

Much exercise for self-denial is necessarily involved, however, in meeting so constant and varied a demand for sympathy, advice, and relief; yet the writer has, in several instances, been privileged to see it all met, with a constancy and faithfulness, an equanimity of temper, and beautiful consistency of conduct, which has adorned the doctrine of God our Saviour, and drawn down a double and an abundant blessing. May these labours of love, and their delightful results, be more extensively realized and enjoyed!

MISSIONARY PRAYER MEETINGS.

To the Editor of the Evangelical Magazine.

Sir,—It appears to me of importance that when missionary services or any extraordinary meetings of a similar kind are held, in which a number of persons from different congregations are assembled together, that they all should have every facility given to them for joining heartily in singing the praises of God, since, by so doing, a sympathy is begotten in their minds with the object which has brought them together, which both helps them to hear and him to speak who has to address them.

It, therefore, appears to me necessary that on such occasions those tunes should be adopted which are generally known, and that the hymns should be given out two lines at a time. Now, Sir, both of these things are very much neglected on such occasions, and especially so in those places where organs are used. To giving out two lines at a time, it may be objected, that it would be contrary to the order observed in the chapel in which the congregation might be assembled, that it would be unpleasant to the organist or choir, that it breaks the sense in the hymn, and that the majority of persons assembled have books. In answer to such objections, it may be remarked that, on the occasions of which I am speaking, the majority of persons assembled are those who usually attend other places of worship, and, therefore, have not books with them; that the number whose

sight is not sufficiently good to see to read is by no means small; that reading a whole verse at a time is really of no use, since there is not one in twenty who can remember a whole verse from once hearing it read; that in giving out two lines at a time, there is, in reality, but little violation of the sense, since the mind readily and almost without effort, connects the different parts of the hymn together as they are given out; and that it is surely for the organist and choir to accommodate themselves to the people, and not for the people to accommodate themselves to them.

And with respect to the choice of tunes, he whose office it is to choose them should remember that, though in singing tunes not generally known, he and those who assist him have more room for the display of their vocal and instrumental powers, yet, if it be the praise of men which they seek, that will be more effectually secured by excelling in leading others to sing, than in their excelling in singing alone; and if it be the glory of God which they seek, surely that will be more effectually secured in leading hundreds to join in praising him, than it would be by their confining that work to themselves.

Wishing that these remarks may be serviceable in promoting congregational singing at missionary services and on similar occasions,

I am, Sir, yours truly,

E. TRICKETT.

Baptist College, Bristol,
Sept. 22, 1841.

POETRY.

PRAISE.

"HIS PRAISE SHALL CONTINUALLY BE IN MY MOUTH."

SHALL silence seal my tongue,
Whilst all their tribute bring,
For the wonders he hath done,
To heav'n's eternal King?

The sun, with beaming rays,
The moon and stars by night,
With all nature hymn his praise,
And the heav'ns declare his might.

Oh, then, for blessings past,
My soul shall praise his name;
For present good, whilst life shall last,
His mercy I'll proclaim.

And faith shall trust him still,
For blessings yet in store;
My tongue shall all his wonders tell,
And praise him evermore.

Exeter. J. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

FOUR LECTURES *on* SPIRITUAL CHRISTIANITY. *Delivered in the Hanover-square Rooms, London, March,* 1841. *By* ISAAC TAYLOR.

London: Jackson and Walford.

(*Continued from page* 442.)

The second of these important Lectures embraces "The Truths peculiar to Spiritual Christianity." In the introduction, the author is careful to distinguish between the general doctrines of religion and those which are peculiar to Spiritual Christianity.

"Moreover," he observes, "we must set off from our enumeration on this occasion certain articles of belief, clearly attested, indeed, by Christ and his apostles; but which are not properly elements of the Gospel. True, indeed, they may be, but they are more ancient than Christianity; they would have been true had it never appeared; and they must remain so were it to be withdrawn."—P. 70.

He proceeds another step in advancing to the main design of the Lecture by remarking—"Certain of the most sacred truths of religion must not be claimed as peculiar to spiritual Christianity, inasmuch as they have long consisted with the most serious corruptions of its purity. Thus must we say, that orthodoxy, although essential to Christianity, is yet, of itself, not Christianity." While the lecturer not only admits, but clearly states, that "a Trinitarian faith, clear of every evasion and excluding even the disposition to look for evasion, is the basis of all Christian piety," yet he proves that a Trinitarian or orthodox creed has consisted with the widest* departure from Christianity itself; and he goes on to say, "Must it not be acknowledged that orthodoxy, severed from evangelic truth, has been the temptation of England?" (he should have said of England's Hierarchy) "and that at this moment, by reviving its ancient connexion with superstition, it gives just alarm to the true sons of the Reformers? Those great men, the lights of the sixteenth century, whom we do not worship, but whose steps we would follow, were orthodox, and yet they were no monks; they were Trinitarians, but they were not idolaters; they had studied the Fathers, but they bowed to the Scriptures; and from the Scriptures they recovered evangelic truth—inestimable treasure, which so many around us are now ready to exchange for the 'vainly invented' superstitions of antiquity."—P. 78.

Mr. Taylor, after these and other valuable preliminary observations, commences the announced subject of the Lecture in his best manner. He understands laying the foundation as well as rearing the superstructure. "First in systematic order, as well as in magnitude, is the doctrine of propitiation effected by the Son of God—so held clear of admixtures and evasions, as to sustain in its high integrity, the consequent doctrine of THE FULL AND ABSOLUTE RESTORATION OF GUILTY MAN TO THE FAVOUR OF GOD, on his acceptance of this method of mercy; or, as it is technically phrased, 'JUSTIFICATION THROUGH FAITH.' A doctrine this, which, in a peculiar manner, refuses to be tampered with or compromised; and which will hold its own place or none. It challenges for itself not only a broad basis, on which it may rest alone, but a broad border, upon which nothing that is human may

*This doctrine, when unadulterate, not only animates orthodoxy, but shows us why it was necessary to lay open the mystery of the Divine nature, so far as it is laid open in scriptural Trinitarian doctrine; for we could not have learned the method of salvation without first learning that He who 'bore our sins' was indeed *able* to bear them, and was in himself 'mighty to save.'"—P. 79.

On the propitiation made by God's incarnate Son, when he died upon the cross, Mr. Taylor remarks—"In bringing the mind distinctly to contemplate the scriptural doctrine of the atonement effected by the death of Christ, we feel ourselves to have reached an elevation higher than the highest of the speculations of man. We are compelled to confess ourselves in the presence of things divine and eternal."

This sentiment is eloquently illustrated, and the great truths of man's forensic dependence upon God, and the forensic character of justification as based on the infinite merits of Christ, are finely drawn out and established.

We must quote the conclusion of this first part of the Lecture.

"The great question now at issue in the Protestant Church is not whether we shall restore or reject certain ancient superstitions, but whether we are to retain that GOSPEL—that bright apostolic truth which those superstitions so early supplanted, and with which it never has for a moment consisted, and never will consist. The question on which at this hour the religious destinies of England turn, is not whether we shall re-establish or shall repudiate, the 'ROMISH' or any other doctrine, 'concerning purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints: those fond things, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.' THIS IS NOT THE QUESTION; but whether 'the righteousness of God through faith' shall stand or fall among us; and whether the Protestant Church itself shall continue to be a witness for God, or shall be rejected as apostate. If the distinctly pronounced doctrine of justification through faith be indeed apostolic, can the bold restorers of the base superstitions of the fourth century make out their title to the honours of apostolicity? How can we grant it them; or how refuse to assign it to those who, having clearly read this apostolic truth in the apostolic writings, cordially entertain it, and convincingly teach it, and who honour it in their lives, and whose orders are authenticated by the Holy Spirit in 'giving efficiency to the word of his grace?'"—P. 93.

The second great truth which the lecturer states to be peculiar to Spiritual Christianity, is that of "THE SOVEREIGN AND ABIDING INFUENCE OF THE HOLY SPIRIT IN RENOVATING THE SOUL IN EACH INSTANCE IN WHICH IT IS RENOVATED."

"This doctrine," we are assured, "like the preceding, while in one view it is an inscrutable mystery, is in another an intelli-

gible truth, which accords at once with our consciousness and with the principles of sound philosophy." After distinguishing between mystery and mystification, between the inscrutable and the perplexed, the reality and nature of Divine influence, which in every instance is employed to produce that entire change in the condition and habits of the moral faculties which we call regeneration, is scripturally stated and ably defended. This is followed up by the writer's declaration—"We are fairly entitled to claim this sacred truth—the doctrine of the sovereign, renovating influence of the Holy Spirit in the heart, and the direct source and cause of whatever is holy, as *peculiar to spiritual Christianity*, inasmuch as, like the doctrine of justification through faith, it has (even when admitted in words) been constantly evaded or supplanted on the one side by Rationalists, and on the other by the promoters of superstition ancient and modern.

"Great truths are always lost or retained together; and the two we have named have both been removed from the view of the mass of professed Christians through a long course of time, by the substitution of symbols for the things signified; and by the practice of so magnifying the rites which typify spiritual realities, as to throw these into the shade." —P. 97.

The next link in this spiritual chain, or the third truth which the lecturer brings forward, and which he assumes as peculiar to Spiritual Christianity, is, "THAT A CORDIAL RECEPTION OF THE TWO ALREADY NAMED, JUSTIFICATION THROUGH FAITH, AND THE SOVEREIGN INDWELLING INFLUENCES OF THE HOLY SPIRIT, BRINGS WITH IT A SETTLED AND AFFECTIONATE SENSE OF SECURITY, OR PEACE AND JOY IN BELIEVING, WHICH BECOMES THE SPRING OF HOLY TEMPERS AND VIRTUOUS CONDUCT."

This is thoroughly established, to the great discomfiture of the modern sticklers for ancient Christianity. Asceticism, with all its train of mortifications, and purgatory, with all its burning and tormenting flames, receive their death-blow. The invincible, the everlasting truth, which destroys them both, Mr. Taylor has compressed in a few words: "Man created for happiness, is truly virtuous only so far as he is happy. Virtue may, indeed, be in a suffering condition; but never is it actually severed from happiness; for it is never cut off from communion with him who is the fountain of joy."—P. 101.

To the third Lecture "On the Ethical Characteristics of Spiritual Christianity," we now invite the attention of the reader. We can, however, barely state its leading positions. The object of this Lecture is to show "the influence which the great truths affirmed to constitute evangelic doctrine should and do exert over the dispositions and conduct of those who cordially embrace them." In further amplifying his intention, Mr. Taylor says, "We are, then, to confine our view of Christianity to that aspect of it in which it presents itself as a power, adapted to the reformation of the human family; or its restoration, universally, to a condition of purity, brotherly affection, and rectitude, and to so much happiness as the prevalence of truth and love must ensure.

"That the religion of Christ was framed with the intention of bringing about such a restitution of the social system, and that it is actually advancing toward the accomplishment of that end, will, as we think, convincingly appear, if we look to two or three special instances, in which what it has actually effected, affords ground of hope for its further triumphs.

"It is certain that, while the New Testament contains, scattered over its surface, the definite articles of a perfect system of ethics, delivered in the form of precise precepts and prohibitions; it contains, moreover, and which are the secret of its power, vital principles, not always defined, but which, as they are evolved, one after another, and are successively brought to bear upon the opinions and manners of Christianized nations, do actually remove from them those flagrant evils which had accumulated in the course of time, and which, so long as they are prevalent, abate very much the religious sensibilities, even of those who are the most conscientious."

The instances of the noiseless operation of the gospel by virtue of its ethereal principles, are the moral elevation and improved condition of woman; the substitution of humanity for the sanguinary passion which impelled men in the public games, and for their amusement, to murder their fellow-men; the significant instance of the abolition of slavery; war, as less ferocious in its character, and less frequent.

In reference to the gradual efficacy of the Christian ethics, where the gospel contains no express prohibitions against a particular evil, Mr. Taylor remarks, and Christian philanthropists would do well to listen to him:—

"In any instance in which the patrons of prescriptive evils run to the Scriptures to find either precedent for them, or the absence of formal prohibitions, they might be told, not merely, that, in taking such a part, they show themselves to be destitute of the mind that was in Christ; but that they totally misunderstand the very structure of the Christian system, as an ethical code, and which we are bound to regard

always in its power and purport, rather than in its prohibitions, and especially when we have to do with immoral usages peculiar to countries or to times. The reformers of such usages should, therefore, be peculiarly careful not to stake a good cause upon the interpretation of single texts; but should rather bend their utmost endeavours to the work of promulgating, in the purest form, those first truths, before which nothing that is malign, unjust, or impure will be able to stand. It is a circumstance deserving to be noticed that those who have much signalised their zeal in opposition to *special evils*, have not often been remarkable for their cordial regard to the great truths of the gospel."—P. 121.

This part of the lecture ought to be read with serious attention. It cannot, in such a case, fail to awaken a train of profitable reflection in the mind that properly enters into it. The first ethical characteristic of Spiritual Christianity is, "THAT IT ATTACHES A SOVEREIGN IMPORTANCE TO TRUTH, AS FURNISHING THE ONLY SOLID SUPPORT FOR THE MOTIVES OF SELF-GOVERNMENT, PURITY, AND CHARITY." The grand principles of Christianity, as a scheme of morals, are, in this portion of the Lecture, ably brought out and applied. We had marked several passages for quotation, which we reluctantly omit.

Having proved that Christianity, as a moral institute, is intended to produce its effect rather by principles than precepts, Mr. Taylor lays down his second position, namely, that it does so by its ONENESS OF PRINCIPLE, or its CONCENTRATION OF MOTIVES.

"Christian morality," he affirms, "is an emanation not from two or more centres, but from one." The conclusion of the argument is expressed in these words:—

"Christian virtue, then, can be nothing less than a concentrated love, or devotion of the soul to the service of Him to whom we owe, not natural life merely, but spiritual life. Christian morality is an affectionate loyalty to Him who, besides that he is our rightful sovereign, has acquired every claim to our duty and affection by having exchanged positions with us, when we were without help and under condemnation.

"From the evangelic history is drawn the IDEA of all that is beautiful in virtue; and from the preceptive parts of the Scriptures the explicit rules of morality; and from the doctrinal parts, the impulsive principle of affectionate obedience.

"With a system of ethics, itself faultless as a definite rule, may it not be affirmed, that a loving loyalty to such a Sovereign, at once teacher and Saviour, embraces every motive that can tend to secure a correspondent moral harmony and completeness, in the conduct and temper of his subjects and disciples? The Christian ethics thus made to relate to the personal character and will of Christ, have, in a high degree, that CONCENTRATION and oneness of motive, which are needed to give force and simplicity to virtue. A generous animation, and a tender affection, a well-defined personal sentiment, fixed on one whose own moral elevation leaves nothing that is great, pure, or beautiful, to be added to it, or even imagined, give to Christian morality, a power and a warmth to which no other system makes an approach."—P. 138.

In the fourth Lecture, entitled "Spiritual Christianity the hope of the world at the present moment," Mr. Taylor builds all his reasoning upon the principles advanced in the former lectures. He opens it thus—"We take up, then, in turn, three or four of those elements of Spiritual Christianity which attach to it as an impulse of action; and after briefly exhibiting each, in its connexion with the truths whence it springs, shall ask whether, supposing such motives or principles powerfully to affect the hearts of Christians, throughout a community, they would not afford a ground of the very happiest anticipations which the philanthropist can entertain for the world at large?"

The points which are discussed in this very eloquent production, are, that what we need for the renovation of the human family, is the spread of that life-giving doctrine which we find in the Scriptures, and which challenges the abject and the wretched, universally and unexceptively, as the heirs of immortality, and as individually embraced in the intention of the gospel; emotions and sentiments in perfect harmony with this intention, tender, powerful, benevolent, devout, and actuating to the noblest efforts and the most costly sacrifices; a law of diffusion; a persuasion influencing all minds, placing themselves under the dominion of this law, that Christianity, as a spiritual system, is always superior to every visible institution; and that it offers a ground of cordial combination for all purposes of religious benevolence among its true adherents. This is an affecting plea for the true charity of the gospel, in opposition to priestly domination, hierarchical exclusiveness, and bigotry under all its forms. There are a few things in these Lectures, and especially in the last, in which, as far as we understand the author, we do not entirely acquiesce. But what our opinion is of them as a whole, the space they occupy in our pages will sufficiently attest; and after all, it may be said, we have rather noticed than reviewed them.

CHINA; *or, Illustrations of the Symbols, Philosophy, Antiquities, Customs, Superstitions, Laws, Government, Education, and Literature of the Chinese. Derived from Original Sources, and accompanied with Drawings from native works.* By SAMUEL KIDD, Professor of the Chinese Language and Literature, University College, London. 8vo. pp. 416.

Taylor and Walton, Upper Gower-street.

While our politicians and merchants are anticipating, with intense interest, the results of the present contest between Great Britain and the Emperor of China, the friends of missions are eagerly watching the openings which may be created by the fortunes of war for the more effectual diffusion of the gospel among the teeming millions of the Chinese empire. Should a struggle which originated in misunderstandings connected with the disgraceful traffic in opium, be overruled for the furtherance of the light of truth, it will then be seen, that Jehovah has made "the wrath of man to praise him," and has been overturning, that "the dominion and the glory" may be given to Him, "whose right it is" to rule "from the rising of the sun, to the going down of the same," and at whose bidding the gates of China shall be thrown wide open for the admission of the heralds of salvation. For more than thirty years, the London Missionary Society has been making preparations for the evangelization of China. Its agents have put forth vast labour in translating the Scriptures into the language of its people; a dictionary, a grammar, school books, religious tracts, and periodicals have been got in readiness for those who may be called to enter in and possess the land; at Malacca, Singapore, Penang, Batavia, and Hong Kong, able and enlightened missionaries are stationed, well acquainted with the language and manners of the people, and ready, at a moment's warning, to proceed into China proper, whenever the call of Providence shall reach them. Our Baptist brethren, and the American churches, have, also, taken part in this work of preparation, the former by their translations of Scripture, and the latter by sending missionaries to the Chinese frontier. But among all the promising agencies now employed, there is no one to which we look with greater hope than the Anglo-Chinese College at Malacca. Should an opening for the gospel be the result of the present conflict with Great Britain, it might be converted into a theological seminary for training converted Chinamen for the work of the ministry, among their own countrymen; by which vast expense might be saved to the mission, and the inestimable benefits of a native ministry extended to the population of the empire. From what we have recently heard from Dr. Legge respecting one of the native converts, we cannot but hope that Providence has destined him to preach the gospel to his benighted countrymen.

Meanwhile such works as Mr. Kidd's are eminently fitted to diffuse that kind of knowledge which missionaries require to fit them for useful service in the Ultra-Ganges Mission, while they tend greatly to awaken interest on behalf of a people hitherto excluded from the benefits of the gospel. A careful examination of our author's treatise will establish his claim to a superior standing as a Chinese scholar, and will show that the confidence of the Directors was not misplaced, when they conferred on him the Presidency of the Anglo-Chinese College at Malacca. Though the failure of his health compelled him to quit a sphere in which he had the prospect of doing good service to the cause of Christ, we cannot but rejoice to know that his appointment to the Chinese professorship in University College enables him still to promote that cause in which he has spent some of the most useful and laborious years of his existence.

The volume before us is, in all respects, a highly scholarly production, and well deserves the careful perusal of those who take interest in subjects connected with the language, the literature, and the laws of the Chinese empire. Mr. Kidd avows it as "the specific object of the volume to excite an interest on behalf of the Chinese;" and we know of no work extant more eminently fitted to secure so valuable a result. It is "designed as well for the general reader as the Chinese student; and, therefore, both in the philological and other parts, it has been the author's care to avoid mere technical phraseology, and to convey Chinese thoughts to the English mind through a plain, intelligible medium."

The first section is devoted to the discussion of subjects purely philological; but the author's argument is conducted in a manner so lucid as to be easy of comprehension to the mere English reader, accustomed to take any interest in the niceties of language. For the view which Mr. Kidd entertains, that "the Chinese and the Egyptians were anciently in close connexion, if they were not originally one people," he assigns, as we are ready to conclude, very strong, if not, unanswerable, reasons. He contends for the idiographic character of the Chinese language, and compares and identifies it, so far as possible, with that of Egypt. With much success he has shown the incompetency of those philologists who, like Dr. Ponceau, of America, have undertaken to disprove the idiographic character of the Chinese language; that superficial writer,

who appears to have had little or no knowledge of Chinese, asserts "that its characters do not represent ideas, but words." Upon which assertion Mr. Kidd offers the following apparently just criticism.

"Whether this be in accordance with fact, let the reader judge. The truth is, the idea of an alphabet operates in the mind of a verbal philologist as a sort of literary monomania, by which all his speculations are hampered, and of which he must rid himself entirely, before he can be brought to entertain correct views of symbolical language. The Chinese tongue knows nothing of an alphabet of any description; the anti-symbolist will not believe in the existence of a language without one, and, therefore, confuses himself and his disciples by a mere play upon the terms,—'lexigraphic alphabets,' 'syllabic alphabets,' and 'elementary alphabets,' one of which he would fain affix to the Chinese characters; but it is a useless addition, and in their energetic metaphors would be represented *by the figure of a snake with feet*—an encumbrance rather than a benefit. But, how will the advocate of such a system, on the principles it embodies, explain the simple fact, that while numerous conventional sounds, varying in districts as well as provinces, are attached to one symbol—and it might admit of an indefinite number without violating any law of the written language—there should be the same explanation given of its meaning throughout the empire? On the idiographic system all is plain. The meaning and form of the characters are uniform, and, so to speak, inherent; while the sounds are not inherent, but conventional. The grand error committed by western philologists who have studied the principles of such oriental tongues as the Chinese, Cochin-Chinese, Egyptian, and others, appears to consist in comparing oral affinities instead of similar forms, and taking for granted, contrary to established fact, that each character has a distinct sound; whereas, without the written medium of such languages, they would neither possess unity of purpose nor any fixed principle of interpretation. The characters, indeed, are the mode of communication, to which the dialects are subservient. Hence the opinion often advanced by those who have never studied Chinese, that the language may be learned without the symbols, ought to be totally reversed; since the graphic system which guides the idiom may be acquired for all useful purposes of reading and writing, without the ability to converse; while no one ignorant of the character can speak Chinese to any extent. A person living among natives might, indeed, obtain some knowledge of their colloquial medium without the symbols, but it would consist principally of names of familiar objects and ideas, which, abstracted from their written forms, no Chinaman would ever honour with the designation of scholarship."

We recommend to our intelligent readers the perusal of this entire section. It is very ingenious and instructive, and cannot fail to awaken interest on behalf of the Chinese, whose language has tended so remarkably to preserve, through so many generations, their identity as a people.

The second section is devoted to a rapid sketch of Chinese history, in which the character of its early sovereigns, its primitive customs, records, laws, and antiquities are strikingly delineated. This section is full of incident, and must have cost the author much pains to condense it within such narrow limits.

Section third unfolds the chief characteristics of the three great sects which compose the religious systems of China. It is an elaborate essay, distinguished by much precision of thought, and is better fitted than any thing we have hitherto met with to impart to Europeans a correct knowledge of the complicated theories of religion which obtain among the Chinese. No one can read this section without reaching the conclusion that China has, at some former period, largely shared in traditionary revelation, though in a very corrupted form.

The fourth section treats of the moral philosophy, system of government, and practical administration of political affairs obtaining in the Chinese empire. Here the author has imparted to his details a highly graphic character, which divests them of that coldness of detail which sometimes attaches to similar sketches.

The fifth section relates to the political state of China, traces the outline of its ancient dynasties, exhibits the main facts connected with the Tartar conquest, gives details respecting the imperial family, enumerates the public institutions, describes the public tribunals, and explains the different degrees of nobility recognised throughout the empire.

The sixth section is devoted to the elucidation of several national customs, observances, and superstitions, which powerfully mark the national character, and exhibit the actual state of civilization obtaining among the Chinese people.

The last section sets forth the state of education, of general literature, and of medical science, in China; and furnishes sketches of its botany and natural history.

In Mr. Kidd's concluding remarks, some passages of great interest occur, particularly in reference to the destinies of the gospel in the Chinese empire.

"Why," observes our author, "Divine Providence has permitted the destructive

errors of Popery to overrun the most populous portions of the globe, previous to a full manifestation of the gospel, is an inquiry not within reach of satisfactory solution. Nor is it important, except as it stimulates disciples of a purer creed to ask, whether their orthodoxy has yielded sacrifices to God equal in value with those which have been offered by the spirit of error at the shrine of ecclesiastical domination and worldly ambition. For if, in order to propagate tenets as devoid of spiritual consolation as their practical influence is baneful, men brave the terrors of persecution, and meet death in its most horrid forms without dismay, what degree of labour and sorrow is too painful for the servant of Christ to endure in diffusing the peaceful reign of Heaven, supported by the 'strong consolation' of the gospel? Sound learning and piety, doubtless, distinguished some who devoted their lives to the extension of Popery in China, though beclouded by the mists of educational error; but these were not many in proportion to the number sent forth, and, therefore, their acquirements and talents formed an exception to the general standard. If, however, a church which holds the truth in unrighteousness occasionally teaches wholesome doctrine, and furnishes workmen that need not to be ashamed, what should be the fruits of a system avowedly formed on a divine model, and disciplined according to the received dictates of Holy Scripture? If truth, marred by human inventions, sometimes produces noble results, how majestic must be its influence, when, unfettered with superstitious prejudices, untainted with selfish motives, it emanates in original purity from its heavenly source, free as that influence which was breathed on the apostles by the Holy Ghost? If God has, in any wise, rendered instrumental to the diffusion of truth an institution so opposed in numerous particulars to His own statutes, is there not reason to hope that he will crown every method of human agency with success, in proportion to its agreement with Holy Scripture, and its opposition to every method save that which He himself has appointed? While diligence, ardour, self-denial, learning, and perfect devotion of object, stand forth in some Romish missionaries as characteristics worthy of generous emulation, —grievous errors of doctrine, idolatrous superstitions, worldly-mindedness, political ambition, strife, and desire of personal eminence, in many others, serve as beacons to point out the rocks on which Romanism finally suffered shipwreck.

"The ascendency which these missions had once acquired in India and China was gained by pandering to human passions and lusts, and by directing the course of truth through the impure channels of idolatry and superstition. Power was sought by means of worldly connexions and secular pursuits, not in subordination to religion, but as leading objects under the sanction of its venerable name. Their fate should, therefore, operate as a warning to abettors of state policy, who use a form of divine worship as a pretext for selfish and ambitious views. For, whatever moral excellence, and natural or acquired ability, belong to individuals, it will not avail to secure permanent success to a system; nor can any establishment be preserved from corruption and ultimate ruin, which, while it professes to extend the kingdom of God, repudiates the principles of eternal truth for the sake of worldly maxims, and trusts to secular power for its aggrandisement and prosperity."

We conclude our brief notice of this work in the words of the author:—

"Without inquiring into the origin of the present war, all our anxieties should be directed to its results; on the nature of which, under Divine Providence, future Christian and literary efforts depend for their sphere of operation. It is difficult to conceive how the conflict can be terminated to the satisfaction of the British nation, except by procuring a settlement, either on the confines, or within the limits of the Chinese territory; where such persons as aim to promote peace and goodwill among the Chinese by moral means, will be allowed permanently to reside, and to carry on their measures without interruption. And if this be the effect of the present misunderstanding between the two empires, though it would have been thought most extravagant even to anticipate it a few years ago, still it will only be in accordance with the previous operations of Divine Providence, who by similar instrumentality transferred the territory of the East Indies, then under the dominion of native princes, to the sovereignty of Great Britain; not, as the immediate actors in those scenes supposed, for the sole purpose of extending British dominion, creating sources of official rank, and augmenting individual wealth and influence, but with the gracious design of eventually making these acquisitions subserve the diffusion of the imperishable principles of truth and holiness."

We beg to express our high sense of obligation to Professor Kidd for this able and enlightened effort of his pen, and very earnestly recommend it to the attention of scholars in general, and to that portion of the Christian public interested in the destined triumphs of the Prince of Peace.

CHARACTERS *and* EVENTS *in* SCRIPTURE HISTORY *Practically Considered. A Series of Lectures by the* Rev. JOHN M. HIFFERNAN, A.M., Curate of Fethard, in the Diocese of Cashel.

Dublin: Robertson. 1840.

We have often viewed with great satisfaction and delight the revival of religion in the Established Church of Ireland, and have been refreshed by the evangelical character of a large portion of the Irish pulpit. Losing sight now of the millenarianism which in some cases has unhappily to a great extent excluded the simple preaching of the doctrines of the Cross, we have experienced great delight in knowing that in that country there is a band of men whose sermons are remarkable for the simplicity, clearness, and faithfulness with which they set forth "Christ and him crucified." Of this class evidently is the author of the volume now before us.

As the title of this work indicates, several portions of Scripture biography are viewed in a practical light, and it is its principal excellence that it possesses throughout a highly evangelical character. The truth conveyed in the opening sentence is kept steadily in view as we pass on from page to page.

"There are two great subjects which pervade Holy Writ—the fall and the redemption of mankind; paradise lost, and paradise regained. These momentous subjects have been considered times without number; but as their importance cannot be over-estimated, so also the reflections which they suggest are not exhausted."—Page 1.

The practice which our Author enjoins is not urged without a due exhibition of the motives which alone can produce it, and on the other hand, the grand truths illustrated do not stand apart from their appropriate results as the isolated objects of a cold and profitless speculation. The *credenda* and the *agenda* of Christianity are administered in fair and just proportions. The spirit of Christian love breathes in every page, and while the author occasionally manifests a consistent attachment to his own community, he is evidently influenced by a love to "all that love our Lord Jesus Christ in sincerity and truth." And in these days, when the spirit of alienation is so widely diffused, we are happy to cherish the little that is left of Christian love.

The following is a list of the subjects of which this volume treats:—Eve, Adam, the Serpent, Joshua, Elijah, the Syrophenician, the rich young ruler; Judas, his sin, his repentance; Saul.

In the lecture on "Eve" we find the following observations, which, from their importance and value, we are anxious to urge on the attention of our readers:—

"The example and precept, the life and lips of every individual, tend perpetually to conform all around him to his opinions, sentiments, and habits; and thus to diffuse, whether he be saint or sinner, the happiness or misery, the holiness or sins which pervade his own bosom. I shall not stop to inquire into and analyse the cause of this.

* * * * *

"That there is such a principle of moral attraction, such an assimilating faculty in man, is a consideration full of comfort to the virtuous and pious, who, turning many to righteousness, shall shine among them as stars for ever and ever. But it furnishes matter of fearful and gloomy meditation to the ungodly. It bids them remember that no man can perish alone; that every lost soul will be, as it were, the centre of a society which he has dragged down with him to perdition; that he will be the sun of a minor infernal system which he has attracted, which revolved in time, and will revolve throughout eternity, within the sphere of his baneful influence. And, as a tribute to his supremacy, that he will be condemned to hear, throughout the tedious and gloomy night of a hopeless eternity, the deep execrations of those—once, perhaps, loved with a reciprocal affection such as carnally-minded and perishing children of this world can entertain—whom by his advice, his example, his society, his influence, he has robbed of heaven, and brought with him into this place of torment. He will be surrounded by those whose miseries, however selfish or malignant he may be, he will then desire, but in vain, to alleviate; and will beg for the privilege of solitary damnation, only that the miseries of his victims may not recoil upon his own soul. The smoke of their torment he will then but vainly wish to quench only that it may not add fuel to his own everlasting burnings."—P. 10.

A specimen of the powerful and awakening style which the author frequently employs we have in the concluding paragraphs of the same lecture:—

"There is a double damnation in that sentence, 'Gather *together* the tares, *and bind them in bundles* to burn them.' It is as though God had said, Heap on more fuel; heat the furnace of hell to its highest power by casting in *together* opposite passions which can bear no control, and conflicting tempers which can endure no rival. Bring mutually repellant elements into forced and reluctant contact. Let rioters, and extortioners, and murderers, and adulterers, be shut up *together*; 'hateful and hating one another.' Let ambitious and cruel tyrants, for whom this world was too narrow a theatre, two of whom meeting in an era were sufficient to banish peace from the earth, and like thunder-clouds in their col-

lision to shed terror and desolation along their meteor course, be congregated and imprisoned *together* in the same narrow dungeon, and there struggle, enslave, and torture each other. Let every proud, harsh, and malignant spirit grate against its fellow-demon."—P. 11.

We were about to quote still farther, but we must forbear; our want of space forbids us to proceed, though it would be pleasing to us, and profitable to our readers. We recommend the volume to their notice. A few passages will be found from which we may have to dissent, but we most cordially pray that the blessing of the great Head of the church may accompany the book, and crown the labours of the pious and intelligent author.

SERMONS *by the late* REV. LUKE FORSTER, of Saffron Walden. *With a Sketch of his Life. By the Rev.* JOHN ELY, of Leeds. Post 8vo. pp. 396.

Jackson and Walford.

This volume will prove a lasting monument to the memory of the late esteemed pastor of the Congregational church at Saffron Walden. In the truly excellent discourses which it contains, those who never had the happiness of his personal acquaintance and friendship, will discover abundant proof that he was "a workman that needed not to be ashamed, rightly dividing the word of life." We are constantly asked, by our private friends, if any volumes of sermons have lately appeared adapted to family and village purposes? Now, we can conscientiously and strongly recommend Mr. Forster's discourses as well fitted, from their simplicity, point, and decidedly evangelical tone, to secure the attention of young people, domestics, and villagers. By this, we do not mean to intimate that there is any thing meagre or common-place in our late lamented friend's style of address. Far otherwise. He possessed, in no common degree, the talent of combining dignity of thought with familiarity of illustration, and the most fervent appeals to the heart and conscience.

We might refer to the first discourse, in illustration of the opinion we have expressed. It is very appropriately denominated, "The Power of Evil Habit." The text is striking, as indeed most of the texts in the volume are. Proverbs v. 22, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of sin." The preacher—I. Shows that the text explains the formation of evil habits; II. That it declares the power of evil habits; then III. The lessons taught by the subject are enforced upon the conscience.

Under the first head of discourse, we have the following impressive passage on the progress of sin:—

"One sin leads to others, and rendering them necessary to its concealment. It is not until men are awfully hardened in sin, that they cast off shame, slight the opinion, and disregard the condemnation of society. Most people, the young especially, strive to conceal the sins which they love, but which, they are fully aware, need only to be made known to destroy their character and reputation. So much more are men influenced by a regard to their fellow-creatures than to their Maker, that the fear of a child discovering their sin, will often impose a more powerful and effectual restraint than the presence of an omniscient God, and the prospect of a miserable eternity. Hence it is their constant study to screen their iniquities, and hide them from the knowledge of society. It happens, however, that when the passions are excited, and the desires are vehement, the mind is not in a state rightly to estimate the consequences of the sin into which they lead; but no sooner has that sin been committed, than the eyes are opened, and such consequences are seen in a strong and piercing light, filling the heart with trembling and alarm. The sinner perceives that iniquity has taken hold of him, that he must follow it further, and add sin to sin to avoid detection. The inspired historians furnish us with striking illustrations of this. The brethren of Joseph thought merely to rid themselves of a rival, or to gratify a feeling of jealousy or revenge, when they sold their brother to the Ishmaelites. But here the matter did not and could not rest. They must meet their father, they must account for the absence of his beloved boy, the object of his doting fondness; they must never seem indifferent to his pungent and abiding sorrow, lest they should excite suspicion; and they must either confess what they had done, or answer his agonised inquiries with lies, and endeavour to soothe his bitter grief by falsehoods, and practise a long course of dissimulation to conceal their iniquity. David, in the sin of Uriah, sought only the gratification of inordinate passion. The wickedness of his heart purposed no further wrong against the object of his criminal desires. A thought of the atrocious crimes which followed, darkened not for a moment his mind. But, when the sin had been committed, he foresaw the consequences which he endeavoured to conceal. He proceeded from one odious sin to another to prevent detection, till, at last, he silenced by murder the injured man, who might have exposed his adultery. Peter, by denying his Master, hoped to lull suspicion, or preserve his life; but the question which led to that base denial was repeated again and again, so that to avoid detection,

he supported his denial with falsehood and oaths. Similar illustrations might easily be multiplied. The history of every day, and of numerous individuals, would supply them. Children often commit numerous sins to conceal one from the eye of parental inspection. Servants, apprentices, and clerks, must frequently have recourse to a train of criminal methods, to conceal their pilfering, lewdness, or gaming, from their employers; and thus, in all the relations and departments of life, men find that there is something insinuating and ensnaring in vice; a deceitfulness in sin, that which deludes the transgressor, and leads him on, step by step, to the commission of that from which he would, at first, have shrunk with abhorrence. 'His own iniquities shall take the wicked himself.' "—Pp. 6—8.

When we can say that there are hundreds of such passages in this volume, we think we are warranted in warmly recommending it for the use of families and villages.

The memoir prefixed, from the pen of our esteemed friend, the Rev. John Ely, of Leeds, is a glowing but just tribute to the distinguished worth of a youthful pastor, who promised to be a great blessing to the church of Christ, had it pleased the great Disposer of events to spare his valued life. Mr. Ely has made the best use of the materials intrusted to him; and has evinced a sound discretion in not lengthening out the memoir beyond reasonable bounds. The sketch is admirably written, and as the profits of the sale are to be devoted to the support of a widow but scantily provided for, we cannot but anticipate for the volume a wide circulation. If intrinsic worth can recommend it to the Christian public, it will pass through many editions.

FISHER'S DRAWING-ROOM SCRAP-BOOK —1842. *With Poetical Illustrations by* MARY HOWITT. 4to.

Fisher, Son, and Co.

We do not remember to have seen an annual of greater beauty than this. Most of the engravings are executed in the first style of art; while the subjects are remarkably well chosen. The literary part of the volume does great credit to the fair author, who has happily combined elegance of taste, with unexceptionable moral tendency.

The JUVENILE SCRAP-BOOK. *By Mrs.* ELLIS, Author of "The Women of England," "Family Secrets," etc. etc. 1842.

Fisher, Son, and Co.

This pleasing volume, we predict, will be a great favourite with the young people in our family circles. There is not an inferior paper in the entire collection; and some of the pieces are peculiarly interesting. The series of touching narratives relative to the missions in the colony of the Cape of Good Hope will be read with delight and profit by thousands of the rising generation, who may learn from those sketches to take a permanent interest in the missionary cause. The embellishments of this number of the Juvenile Scrap-Book are got up with much care, and at vast expense.

The SAVIOUR'S CARE *over* CHRISTIAN MINISTERS *and* CHURCHES. *A Sermon delivered at the Annual Meeting of the Kent Congregational Association, at the Rev. G. Verrall's Chapel, Bromley, on Wednesday morning, July the 7th,* 1841. *By* PATRICK THOMSON, A.M., *Minister of Ebenezer Chapel, Chatham. Published at the Request of the Association.* 8vo. pp. 32.

Sherwood, Gilbert, Piper, and Co.

This sermon produced a deep impression when delivered; and is well fitted to sustain that impression now that it appears in a written form. Its theology is of the most vigorous and healthy description; its argument is close and logically correct; and its appeal to the best feelings of the renewed heart is tender and touching beyond what is common in the most eloquent productions of the Christian pulpit. The text is Rev. ii. 1, "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." From which the preacher takes occasion to show: I. That the text is descriptive of the Saviour's care over Christian ministers; II. Of the Saviour's relation to Christian churches. Under the first head, in speaking of ministers as "stars," he shows that the light which they disseminate is derived, diversified, and directing. As Christ holds these stars in his hand, it teaches us, that he calls them to their work, assigns to them their appropriate spheres, prolongs their existence, maintains the purity of their character and their reputation, and crowns their labours with success.

Under the second head,—the relation of Christ to the churches,—Mr. T. calls attention to the material of which they are composed—they are golden candlesticks; the design of their formation—that they may shine; the exercise of Christ in relation to them—he walketh in the midst of them, denoting the interest he takes in them, the inspection which he exercises over them, and the purpose for which he sometimes visits his churches, *to extinguish those lamps which, notwithstanding all his efforts, will not shine.*

The whole sermon is worthy of a wide circulation and a careful perusal. The fol-

lowing extract, from one of the concluding paragraphs, will show the excellent spirit by which it is pervaded:—

"The subject which has now passed under our review, is fitted to produce an examination of our condition as churches, and of our characters as individuals. Surely, the relation in which the Saviour is here represented in reference to Christian ministers and churches, ought to stimulate us to examine ourselves as in his presence. Let us inquire to which of these churches we bear the closest resemblance? Which of these messages does the Spirit convey to us? What errors are there in us to be corrected? What deficiencies to be supplied? Do we stand fast in the simplicity of apostolic doctrine? in the purity of apostolic discipline? in the holiness of apostolic character? in the fervour of apostolic spirit? in the unity of apostolic purpose? Is the state of our several churches pleasing in the estimation of the church's Head? Nor let us confine our scrutiny to the state of our churches, but examine our own character and prospects as individuals. When the King came in to see the guests, we are informed he saw there a man who had not on a wedding garment; though undiscovered by his fellow-worshippers, he was immediately detected and exposed in the presence of the Lord of all. And still with an intuitive glance he distinguishes between the true and the false professor. Still he sees, if there is but one in this assembly, who is destitute of the 'robe of righteousness and of the garments of salvation.' Oh, let the bare possibility that there may be such an individual in this congregation excite us all to great searching of heart. Let every man prove his own work. Let the question circulate among us, as it did once among the twelve disciples, 'Lord, is it I? Lord, is it I?' To the inquiry let there be added the prayer, 'Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' And let us never rest satisfied till to the Saviour's most important question, 'Lovest thou me?' we are able to reply, with unpresumptuous confidence, 'Lord, thou knowest all things; thou knowest that I love thee.'"

LIGHTS *and* SHADOWS *of* LONDON LIFE. By the Author of "Random Recollections of the Lords and Commons," "The Great Metropolis," &c. &c. In 2 vols., post 8vo, pp. 630.

Saunders and Otley.

The author of these volumes is an indefatigable student of human nature, and is sharp-sighted in detecting all that is characteristic in the men and things which pass in review before him. His former works have been very amusing, and, in reference to many subjects, highly instructive. When he relies on his own resources, he is rarely at fault, either as it respects matter of fact or opinion. His "Lights and Shadows of London Life" fully realise the fact, that real life is often as marvellously strange as the wildest imaginings of romance. The two volumes before us occupy a very wide range, and contain many valuable remarks on the state of society in which we live. The moral is always good, and the religious sentiments of the author strictly evangelical. The subjects treated with unsparing fidelity are—medical quacks and quackery; miscellaneous quackery; rag fair; the higher and lower classes; dressmakers' assistants; young women; female servants; public vehicles; benevolence and benevolent institutions; begging impostors; eating-houses; coffee-houses; principal markets; the Quakers; and the Jews.

In a note appended to the article on the Jews, we have the following very interesting intelligence.

"After," observes the author, "the last sentence of this work had been put in type, and just at the very moment the concluding sheet was going to press, I received information of a most important fact which has not yet been brought before the public. I allude to the circumstance of a great number of Jews having just seceded from the general body, in consequence of the latter placing the rabbinical writings on the same footing as the five books of Moses, just as the Roman Catholics and Puseyites regard the traditions of the fathers as of equal authority with the Scriptures. These seceders, at the head of whom is Sir Isaac Lyons Goldsmid, one of the most influential individuals in the Jewish community, denounce the Talmud as a mass of outrageous absurdities, and are to adhere exclusively to the authority of Moses in all religious matters. It is impossible to over-estimate the importance of this event. It cannot fail to shake the Jewish system to its very centre: for the recognition of the rabbinical writings as of equal authority with the Pentateuch, has been the great source of all the superstition which exists among the body. There is a remarkable resemblance between this movement and that made by Luther and the other Reformers in the sixteenth century, to emancipate the nations of Europe from the thraldom in which they were held by the Romish priesthood. The movement is the more important, inasmuch as it is the first division which has ever taken place among the Jews, on any of the essentials of their religion. It cannot fail to produce speedy as well as most momentous

results. It has already inspired the body generally with the deepest alarm; but on that point I forbear to dwell. These Jewish Dissenters have taken the place in Burton-street, formerly occupied by the Owenites, which they have converted into a synagogue, where they now worship Jehovah in accordance with their newly-acquired lights, under the designation of 'the Reformed Jews.' The designation they have chosen is of itself of very significant import. Who knows but this may be the first step which Providence means to take for paving the way for the conversion of the Jews?"

The PILGRIM'S PROGRESS *from this World to that which is to come. By* JOHN BUNYAN. *Containing his authenticated Third Part, "The Travels of the Ungodly." Collated, for the first time, with the early editions, and the phraseology of all his works, with Illustrative Notes from his own pen. By the Rev.* ROBERT PHILIP, Author of "Bunyan's Life and Times," "Experimental Guides," &c. &c. 8vo, pp. 692.

George Virtue.

While the world stands, Bunyan's Pilgrim will be in every Christian family a household book. The "Paradise Lost," of Milton, has not a surer title to immortality than has this inimitable production of a rustic mind. Except the Bible itself, we have never met with any book, of ancient or modern times, that would bear to be read so many times as this master-piece of Bunyan's genius. It is not so much the Christian life allegorized, as dramatized; and even Shakspeare himself would, in some respects, suffer injury by comparison with this great enchanter.

The multiplication of accurate editions of the Pilgrim is a real blessing to the world; while the unabated demand for it yet existing in our country, is a noble testimony to the value of the work. The present edition we hail with peculiar pleasure, on many accounts. It is, in the first place, decidedly the most elegant that has appeared in Great Britain, not excepting Southey's, Fisher's, or Seeley's. The type is large and beautiful, the paper is of the best quality, and the engravings, which are finely executed, are all of them most congruous illustrations. But the feature which most distinguishes this edition is the circumstance, that the "Illustrative Notes" are all most happy selections from Bunyan's other writings. We thank Mr. Philip very cordially for this ingenious addition to the Pilgrim. We are sure it will prove acceptable, and make the present the standard edition of the work.

WORKS RECENTLY PUBLISHED.

1. *The Rhine, Italy, and Greece.* In a Series of Drawings from Nature, by Colonel Cockburn, Major Irton, Messrs. Bartlett, Leitch, and Wolfensbergen. With Historical and Legendary Descriptions. By the Rev. G. N. Wright, M.A., author of "The Mediterranean Illustrated." 4to. Fisher, Son, and Co.

These are very richly executed engravings of some of the selectest scenes in the classic regions from which they have been so faithfully sketched. The literary portion of the volume, likewise, is also highly creditable to the taste, intelligence, and discrimination of the editor.

2. *Scott's Bible Illustrated.* Second division, carrying down the Commentary to the seventeenth chapter of the Book of Kings. 4to. Fisher, Son, and Co.

The landscape illustrations to this edition of Scott are very appropriate, and well-executed.

3. *Historical Memorials relating to the Independents, or Congregationalists;* from their rise to the restoration of the monarchy, A.D. MDCLX. By BENJAMIN HANBURY. Vol. II., 8vo, pp. 600. Fisher, Son, and Co.

OBITUARY.

MR. THOMAS EDWARDS.

Sketch of the character and dying experience of Thomas Edwards, Newcastle, Staffordshire, who departed this life, Dec. 6, 1840.

With evangelical piety as the great principle of his character, he was distinguished by a high-minded integrity. He knew nothing of artifice or dissimulation; and as he was above guile himself, he had no suspicion of others; yet, whilst he was unsuspicious, and whilst he cherished a tender regard for others' feelings, and never designedly or needlessly wounded them, there was a transparent frankness about his manners, a love of plain dealing, which would not allow him to conceal his disapprobation of whatever was dishonourable in their conduct. This disposition, which rendered him in private life such an object of esteem and confidence, gained for him, as a tradesman, a proportionate measure of respect. "I desire to do unto others, as I would they should do unto me;" as it was frequently on his lips, was his maxim in all business transactions. How scrupulously he acted upon it, the following extracts from letters,

received by his children since his death, from persons who well knew him will show. "You do me but justice," says one, "in supposing that I had a high esteem for your father; he has left you an excellent example; and you cannot take a surer path to that competence which insures independence, and to the acquisition of a good name, which ought to be objects of our pursuit, as well as others of a higher nature, than by treading in his steps." "Since it was our good fortune to do business with him," writes another, "we can with confidence bear our high testimony to his character, as an honest tradesman." Ample testimony to the same effect could be adduced, but it is sufficient to say, that after a residence of nearly forty-three years, during the whole of which period he was engaged in business in the same place, he has left behind him an unblemished reputation, as one who strictly observed the apostolic injunction, "Whatsoever things are true, and just, and honourable, and of good report, think of these things." He was distinguished also by a union of kindly affability with a respectful propriety of behaviour. A more inoffensive and humble, without being at the same time abject character, is rarely to be found. In domestic life these qualities shone forth with a more than ordinary lustre, and rendered him the centre of attraction and union to a wide circle of loved and loving relatives. His singularly tender and unremitting exercise of all the domestic affections, his cheerful converse, and his pious walk, rendered his house a peaceful and blessed abode. Whoever spent any length of time in his hospitable dwelling, must have left it with regret, and with high admiration of the character of its possessor.

But whatever excellences he possessed, it was personal piety that gave the peculiar charm to them all, that rendered him so lovely in the estimation of others, and so lowly in his own. For it is only to affirm that he was human, to say that these excellences were shaded by opposite defects, which, but for the correcting influence of religion, must have abated their value in the view of others, though by some they might have been regarded only as the dark background in a lovely picture, setting forth to greater advantage the figures that compose it. He regarded himself, notwithstanding the eminence of his religious attainments, as "less than the least of all saints;" he lay at the foot of the cross, looking for salvation through a crucified Redeemer; and enjoyed a pleasing persuasion of his interest in Christ, and in "the glory to be revealed" at his second coming. This confidence was seldom disturbed by any misgivings respecting his acceptance with God, and hence, he was a happy Christian. There was an habitual and uniform cheerfulness about him, equally removed from levity and from gloom, of which his steady confidence in Christ was the source, and which was maintained by a constantly devotional frame of mind. This he cultivated with great care; he spent much of his time in secret communion with God, and in the study of his word. When alone, and during the intervals of business, he was often found perusing a small pocket Testament, which he always carried about with him. After the labours of the day, when peaceably resting in the bosom of his family, his children would sometimes ask him to unite with them in singing a hymn; this he greatly enjoyed, but, having no ear or voice for music, he would playfully reply, "I sing with my heart." On the sabbath preceding his death, they asked him to do so, when, with a pleasant smile on his countenance, he made the same answer, and added, as if prophetic of his approaching departure to the presence of Christ, with great feeling,—

> "And soon I shall sing more sweet, more loud,
> And Jesus shall be my song."

From what has already been recorded, it may be inferred that his religion was eminently practical: it was so. In keeping with his natural disposition, it was silent and retiring. He never had much to say about religious doctrines, but he gave the best evidence of their influence on his heart, by his life and conversation; he exemplified the great practical use of religion in a holy conduct; and, no doubt, he is now enjoying in reality its superlative and to us distant advantages. As a member of the church of Christ, he was greatly esteemed by his fellow-members as one who delighted in unity, who was a lover of good men, who breathed from his very soul the prayer of the apostle, "Grace be with all them who love the Lord Jesus Christ in sincerity." Yet it is no dispraise to him, that he was strongly and conscientiously attached to the religious community with which he stood connected, in all its peculiarities of doctrine and discipline. For thirty-two years he held the office of deacon of the Independent chapel of which he was a member, and during the whole of that period enjoyed the confidence of his pastors and his fellow-members, by whom he was greatly beloved.

As he lived, so he died—a humble and happy believer in Jesus Christ. The truth to which he had adhered through life, sustained him in death. It was remarked to him by a friend, that the believer in Christ is safe even in death. "Yes," he replied, "Christ came into the world to save sinners—penitent sinners, and I trust *I* am of the number; I trust I am sincere." "Are you afraid of death?" inquired his anxious wife. "No," he exclaimed, "thanks be

to God, I have no fear of death, I trust the sting of death is taken away." He suffered intensely from violent paroxysms of laborious breathing, but the benignity of his nature was never for a moment ruffled, he was patient and submissive, and his mind was sustained in peace by the glorious prospect that was before him, of a world where there is no more pain. Once, when suffering very severely, he exclaimed, "Crushed before the moth, but ——" glancing upward, "above—above—a house not made with hands, eternal in the heavens." The only thing which, in the near prospect of death, seemed to excite any painful feeling of solicitude in his mind, related to the spiritual welfare of his children. He was about to be separated from them; and he knew not whether he should ever meet them all again; he was doubtful. It is easy to understand how he, in dying circumstances, might entertain such a doubt, even with evidence before him as to the genuineness of their piety, and the safety of their state for eternity, perfectly satisfactory to others. Well-founded or otherwise, such were his fears; and they disquieted his departing spirit. "It will be sweet," said a friend who observed this, and who wished to remove the painful impression from his mind, "it will be sweet to meet beyond the stream those whom we loved when on earth." "Yes," said he, "if we are permitted." On the morning of the day on which he died, he thus prayed for them:—"May they all be holy children; Lord, make them holy children. May they love one another." A few hours before his last with them on earth, they assembled in his chamber to see him die. He ordered them to be seated; but when the fatal moment arrived, they gathered around him in a circle, and as they saw his spirit preparing to take her heavenward flight, they simultaneously exclaimed,—"Dear father, we will follow you to glory! we will follow you to glory!" "That will do," he gently whispered; it was all he could utter, casting his eyes on them successively, and fixing them on each, with a look of inexpressible satisfaction. Then, having sweetly saluted them, he peacefully resigned himself into the arms of his Redeemer, saying, "Come, Lord Jesus, come quickly!"

E. S.

MR. JOSEPH PONTIN,

son of Mrs. Elizabeth Pontin, widow, and grandson of the Rev. James Moody, of Warwick, died June 3, 1841, in his twentieth year, after a long season of severe debility. Nothing would have been more revolting to the modest and reserved spirit of the deceased, than to be made the subject of eulogium; but the grace of God so wonderfully manifested, should be recorded for the glory of the Giver of all mercies, and the encouragement of believing parents to persevere in earnest prayer for the conversion of their children.

At the commencement of his illness, he felt a full persuasion he should recover, and was displeased if any friend intimated to the contrary; neither did he manifest the least concern about eternal things, saying, it was too gloomy a subject for him. A change of air being advised, he was removed a few miles from town, and sitting one lovely evening in the fields, with a kind, pious friend and a pious workman in the family, they conversed on the beauties of nature, and nature's God. His friend remarked, how solemn it must have been when darkness covered the earth at the crucifixion of Christ, but that then the veil was rent, and the mercy-seat in sight. His friend, perceiving him very attentive, and interested in the conversation, told him some remarks from Mr. Blackburn's sermon on the subject. It pleased God to bless that conversation to him; his mind was so much impressed as to prevent him from sleep; when his mother went the following day to see him, he exclaimed, with that feeling she will never forget, "O Mamma, I now understand that when our Saviour died and rose again, there was mercy for sinners." She said, "Dear, do you feel yourself a sinner?" "Yes, indeed I do, a great sinner. Last night was the first time I ever prayed. Do, mamma, pray for me." From that time he manifested a decided change; his Bible, Newton's, Cowper's, and Watts's Hymns, were constantly by his side; he begged he might only see pious friends, for now he loved them; he was much attached to Mr. B., a city missionary, who had frequent interviews with him, during a period of three months. Mr. B. observed, "Never was the grace of God more manifest than in these opportunities; his mind was gradually opened to receive the truth, and each successive conversation proved the truth of our Lord's words, comparing it to seed cast into the earth, small at first, but gradually increasing, till it became a tree." As he approached his end, his confidence in Christ increased; his doubts dissipated; he saw Jesus with the eye of faith, as the end of the law for righteousness; he manifested great concern for the salvation of his relatives, and earnestly entreated them to seek the Saviour. To a near relative he said, "I never knew happiness till I knew the Lord, now I am quite happy; do, do pray that you may feel a desire to seek God; if you do pray he will hear you, he is faithful to his promise." He continued conversing till quite exhausted. To another he said, "My earthly tabernacle is being taken down stone

by stone, but I have a building not made with hands, eternal in the heavens." A short time before his death, he said to his mother, "I think this is my last sabbath, the next I hope to be with my Saviour. I wish to see all my friends once more, to tell them the happiness I feel in the prospect of death. I do long to be with Jesus."

The last morning he was permitted to see on earth, as his mother was giving him some refreshment, he looked very earnestly and exclaimed, "Precious promises! I am going home. Come, Lord Jesus, come quickly." She, perceiving a great change, called the family into the room. He made a great effort to speak to them all; but his speech faltered so much, it could not be understood what he said; he then pointed to his books, which were brought to him, after feeling some time, he put his finger on two verses of a favourite hymn:—

"O come, sweet Jesus, quickly come,
And cheer my fainting breast;
I long to reach my heavenly home,
To be with Christ is best.

"Pinion'd with love, I'd take the wing,
And fly to thee my rest:
There with the church triumphant sing,
To be with Christ is best."

His sight was then gone, but he found it by the leaf being turned down; he was asked, if that was what he wished to say. He replied, "Yes." Soon after, he appeared to look up very earnestly. His mother said, "What do you see, dear?" He answered, "Jesus, Jesus," which were his last words, and shortly after, without sigh or groan, breathed his last; and thus his end was like that of the righteous, perfect peace.

Home Chronicle.

NOTICE TO WIDOWS.

We beg respectfully to inform those widows of pious ministers receiving assistance from the funds of the Evangelical Magazine, and who were not included in the Midsummer distribution of profits, that their applications must be made by letter, addressed to the Editor, at the Publishers of the Magazine, on or before Christmas Day. *No vote can be made if such application is not forwarded.* We shall feel obliged to our brethren in the ministry, if they will not overlook the cases entrusted to them.

REMARKS ON A PAPER ENTITLED, "ANOTHER ECCLESIASTICAL CURIOSITY."

To the Editor of the Evangelical Magazine.

Sir,—In your Magazine for July last, I notice an attack made upon a sermon of mine, entitled, "The Dregs of the Drunkard's Cup," of which said attack I had been previously apprised, by the usual dissenting method of an anonymous letter.

Any writer, who is puerile enough to talk of "the Church of England owing its existence to acts of parliament;" wicked enough to call "orthodox dissent," or in other words, "holy sin!" "the cause of Christ;" and ignorant enough to conceal his knowledge of the original Greek of Acts xiv. 23, by a reference to "Tyndale's Translation," is quite beneath any lengthened notice on my part. Besides, my answer to the attacks of the Anabaptist Repository, published in the 2nd edition of the sermon, will, to a certain degree, be applicable to those of the Evangelical Magazine; though being rather more candid than your sapient correspondent, J. B., I will freely and gladly admit, that the remarks in your Magazine are far less unchristian than theirs. I shall merely remark, in passing, that the awful ignorance dissenters display on what they are pleased to term "the efficacy of the two sacraments," is very little short of downright blasphemy. Yes, Mr. Editor, the Almighty himself has called baptism "the washing (or laver) of regeneration," and the Lord's supper "the communion of Christ's body and blood." Quarrel with your God first, if you will, but be consistent enough not to find fault with his church for treading in her heavenly Master's steps.

The chief cause of my replying to this luminous epistle of your correspondent, is merely to answer a question which he asks, namely, why I violated the rubric at the beginning of the Communion Service, and admitted "a notorious evil liver" to that holy sacrament? Had he fairly quoted from my sermon, he might easily have inferred, that this was not the case. But I may as well at once plainly inform him, that before the holy Eucharist,

at Easter, 1840, I plainly and affectionately warned him on the duty, after approaching the table of the Lord, to lead a new and holy life, and received a declaration of his intention, with God's grace, so to do. There was also, before this time, as far as man could see, a decided external improvement. And when, unhappily, he drew back, I sent my excellent curate, the Rev. J. M. Cox, before the next communion Sunday, to warn him, on no account to draw near the Lord's table in that his present unprepared state.

I trust to your sense of justice to insert this in your next Magazine, and thus to acquit yourself of the charge of, (however unwittingly,) "bearing false witness against your neighbour." Believe me, that these remarks are not intended to be written in any bitter or unkind spirit, and that I am,

Mr. Editor,

Your obedient servant,

F. M. KNOLLIS.

August, 1841.

[We much doubt the propriety of admitting a reply so splenetic as that of our reverend correspondent; but as it will speak for itself, and go far to justify the criticism of J. B. upon his semi-popish discourse, we have decided on giving it a place. Mr. Knollis, unhappily, is one of a numerous class of clergymen, in our day, who seem to have mistaken their ecclesiastical position, and who cannot long continue to occupy it, if the Establishment retain its standing as a distinguished branch of the Reformed church. So far as J. B. may have failed to give a correct version of the steps taken by Mr. Knollis to prevent his somewhat singular convert from eating and drinking judgment to himself, we are happy of an opportunity of allowing Mr. K. to give his own account of the transaction. It is a sorry one after all; and proves that his rule of admitting to the Lord's table is not that of the New Testament. "Orthodox dissent," (which Mr. K. regards as a phrase convertible with "holy sin!") can afford to smile at such sweeping condemnations as those of the class to which our correspondent belongs. Were they to think well of them, it would be a proof that they had forsaken the truth of the gospel, and the doctrines of the Reformation.—EDITOR.]

MEETINGS FOR SPECIAL PRAYER ON BEHALF OF SUNDAY-SCHOOLS.

It has been considered highly commendable, that as the 25th of December is a general holiday, the church should unite with their Sunday-school teachers to implore the Divine blessing upon their object throughout the whole country. The time for meeting to be at seven and at half-past ten o'clock in the morning, and at six o'clock in the evening; and also, that on Sunday, the 26th, each minister should adapt the subject of his discourses to the object, in order to arouse the church to a sense of its duty in reference to Sunday-schools, and, on the close of the service hold a prayer-meeting to invoke the blessing of God to rest upon the preceding services.

FITZROY SABBATH AND FREE DAY-SCHOOLS.

We have been much pleased with the reception of a beautifully engraved portrait of Mr. Elton, the indefatigable master of the above schools. The occasion is gratifying:—At the Nineteenth Annual Meeting of the Old Scholars of the above institution, held in November last, they respectfully requested their beloved friend and master, to sit for his portrait, they, themselves, taking all the expense and responsibility, both of the drawing and engraving, in order that each might possess a copy. It is, also, equally pleasing to remember, that at the Annual Meeting, held in November, 1836, they presented Mr. Elton with a beautiful pair of globes, worth fourteen guineas, with a silver shield on each, bearing a suitable and highly gratifying testimonial.

PROVINCIAL.

SURREY MISSION SOCIETY.

The Autumnal Meeting of this society was held at the Rev. S. Percy's chapel, Guildford, on Wednesday, September the 29th. The Rev. Dr. Morison preached in the morning, from 2 Cor. ii. 14.

In the afternoon, the committee assembled for the transaction of business.

The public meeting was held in the evening, when G. Foster, Esq., presided, and the Rev. Dr. Morison, and the Rev. Messrs. Connebee, Johnson, Mirams, Ashton, Wm. Jackson, Percy, and Richards addressed the assembly. The Rev. Messrs. Churchill, Soule, Midgery, Morgan, and Porter, conducted the devotional parts of the public services.

A deep and growing solicitude appears to be felt for the spiritual interests of the benighted villages of Surrey, and it is earnestly hoped, that more ample means may be afforded in order that the gospel may be introduced where at present it is unknown.

Subscriptions or donations will be thankfully received by Mr. J. Hickson, Wandsworth, treasurer; the Rev. J. E. Richards,

Wandsworth; the Rev. J. M. Soule, Battersea; and the Rev. R. Connebee, Dorking, secretaries.

ST. HELIERS, JERSEY.

The Rev. William Forster, pastor of the Congregational church, St. Heliers, Jersey, having, from domestic causes, resigned his charge over an affectionate and united people, among whom he has laboured for upwards of seven years, the members of the church and congregation met on the 21st of July, 1841, and having invited the Rev. Thomas Jarvis, Baptist Minister, to attend, he was requested to take the chair. After several addresses, expressive of the deepest regret and sympathy under those circumstances, which occasioned the resignation of a minister so highly esteemed and generally appreciated, the following resolution was unanimously adopted:—

"That it is with sentiments of deep regret this meeting has learned, that the Rev. W. Forster has resigned his pastorate over the church and congregation worshipping in this place, and they embrace this opportunity of expressing their most cordial esteem for his character, and their grateful sense of his talents and ministerial fidelity, and their earnest desire that the Head of the Church may direct him to a sphere of increasing usefulness. They also express the hope that his powerful advocacy of the distinguishing principles of nonconformity may be rendered still more efficient and extensive."

THOMAS JARVIS, *Chairman.*

As a further testimonial of esteem, the congregation have presented their pastor with a very handsome piece of plate.

May the great Head of the Church provide a suitable successor to our esteemed brother, who has laboured with so much benefit to the people, and the cause of Christ in connexion with Congregational dissenters in the rapidly increasing town of St. Heliers.

SETTLEMENTS OF PASTORS.

The Rev. C. F. Hughes, of Hackney College, has accepted the unanimous invitation of the church of Christ assembling at Kelvedon, Essex, and entered upon his duties on the 12th of September last.

The Rev. John H. Barrow, of Hackney College, has accepted the unanimous invitation of the church and congregation assembling in Market Drayton, and intends (D.V.) entering upon his ministerial duties the first Sabbath in this month.

REMOVALS.

In consequence of repeated attacks of severe indisposition, medically considered to be excited by locality, the Rev. W. Spencer has been compelled to resign his charge, at Holloway. He has accepted a cordial and affectionate invitation to Princess-street, Devonport, and has commenced his stated labours there.

We trust the health of our brother may be restored by this removal, and that God may abundantly bless him in this large and important sphere of usefulness.

The Rev. James Radcliffe, late of Londonderry, Ireland, entered on the pastoral duties over the church and congregation assembling in the Independent chapel, Baldock, Hertfordshire, on the first Lord's-day of August, with pleasing prospects of usefulness, having accepted an unanimous invitation from a meeting of the church and subscribers to the place, convened by public announcement.

ORDINATIONS.

Rev. H. H. Scullard.

On Thursday, July 22, the fifth anniversary of the Independent chapel in Falkenham, Suffolk, was held, when the Rev. H. H. Scullard was ordained to the pastoral office over the church and congregation. The morning service was commenced by the Rev. G. Wilkin, of Rendham, reading a portion of Scripture and prayer; the introductory discourse was delivered by the Rev. S. L. Harris, the former pastor, and now of Clare, in which the principles of dissent from the Church of England were clearly explained and ably defended; the Rev. J. Whitby, of Ipswich, proposed the usual questions, received the confession of faith, and presented the ordination prayer, with imposition of hands; the Rev. J. Flower, of Beccles, gave an affectionate charge to the pastor, from 2 Tim. ii. 21; the Rev. T. Hayward, of Woodbridge, concluded with prayer.

In the evening, the Scriptures were read and prayer offered by the Rev. W. Notcut, of Ipswich; the Rev. J. S. Pearsall, of Andover, preached an appropriate sermon to the church and congregation, from 2 Cor. viii. 23, 24; and the Rev. T. Hoddie (Baptist) of Walton, implored the Divine blessing upon the solemnities of the day.

The attendance on both parts of the day was remarkably good, and notwithstanding the precarious state of the weather, many

persons from neighbouring congregations were present. The services were interesting and impressive, the Divine presence appeared to be enjoyed, and a friendly feeling was manifested by persons of different denominations, which constrained the newly ordained pastor and his affectionate flock to "thank God, and take courage."

Rev. John Davies.

The ordination of the Rev. John Davies, student of Newport Pagnel College, to the pastoral office, at Linton, Cambridgeshire, took place on Tuesday, the 20th of July.

The service was introduced by the Rev. W. Spencer, of Holloway; the Rev. Josiah Bull, M.A., Classical Tutor of Newport Pagnel College, delivered the introductory discourse; the Rev. H. Madgin, of Duxford, asked the usual questions; the Rev. T. P. Bull offered the ordination prayer, with imposition of hands; the Rev. N. M. Harry, of London, delivered a powerful charge to the minister; and the Rev. Mr. Chaplin, of Bishop Stortford, concluded the service.

After the friends, among whom were upwards of five and twenty ministers, had dined, several speeches were delivered.

The evening service was introduced by the Rev. Mr. Bodley, of Steeple Bumpstead; the Rev. W. Spencer, of Holloway, preached to the people; and the service was concluded by the Rev. David Martin, of Creaton.

Mr. George Pridie.

On Wednesday, July 29th, 1841, Mr. George Pridie, A.M., of Glasgow University, was ordained to the pastoral office over the church and congregation assembling at the Independent chapel, Mill-street, Liverpool.

The Rev. Dr. Clunie, of Manchester, commenced the services of the day with reading the Scriptures and prayer; the Rev. John Kelly, of Liverpool, delivered the introductory discourse; the Rev. Walter Scott, of Airedale College, offered the ordination prayer; the Rev. James Pridie, of Halifax, gave the charge to his son; and the Rev. Dr. Raffles preached the sermon to the people.

Rev. Thomas Lloyd.

On Tuesday, the 3rd of August, the Rev. Thomas Lloyd, A.B., Iolo, Cwmbarre, late of Neuaddlwyd Theological Academy, was publicly ordained bishop over the Independent church at Dinaspowys, in the county of Glamorgan.

On the preceding evening, two sermons were preached by the Rev. Messrs. W. James, of Hill Terrace, and M. Watkins, of Sion Chapel, from Rom. xii. 9, and Isaiah xxxv. 10.

The Rev. Mr. Morgan, of Nurston, commenced the ordination service by reading and prayer; the Rev. W. Griffiths, of Llanharan, delivered the introductory discourse, founded on Matt. xvi. 18; the Rev. D. Davies, of Lansantffraid, proposed the usual questions, to which the young bishop replied in the most clear, solemn, and sensible manner, to the satisfaction of the church and the congregation at large; Rev. W. James, of Cardiff, offered the ordination prayer; Rev. M. Rees, of Groeswen, delivered a most solemn and impressive charge to the young minister, from Matt. xx. 26, 27; and the Rev. L. Cowell, of Cardiff, preached an excellent sermon to the church and congregation from Prov. xii. 15.

In the afternoon, sermons were delivered by the Rev. Messrs. W. Watkins, of Romney, and M. Morgans, of Bethesda; and in the evening, by the Rev. D. Davies, of Radyr, and M. Rees, of Groeswen.

Rev. Cyrus Hudson.

On Wednesday, September 8th, the Rev. Cyrus Hudson, A.M., of Glasgow University, and second son of the Rev. John Hudson, of West Bromwich, was publicly ordained to the Christian ministry over the Independent church and congregation at Welshpool, in the county of Montgomery.

Their own place of worship being too small, the services were conducted in the town-hall. The Rev. J. Griffith, of Llanyblodwell, commenced the morning service with reading the Scriptures and prayer; a most excellent and appropriate description of a gospel church, was delivered by the Rev. W. Reeve, of Oswestry; the Rev. J. Griffith proposed the usual questions, and received the confession of faith; the ordination prayer was offered by the young minister's father, who, thus again, surrendered his son to the service of his Redeemer; an excellent, kind-hearted, and affectionate charge was delivered to the newly-ordained pastor, by the Rev. Thomas Weaver, of Shrewsbury; and the hymns were read by the Rev. Aaron Francis, of Newton.

In the evening, a most lucid, impressive, and powerful sermon was delivered to the church, by the Rev. John Kelly, A.M., of Liverpool, who, after a hymn had been sung, delivered also an address to the newly-elected deacons, which will not soon be forgotten.

Rev. David Hughes, B. A.

On Tuesday, Sept. 14, 1841, the Rev. David Hughes, B.A., late student of Hack-

ney College, London, and afterwards of the University of Glasgow, was solemnly set apart, by prayer and imposition of hands, to the pastoral office over the Congregational church, at St. George, in the county of Denbigh.

On the solemn occasion, the Rev. W. Rees, of Denbigh, delivered the introductory discourse, founded upon Rev. xxi. 2; the Rev. S. Roberts, of Llanbrynmair, asked the usual questions; the Rev. J. Evans, of Beaumaris, offered the ordination prayer; the Rev. R. Vaughan, D.D., of Kensington, delivered the charge to the minister, from 1 Tim. iv. 16; the Rev. J. Blackburn, of Claremont Chapel, Pentonville, preached to the people, from Deut. i. 38.

In the afternoon and evening, sermons were delivered by the Rev. Messrs. Jones, of Bangor; Davies, of Penstreet; Thomas, of Horeb; and Everett, of Llanrwst.

Rev. John Parry.

On Wednesday, August 11th, the Rev. John Parry, late student of Blackburn Academy, was ordained pastor of the Independent Church at East Cowes, Isle of Wight.

In the afternoon, at three, the Rev. Mr. Spence, A.M., of Newport, introduced the service; the Rev. H. Griffiths, of Stroud, delivered a discourse, on Priestcraft; the Rev. T. Mann, of West Cowes, asked the usual questions; and the Rev. T. S. Guyer, of Ryde, offered the ordination prayer.

In the evening, the Rev. W. Warden, of Ventnor, introduced the service; the Rev. T. Parry, of London, addressed his brother, the newly-ordained pastor; the Rev. J. Reynolds, of Romsey, preached to the people; and the Rev. J. Adey, of London, concluded, by prayer, the deeply-interesting services of the day.

Rev. William Crump.

On Wednesday, the 11th August, 1841, the Rev. William Crump was ordained pastor over the church at Russell-street, Dover.

The Rev. H. Cresswell, of Canterbury, commenced the service by reading the Scriptures and prayer; the Rev. W. Spencer, of Holloway, delivered a lucid and forcible address upon the nature and principles of a Christian church; the Rev. John Vincent, of Deal, proposed the usual questions; the Rev. Thos. Weaver, of Shrewsbury, offered the ordination prayer; the Rev. E. Henderson, D.D., delivered a most impressive charge to the young minister; and the Rev. E. Jinkings, of Maidstone, closed the services of the morning by prayer.

In the evening, the Rev. James Bennett, D.D., in a very faithful manner, urged upon the congregation the necessity of co-operation with their minister in his various duties, and the mutual obligations resting upon their pastor and themselves. The Rev. B. Connebee, of Dorking; the Rev. Thomas James, of Woolwich; and the Rev. J. Viney, of Herne Bay, took part in the devotional services.

Thomas Wilson, Esq., to whose generosity Dover is indebted for this beautiful chapel was prevented by ill health from being present. The attendance of ministers was very numerous, and a highly respectable and crowded congregation retired deeply impressed by the solemn services of the day. The interest of which Mr. Crump has taken the charge is a highly important one. Dover is much frequented by visitors in the bathing season, and previous to the erection of the chapel, in Russell-street, there was no Independent cause in a town containing eighteen thousand inhabitants. We sincerely hope that the blessing of God will be upon the minister and the church, that they may prosper together.

RECOGNITION.

On the morning of Tuesday, the 27th of July, the Rev. Jonathan Hicks, late of Barrington, Cambridgeshire, was recognized as pastor of the Congregational church at Little Waltham, Essex. The Rev. Julius Mark, of Chelmsford, read suitable portions of Scripture and prayed; the Rev. John Dorrington, of Chishill, delivered the introductory discourse, and asked the usual questions; the Rev. T. Craig, of Bocking, offered the ordination prayer; the Rev. J. Gray, of Chelmsford, delivered an affectionate and impressive address to the pastor and church, from 1 Cor. iv. 1; and the service was closed with prayer, by the Rev. Mr. Reeve (the late missionary).

In the evening, the Rev. John Carter, of Braintree, preached an excellent sermon from Rom. iii. 1, 2.

CHAPELS.

Shanklin, Isle of Wight.

August 12th, a new Independent chapel was opened at the above place. The service was commenced, in the morning, by the Rev. G. D. Mudie, of Portsmouth; an excellent sermon was preached by the Rev. J. Sherman, of Surrey Chapel, London; and the service was closed by the Rev. T. Younge, of Newport.

In the evening, the Rev. W. Warden, of Ventnor, commenced the service; the Rev.

T. S. Guyer, of Ryde, preached; and the Rev. S. Barrows, of Brading, concluded, by whose exertions the chapel has been erected.

The attendance since the opening has been such as fully to justify the erection of the place. Many very respectable visitors, both Episcopalians and Dissenters, have attended. It must be gratifying to many who have visited this most interesting and beauful spot, to know that a place of worship is now provided for them. The inconvenience so long complained of, will be felt no longer. What was wanting to complete this little watering place, is now supplied; and there is every reason to believe, that important good will result from it.

Sutton-on-Trent.

A new and exceedingly neat chapel was opened for Divine worship on the 14th of August, at Sutton-on-Trent, in connexion with the Home Missionary Society, and the Nottinghamshire Association of Independent Ministers and Churches.

The Rev. Dr. Alliott, of Nottingham, preached in the afternoon, and the Rev. H. L. Adams, of Newark, in the evening; between which services about one hundred and fifty friends to the cause took tea in the chapel.

On the Lord's-day following, the opening services were continued, and collections made. The Rev. B. Ash, of Laxton, preached in the afternoon; and the Rev. J. Moreton, of Tuxford, in the evening.

The Rev. Messrs. Johnson, of Retford; Mullens, of Coward College; and Edge, of Sutton, (Baptist), also participated in the delightful exercises of this chapel-opening.

Lonsonford, Warwickshire.

The foundation-stone of a New Home Missionary Chapel was laid on Monday, the 6th of September, in the above place, by the Rev. Mr. Percy, of Warwick, in the presence of a large congregation, who had assembled from various quarters to witness the imposing ceremony. He then gave a very appropriate discourse, founded upon Dan. xii. 4, "Many shall run to and fro, and knowledge shall be increased." The devotional parts of the service were conducted by Messrs. Miles and Prain. Tracts were then dispersed among the people, and [illegible] books among the children who had assembled.

The Missionary Tent given to the Home Missionary Society by Stephen Prust, Esq., of Bristol, was erected on the ground upon the occasion, and in case of rain the people could have found shelter under it. But the day being fine, and the assembly too numerous to be accommodated under it, a large party took tea after the services, and while seated under its spacious awning, the Home Missionary gave the friends an account of the various travels of the tent, while visiting the dark corners of Cumberland, &c.

Lonsonford is a large hamlet, one mile and a half from any place of worship. The Missionary has for upwards of two years been preaching in a barn, but the farmer having occasion to use it, and no house in the place being large enough to contain the congregation and the Sabbath-school, the preaching, &c., must have been abandoned, had not the Rev. T. East, of Birmingham, bought a small piece of land, near the barn, and given it gratis, for the purpose of building a chapel. The people who attend are poor, their spiritual wants great, and they stand in need of assistance from a religious public. Donations would be gratefully received by Mr. Miles, Henley-in-Arden; or by any of the ministers in the county of Warwickshire, who have recommended the case. The Rev. Mr. Jay, of Bath, has also recommended this interesting case.

Mersea Island, Essex.

A new Independent chapel having been built for the church and congregation under the pastoral care of the Rev. H. J. Haas, it was opened on the 16th of September, when the Rev. James Bennett, D.D., of London, preached two sermons of a highly valuable and appropriate character.

In the afternoon, a goodly number of the friends dined together at the White Hart Inn; after dinner, Maitland Savill, Esq. being in the chair, several interesting addresses, expressive of the most loyal attachment to our beloved Queen, and a determined adherence to Protestant dissent, were delivered, and met with the unanimous and hearty response of the meeting. The collections were good, and the proceedings of the day very encouraging.

The history of dissent at this place, furnishes a pleasing illustration of the efficiency of the voluntary principle under circumstances certainly not favourable to its development. Insulated—amongst a small, scattered, a poor population—with two parish churches, a Baptist interest, and lately a Wesleyan society—by the favour of Providence, a few persons of the Independent denomination, have for a number of years enjoyed the privileges of a stated ministry of the gospel. This interest owes its existence, under God, to the benevolent exertions of a single individual, Mr. Hawes, (now one of the deacons of the church,) who, in the face of much opposition, forty years ago, first opened a barn for preaching; it soon

became necessary to build a chapel, for which he gave the ground; in process of time, the Divine blessing having attended the labours of the various ministers who supplied the pulpit, a church was formed, and a pastor chosen. Subsequently, by extraordinary efforts amongst themselves, and generously aided by the surrounding churches, the islanders have happily been enabled to build a dwelling-house for their minister; a new sanctuary, more substantial and commodious than the former one; and a British school-room adjoining; the whole of which is invested in trust.

The new chapel is a respectable edifice, very creditable to the skill and spirit of the builder, Mr. George Lufkin, of Colchester. It is encumbered with a debt of 100*l*., which it is exceedingly desirable should be immediately liquidated.

The anniversary of the opening of the Independent chapel, Chapel-end, near Nuneaton, was held on Wednesday, the 14th of July, when the Rev. S. Dyall, late of Stanford Rivers, Essex, was recognised as the pastor of the church in that place. The Rev. J. G. Hewlett, of Coventry, preached the introductory discourse, and asked the usual questions; the Rev. N. Rowton, of Withybrook, offered the designation prayer; the Rev. J. Sibree, of Coventry, delivered a charge to the minister; and the Rev. T. Dix, of Bedworth, preached to the people.

ROTHERHAM COLLEGE.

The friends and supporters of this institution held their annual meeting at the close of the session, on the 30th of June last, in the college library, Joseph Hodgson, Esq., of Bakewell, occupying the chair. After the usual introductory services, the three senior students, Messrs. Wilson, Lewin, and Beddow, who then closed their course of study in the house, and who have all entered upon promising spheres of ministerial labour, read essays upon the following subjects:—"The harmony of the writings of St. Paul and St. James on the doctrine of justification;" "the relation of the atonement to the Divine purposes;" "the life, character, and writings of Tertullian." After the reading of these essays, Dr. Alliott delivered an address to the students, affording admirable counsels to them in the several stages of their career. The Rev. W. H. Stowell, theological tutor, read the report, which was very satisfactory in all the aspects of the college, inspiring the hope, that its supporters will see upon it the visible tokens of heavenly blessings. The funds of the college are in a less satisfactory state than they were last year, the number of students and the consequent expenses of the house having increased, while the subscriptions had fallen short of the customary amount. In the present depressed state of commercial affairs, a great and speedy augmentation of the funds of the institution can scarcely be expected, yet in the confidence that a brighter day is dawning, the committee may reasonably indulge the hope and press the entreaty, that Protestant Dissenters of Yorkshire, as well as of other parts of the kingdom, from which the ministers educated in this college have been sent, or in which they are labouring, will continue to this institution their liberal support.

This college is prepared to take a large share in the great movement towards the moral elevation of our countrymen. It has its representatives in the missionary field. More than a hundred of our living ministers have been educated in it. From these ministers and their congregations, the committee naturally, and, as they feel, justly, look for those funds which are required to carry on this institution with the energy which is called for by the urgency of the times.

The committee of examination, of which the Rev. Dr. Alliott, of Nottingham, and the Rev. B. B. Haigh, of Tadcaster, were chairmen, were engaged on the Monday and Tuesday previous to the annual meeting. The students were examined with great care on an extensive plan, by written papers, in the departments of logic, mental science, ethics, biblical antiquities, church history, and theology. They were previously ignorant of the questions to be answered, and wrote their replies in the presence of the examiner, without assistance, either from books or each other. Their papers underwent the careful revision of the examiner, who expressed himself as being exceedingly pleased with the result, and that whilst all acquitted themselves to his full satisfaction, several gave promise of high attainments, and passed their examination in a manner alike honourable to themselves and to the college.

The examination in Hebrew, Syriac, Greek, Latin, French, and German, was equally satisfactory, indicating severe application on the part of the students, and reflecting the highest credit on the skill and industry of their esteemed tutors.

The number of students now in the house is twenty-three.

HAMPSHIRE SUNDAY-SCHOOL UNION.

At the half-yearly meeting of the Hants Sunday-school Union, held in the Masonic Hall, Winchester, on Wednesday, the 22nd of September, 1841, present one hundred and thirty ministers and teachers, the Rev. Mr. Reynolds, of Romsey, in the chair, it was, on the motion of the Rev. Mr. Pearsall, of Andover, seconded by the Rev. Mr.

Jones, of Portsea, resolved unanimously:—"That the missionary spirit excited among many of the teachers and children in the schools connected with the Hampshire Union is, to this meeting, the occasion of much gratitude and joy: and, considering the present urgent claims of the perishing heathen, and the limited resources of the London Missionary Society, they would respectfully suggest the formation of Juvenile Missionary Associations, not only in all the schools in connexion with this institution, but in all other Sunday-school Unions throughout the British empire."

General Chronicle.

MADAGASCAR REFUGEES.

Translation of a Letter from the Mongol Buriat Convert Shagdur to the Christian Refugees from Madagascar.

Dearly beloved Friends and Brethren in our Lord Jesus Christ,—I send you a salutation of peace. I am a Mongol Buriat, of the Chorina tribe, living in Siberia, towards the rising of the sun; and my dwelling is on the south side of the Ona river which flows westward, being close by the house of our missionary Mr. Swan; just as elder and younger brothers reside near each other, so we live very near together.

I have heard from my teachers concerning you, beloved ones, and of your having gone to reside in England. I have heard, also, about your Queen having put grievous hindrances in the way of Christ's precious and joy-giving salvation. It was painful for me to hear of my dear brethren in the faith of Christ's blessed name suffering trouble. We, with our teachers, Mr. Swan and Mr. Stallybrass, pray for you; and I, too, at the time of praying along with my friends, make mention of you, and pray for you. One Sabbath evening Mr. and Mrs. Swan told us all about you; and more than that, they showed us your portraits in a book, and knowing your circumstances, I wished to write to you and to say, "Mender anoz," (health and peace) great health and peace to you all. Is not this our Lord's command, "Love one another?" Again I say, great health and peace to you. Although we are far scattered, is not the Lord our God always near us and watching over us? Are not we his sheep, and is not he keeping us?

Ah, beloved ones, at the time of writing this letter I am in great trouble. I will tell you of it. It is now Thursday. Next Sabbath will be our last day. I cannot write at large, but the holy work of God is here brought to an end. It is very grievous. Christ's dear word was preached to us every day. There was daily prayer, and there were boys and girls at school. God's holy word was translated and printed and distributed to many people; and I also went about distributing the books to many of my brethren, and conversed with them. But our joy and delight are ended; the missionaries with their families are all about to leave us, and I and my few friends are to be forsaken in this great and frightful valley of destruction! Ah, you believers in Christ have experienced what it is to see your dear missionaries, who had come to reside in your country, returning to their native land. Well, such suffering in this respect as you have experienced happens to us here in the present year 1841. Oh, what an awful thing is the destruction of souls! And if those who are saved by God's grace are scarcely saved, what will become of precious souls that have no Saviour? Whatever sufferings may be in this world have a beginning and an end, but where the condemned soul goes the torments are everlasting, for there, as Christ hath declared, "their worm dieth not, and the fire is not quenched." O let us, cleaving until death to the only true God, pray to him who has saved us from this fearful doom, and is able to keep us firmly trusting in our Almighty God Jesus Christ, and abiding in him without wavering to the very end. He is a Refuge and a Rock. He is the Father of orphans and the Helper of widows, and his word to you, and to me, and to our friends, is faithful. It is this: "Lo, I am with you alway, even to the end of the world." O, beloved ones, when the Lord Jesus shall call his people from the four winds, and when himself shall appear, we shall meet. Yes, God's merciful favour is great; and, dear friends, we being fellow-sufferers, let us pray for each other, in the presence of God our Comforter. When the heart and the soul trust in God, there is peace, and yet to our weak flesh separations are very painful—very heavy. But why should I write so much? My dear teachers will soon be so far away that even dreams will not be able to reach them; but till my death they shall never be forgotten. Oh, there is no famine to be compared to a famine of the word; yet great is his mercy, and all power over heaven and earth being given to Christ, nothing can happen without his permission. If he knows the number of hairs on my head, everything that concerns

me must be known to him. May God's great blessing be with you all!

"Remember Lot's wife." Always draw near to God with firm resolution; trust in his grace, and in true faith offer up united prayers. Although our unbelieving countrymen mock and curse us, and bring evil upon us, yet great is the power of our God to deliver us. May the shut door in your country, as well as in ours, be soon opened! If we rejoice in a day of prosperity, we must in the day of our trouble think and pray.

I would write a word about the false religion of this country. Our people say there are gods without number; they say, too, that let men's sins be very many, and let them die in their sins, a lama (a priest) can forgive and cleanse away their sins. In such vanity and darkness I once was, but the mercy of God rescued me, opened my wicked heart, and showed me the grace of Christ. God's grace and Christ's merciful love are wonderful, deep, great. Oh, I was dead, but am alive; was lost and am found. When I think of this I can only wonder. Ah, if we few sheep have not shepherds, we shall be like forsaken ones and we mourn; but we trust God will keep us, and show us what is right.

My writing time is ended, and I must stop. Farewell. Great peace to you.

Your well-wisher,

SHAGDUR, Son of Kenat.

Sobnok also (one of our friends) sends "Mendy," (salutation to you,) and so does the old man Saujial; he sends a great salutation.

Dear Sir, and Dear Madam, when you translate this your thoughts will turn to us. Farewell.

Jan. 1841.

Letter in Reply to Shagdur from the Malagasy Refugees.

Beloved Friends, — We have received your letter conveyed to us by the Rev. Mr. Swan, and we rejoiced when we heard it read to us in English, and again when we heard it in our own language the Malagasy. We are delighted to find that there are believers in Christ in Siberia, who sympathize with us; and we bless God who has regenerated your hearts and ours, and hath translated us out of darkness into his marvellous light, and from the service of idols to the service of the living and true God, for we were once darkness, but are now light in the Lord, who formerly were not a people, but are now the people of the living God.

We have much pleasure in writing briefly to you in reply to your letter, and to thank you for the kindness which you have shown to us in the kind salutations you have sent to us respecting our safe and happy arrival in England—a land that God preserves and watches over, that it may be for the protection of all who are distressed. We have been exceedingly grieved, dear friends, to hear of your heavy afflictions, and to learn that advancement in the way of righteousness is forbidden, and that even your lives are risked on account of your love to Christ and the word of truth which you hold. We were ready to say, dear friends, as David formerly did, "Deep calleth unto deep," for so it seemed in relation to our mutual afflictions, yours as to your friends, and ours as to our friends. Nevertheless, when we carefully considered the letter which you wrote to us, and observed the confidence which you have in the Saviour, then our sorrow was turned into joy. Since we heard of your affliction and received your salutations, we have not ceased to glorify God, and to pray always for you, both in our social prayer meetings and in our private retirement; when we have prayed for ourselves, then we have desired blessings for you; when we have sought blessings to confirm our friends in Madagascar, then we have sought it for yours also, and have earnestly desired that strength might be given you equal to the day of your affliction.

We have deeply grieved when we read your letter to find what those have done who have not the knowledge of the word of God, in saying, "Let the guilt of the people increase, and let them die in their sins, for the (Alana) the priests can deliver them." Alas, we said, how dark is the heart, and we recollected what Solomon has said, "Where there is no vision the people perish."

With regard to the belief of the people in Madagascar it is this: they all admit that there is a God, for they say, Where is there not God who made the heavens and the earth and all human beings and every thing that moveth? Still we have not seen him, for these, (meaning the idols,) those are gods which our eyes see and which we can pray to. They add that there is not one God only, but many, and that Fate governs human beings, so that there are those who have good destinies, those who have evil destinies, those who have fortunate gods, and those who have unfortunate gods; for that all people have the fortune and destiny of their respective gods. And they worship [illegible] gods also the sun, moon, and stars, [illegible] many other objects too numerous to detail.

Such is the dark and dreadful condition of the people in our land. And that was the way in which we formerly walked in the time of our ignorance; but blessed be God for the gift of his beloved Son to redeem us from all those things. And we who are now writing to you would say that the

hearts of all are equal in wickedness till they are renewed through the gospel, for "all have sinned and come short of the glory of God."

We trust that you are not taken by surprise at these trials which have befallen you, because they were clearly foretold by our Lord when he said, "Ye shall be hated by all men for my sake, but he that shall endure to the end the same shall be saved." We may apply to you the words of the apostle Peter, "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, but sanctify the Lord God in your hearts. On their part he is evil spoken of, but on your part he is glorified."

Yes, beloved friends, our hearts were deeply affected when we heard of your painful separation from your Christian teachers, who had been accustomed to nurse and cherish you, and to increase you with all the increase of God. It brought to our recollection the day when we separated from our missionaries also, for that indeed was a dark day to us when the messengers of God left us, and when we feared lest, perhaps, his blessings also should forsake us. Nevertheless, we jealously endeavoured to promote one another's confidence and to be strong in prayer, and we took confidence, especially from the words of Jesus to his disciples, "If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." That promise we turned into prayer, and it strengthened our hearts, and through his compassion we obtained strength equal to the day of our trial, and the Comforter, the Holy Spirit, has led us into the truth to follow it, and many have continued stedfast to the end, and have resisted even unto the shedding of blood, as it has been with you.

We would say to you, beloved friends, under your present trials, Be strong in your prayer to God, and trust him for ever, for he is a Saviour at hand in the day of affliction, and he knows them that put their trust in him. He will never leave you nor forsake you, for he said to his disciples, "Lo, I am with you alway, even unto the end of the world;" and we trust that he will be with you, for his love does not change towards them that put their trust in him. Let us, therefore, beloved friends, continue in supplication to God on behalf of kings [illegible] rulers of our countries, that God may [illegible]ge their hearts, and that they may become free from the condemnation pronounced by the Saviour when he said, "Woe unto ye, lawyers, for ye shut up the kingdom of heaven against men; ye yourselves do not enter in; and those who would enter, ye suffer not; but they know not what they do."

May the time soon come when God will make the wrath of man to praise him, and may he speedily fulfil the promise given to his beloved Son Jesus Christ, "Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession;" and may God soon open the door for the entrance of his word in your country and in ours, so that you may again receive instruction as in past days, and that we may also return to the land of our ancestors which has occasioned our affliction, and there preach the cross of Christ, which has been the occasion of our bonds also. When shall it be, that the people with us, and the people with you, shall unite in doing good, and shall both send forth missionaries to the countries which have not yet heard or known the Saviour, for we are both debtors?

We cannot write at any great length to you, beloved friends, for the time for us to leave England for the Mauritius is near at hand, for we are preparing our packages, and have only a few days left. Great, indeed, has been the kindness which we have received from the people of God in this country, from the time of our arrival here, up to the present moment; still we feel that we must return, for we know that there are many Malagasy in that island, and our purpose is, so far as we are able, to teach them the way of salvation by our Lord Jesus Christ.

It may be we shall never have the opportunity of meeting in this world, yet we hope for a better meeting with you when Jesus shall come to gather in his elect from the four corners of the earth; then shall we meet, when Jesus shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then shall we be able to converse together on all the sufferings which befel us while we were yet on earth; and then shall we hear the voice of the elders saying, "These are they that have come out of great tribulation, who followed the Lamb whithersoever he went, and have washed their robes and made them white in the blood of the Lamb." God shall wipe away all tears from our faces, and shall turn our grief into joy, for, says the Saviour, "In the world ye shall have tribulation," as if he would say, there is none in heaven, "but I have overcome the world."

May the God of love and peace be with your spirit, beloved friends! Farewell, say

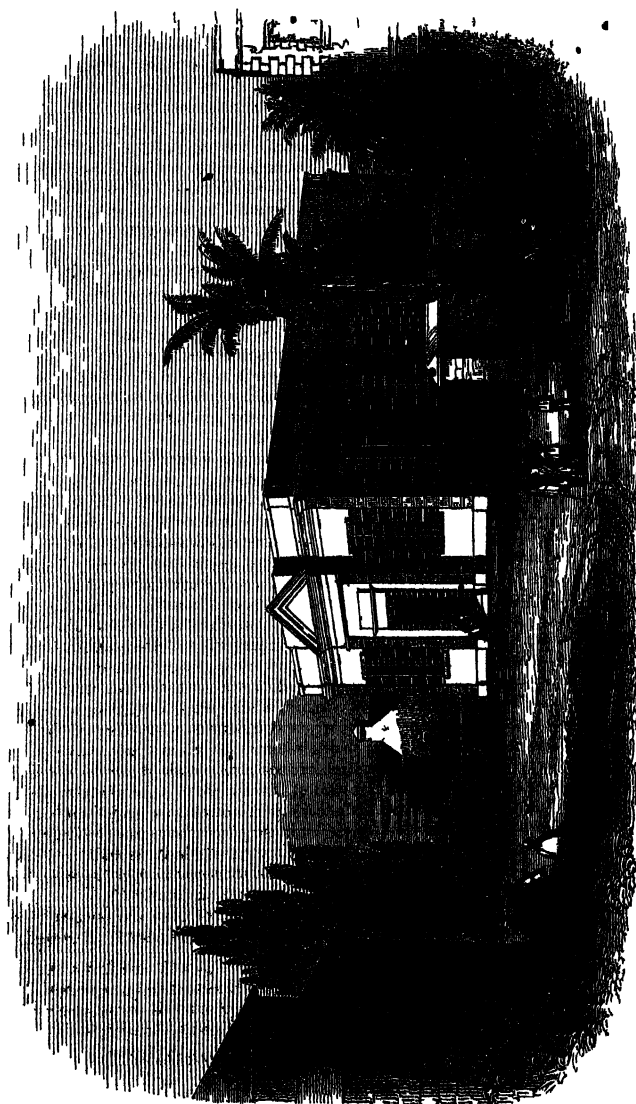
Mary Rafaravavy,
Joseph Rasoamaka,
David Ratsarahomba,
James Andrianisa.

Walthamstow, Oct. 1841.

THE

MISSIONARY MAGAZINE

AND

CHRONICLE.

CHAPEL AT PORT LOUIS, MAURITIUS.

MISSION AT MAURITIUS.

Shortly after the Queen of Madagascar issued her edict for the suppression of Christianity among her people, the Missionaries proceeded to the Mauritius, where they have since been labouring; with the intention, however, of returning to Madagascar at the earliest opportunity. They have been chiefly engaged among the emancipated apprentices, and the natives of Madagascar resident in the island.

In Port Louis, three schools have been established for the instruction of Malagasy children, and the children of enfranchised labourers. Mr. Johns preaches in the Malagasy language. One of the chief objects he contemplated, when last leaving England, was the rescue of the persecuted native Christians in Madagascar. As soon as the country again becomes accessible to the Gospel, these Christian brethren, if rescued, along with the refugees, whose departure from this country is noticed in our present number, will be most valuable instruments for the evangelisation of their heathen countrymen.

Although the power of the Romish church in Mauritius is great, there exists at present no serious obstruction to the promulgation of the Gospel throughout the island. In no part of the world is moral and spiritual instruction more needed, and the people in general are becoming disposed to receive it. The state of Port Louis, especially, calls for Christian exertion. It is computed that not less than 40,000 of the emancipated population are congregated in the town and its suburbs, and scarcely any provision is made for their instruction. There are only two Protestant places of worship. One of these is the Independent Chapel, an engraving of which appears in our present number. It was erected chiefly through the exertions of the Rev. J. Le Brun, who has been a faithful minister of the Gospel in Mauritius upwards of twenty years. Notwithstanding the liberality of the local contributions, and the amount of aid from England, a considerable debt still remains to be liquidated. The chapel is capable of containing 400 persons, and provides liberal accommodation for the coloured classes. A spirit of cordial co-operation and harmony exists between Mr. Le Brun and the Missionaries of our Society; and, it is hoped, by their united labours much good will be done.

The Society's press in Mauritius, under the able direction of Mr. Baker, the Society's printer in Madagascar for several years, has been kept in constant operation to advance the cause of God. The circulation of books, calculated to impart a knowledge of Divine truth, has been extensive, and will, no doubt, have a most beneficial operation in connexion with the preaching of the Gospel.

While readily acknowledging the strong claims of the Mauritius, the Directors deeply regret they can do but little more at present than recognise them; but they fervently hope that a field, so urgent in its want sand so inviting in its aspect, will not much longer be suffered to remain uncultivated.

VALEDICTORY SERVICE ON THE DEPARTURE OF THE MALAGASY REFUGEES.

A public farewell service was held at the Weigh-house Chapel, Fish-street-hill, according to the announcement in our last number, on Tuesday evening, the 5th of October, on occasion of the return of Mrs. Johns and the Malagasy refugees to the Mauritius. Long before the time appointed for the commencement of the service the chapel was crowded by a most respectable auditory.

Rev. Mr. Adey read the 44th Psalm, and the latter part of the 10th chapter of Hebrews, after which he offered up the introductory prayer.

Rev. Mr. JEFFERSON then addressed the meeting and said,—Our beloved friends, the Madagascar Refugees, are about to depart to the island of Mauritius, where a considerable number of their own countrymen are at present residing, to endeavour to be useful among them, and in the hope of one day proceeding to that land, from which they were so mercilessly driven. We met to welcome them to our shores, with sincere expressions of our Christian sympathy and love. We have had many opportunities of witnessing the simplicity of their faith, and the fervour of their piety, during the period of their sojourn amongst us. We have been cheered by observing their unshaken confidence in God, notwithstanding all their sufferings; and have rejoiced to be instrumental in supporting them under their trials. Now that they are about to depart, nothing, as it appears to me, could be more suitable than that we should thus publicly take leave of them, commending them to the protection and blessing of God, and endeavouring to derive from the occasion, new inducements to persevere in the great work to which, as the disciples of Jesus, we are called;—the subjection of the world to the faith of the gospel.

What then are the lessons which the present position of the Madagascar mission serves to supply? Out of many which might be mentioned, I shall only advert to three of the most simple and most prominent.

1. Under these circumstances, we are required to "have faith in God." "Shall not the Judge of all the earth do right?" That we should not be able to understand all his dispensations, is any thing but surprising. "Who by searching can find out God? Who can find out the Almighty unto perfection?" What, if sometimes, in our efforts to promote his glory, he calls us to "walk in darkness, having no light," is he therefore unrighteous, or unfaithful, or unkind? Or is this a reason why our confidence in him should be shaken? Is he not "the same yesterday, to-day, and for ever?" Does he not "see the end from the beginning?" and has he not said, "My counsel shall stand?" Only let this "trial of our faith" be rightly met and duly improved, and the churches of the Redeemer will be thereby more fully prepared for every good word and work.

2. The present aspect of the Madagascar mission calls us to "humble ourselves under the mighty hand of God." That God may design by this visitation, to show his supremacy, and try whether we will still trust in him and persevere, not only as it regards the world at large, but this individual sphere in particular, I quite admit. But this admission is perfectly consistent with the inquiry, "is there not a cause?" "God doth not afflict willingly, nor grieve the children of men." Most plainly does the word of God teach us, that when the church is "in heaviness through manifold trials," there is a necessity for it. Our Divine Master has committed unto us a great work to be done among the heathen. He has set before us an open door. He has commanded us to go up and possess the land. How have we fulfilled our trust? Ministers at home, and Missionaries abroad; churches in Britain, and converts among the heathen; Directors of great public movements, and contributors to their support, "are there not with us, even with us, sins against the Lord our God?" and do we not by this dispensation stand reproved? When, oh when, were we ever seen imbued as we ought to be with our great Master's spirit; yearning as he did in deep and tender compassion over the moral wretchedness of mankind; pouring out after his example, "strong crying and tears" for their deliverance; and consecrating our whole selves to seek that deliverance according to his will?

3. Closely connected with this humiliation, is the only remaining instruction to which I shall refer, "Continue in prayer, and watch thereunto with thanksgiving." Upon the close and established connexion between prayer and the enjoyment of the divine blessing, it is scarcely necessary here to offer any remark. To churches, as to individuals, the fulfilment of the divine promises is inseparable from the believer's recognition of those promises in prayer. To the one, as to the other, it is said, "Ask, and it shall be given you." The apparent delay on the part of God to afford visible answers to the prayers of his people, whether it may need to be referred into equity or supremacy, is always wise, and always kind; whilst it gives occasion for obedience to his own command to "continue in prayer." Persevering prayer, when the blessing is delayed, is as much a privilege as a duty. If we have a proper sense of the value of that which we seek; a correct view of the character of God, and a satisfactory persuasion that what we ask is agreeable to his will; delay will both stimulate to perseverance and encourage in it. Have we not in these Refugees themselves, an earnest and pledge of the divine favour towards their people? Have not the souls of those who have there been slain for the sake of the Lord Jesus, a voice from under the altar? Considering these things, let us "thank God, and take courage." Let the case of Madagascar be more deeply impressed upon our hearts. Let prayer be offered more incessantly unto God on its behalf. Let our petitions be

marked by greater fervour and stronger faith. Let us take hold of the throne of God itself, and with all the confidence of holy assurance which his character and his promises warrant us to exercise, say unto him, "We will not let thee go, except thou bless us."

Rev. J. J. FREEMAN next addressed the audience, and spoke to the following effect:—After the remarks of Mr. Jefferson, it is only needful that I should state a few circumstances respecting our friends from Madagascar. They have now been in this country rather more than two years. On their arrival they were six in number. One of these has since entered into her everlasting rest, affording cheering and satisfactory evidence that for her to die was gain. A young man named Simeon has returned with Mr. Johns to the Mauritius in a somewhat feeble state of health, but as we learn by communications lately received, he is better there than he was with us. Four still remain—Joseph, David, James, and Rafaravavy. We have had our fears lest, if we should detain them in this country over another winter, the season might prove injurious, at least to some of them. It has therefore been deemed expedient that they should all return at once to the Mauritius, the climate of which is very similar to their own. As you have already heard, the way to Madagascar is not yet open. We have had comparatively recent intelligence from that country, and we find that ordeals, infanticide, wholesale murders, and all the abominations of their cruelly despotic system not only continue, but have been fearfully multiplied among the people. Were the refugees to return to that part of the country which is under the government of the Queen, and to place themselves within her reach, it would be death to them in some of its most appalling forms. The punishment for having left the country without the permission of the Queen, is that of being burned alive. A fire is kindled on the ground, the parties adjudged to die are tied hand and feet, and fuel is then heaped upon them until they are consumed. That was the fate, not long ago, of nearly 100 men. In consequence of the cruelties practised, large numbers had been tempted to desert the army; about 1,000 were apprehended at different times, 100 of whom were selected and put to death in the way I have stated. We hope that our friends before us will meet with an extensive sphere of usefulness in the Mauritius, which is within two or three days' sail of Madagascar, and from whence they may proceed thither, should there, in the providence of God, be a favourable opportunity for it. Our hope and expectation is, that we shall be able to establish a Madagascar Mission in the Mauritius, under the broad shield of English protection. There are two classes among whom our friends will find a door open for labour in the Mauritius. There are not less than 20,000 immediate descendants of the natives of Madagascar now living in the Mauritius, for the most part as free labourers. They or their parents, 30 or 40 years ago, were introduced as slaves, and continued as such till the period of emancipation, when, with the rest of the slaves, amounting to 80,000, they of course obtained their freedom. They are still regarded as natives of Madagascar, speak the language of that island, and are familiar with its customs. The other class consists of about 700 or 800 persons who have lately come there as emigrants from the coasts of Madagascar. The planters in the Mauritius were anxious to obtain additional labourers; for a time our Government prohibited their importation, but prior to the embargo, these 700 or 800 had been procured. The prohibition has since been removed: numerous vessels have gone to the coast of Madagascar for the purpose of conveying emigrants, and although the Queen has not given her consent to their transit, vast numbers are willing to avail themselves of the opportunity of settling as free labourers in the Mauritius; and it is expected that some thousands will become located there in that capacity. This large body of Malagasy, beyond the power and threats and cruelty of the Queen, will come under the Christian instruction of our friends here, and those who are already in the Mauritius. Our friends are going forth as *native teachers;** not ordained Missionaries. They will leave England under the care of Mrs. Johns, who is going to rejoin her husband who has lately arrived in the Mauritius.

It now devolves on me to propose some few questions to our friends who are here present. I must enlist your sympathies on behalf of David, who has suffered much in Madagascar on account of his profession of the name of Christ. He was compelled to forsake that land, leaving behind him his mother and his wife. *They* were not in personal danger at the time he effected his escape; but had he remained, there was every probability of *his* life being sacrificed. His wife, however, was ultimately apprehended on the charge of being a Christian, and we have received intelligence of her *having been speared to death.*

* We are happy to say, that some friends in the North Riding of Yorkshire, in Brighton, and London, have responded to our late appeal on behalf of the Refugees as native teachers; and that support has been promised for Joseph and David. We still wish some kind friends would take up the case of Rafaravavy, who promises to be eminently useful among her countrywomen.

Mr. FREEMAN then addressed the following questions to DAVID, whose answers, which were given in English, are annexed:—

You have now been more than two years with us in England; you have seen many Christians who fear God, many Christian families and congregations: do you think that the people of this country are happier and better than those in yours who have not got the Bible, and who do not know the Saviour?—Yes, they are happier. They are not happy who have not the Word of God, and do not think and meditate on the divine goodness every day.

Do you think then that it is the Bible which makes us wiser, happier, and better than other people?—Yes. Without the word of God there are in this world those who are wise in some respects; but it is the Word of God which makes people wiser and happier than others.

In what way do you think that having the Bible makes us wiser and better than others, as a whole nation?—It makes the people wise unto salvation. Those who know and love the Word of God have faith in Christ Jesus. They are happy and wise, because our happiness depends on the Word of God. Those who live in Jesus Christ are happier and wiser also, because they shall live in heaven above when they go from this world.

Does what you have seen amongst us make you wish the more to promote the knowledge of the Bible among your own countrymen?—Yes, we often have expressed our desire among the people of God in this country. We know since we have come to this country, that the people assemble together for promoting the happiness of this country; and we desire more and more that our native land should be as this. We earnestly pray to God that he would pour out his Spirit and change our Queen's heart, that the Word of God may be proclaimed in that island again.

Then are you willing to go back to your own country and suffer many hardships, and many trials, if you can but get permission to return, after all the comforts that you have now enjoyed for two years in this?—Yes. It is not by my power, nor by my strength, but I will go in the strength of the Lord, and will put all my trust in Him; for David said, "Lord, thou hast delivered my soul from death, and wilt thou not deliver my feet from falling?" God has preserved us by sending the Gospel to that island; and if it is his will, we are ready to suffer again where we have suffered before. We shall pray earnestly to be able to say as one of old, "It is the Lord; let him do whatsoever seemeth to him good."

Addressing Joseph, Mr. FREEMAN said, You have found kindness in England: in leaving us, have you anything to say to the Christians and to the ministers in this country?

JOSEPH replied in the English language to the following effect:—I am thankful that I have the opportunity of standing before you. I hope you will bear with me, for I am not well acquainted with your language; only I stand here to thank you for all your kindness to us since our arrival. We have gone to and fro in this country, and have been regarded as brothers and sisters in Christ Jesus. We have received much kindness from you all: more than we could have done in our country. Your privileges make us think more and more of our countrymen. We know there are many gone from Madagascar to Mauritius, (who leave their own country not for the love of Christ, but because the Queen is cruel not only to the Christians, but to all,) and that compels us to leave you, and go and teach them there. And also the love of Christ constraineth us to do all we can. And we beg of you, my beloved friends, to pray for us that we may teach the truth in Christ Jesus, and that he may bless our work; for you know that Paul may plant, and Apollos water, but that God alone can give the increase. I ask more and more for your prayers, and I know you are all sympathising with us. Our coming to this country is not only to save our lives from vengeance, but I hope by the providence of God it will give us great encouragement, just as the brethren were encouraged when Barnabas and Saul were sent to Jerusalem. We will give as good a report of your dealings to us as Caleb and Joshua did who were sent to search out the good land. We wish Missionaries to go to every land;—we wish the Gospel of Christ to be made known to every nation. I take my comfort that we do not leave by ourselves; that Mrs. Johns will go with us, and we hope to meet Mr. Johns there; and we, by their guidance, will teach the people according to the little ability that we have. I ask you to pray for our father, Mr. Freeman, and for Mr. Johns, who have suffered many ways among our countrymen. We have seen their doings when in our country, and we are compelled to say one to another, that they labour not only in this country, but in ours. I hope you will forgive me; I speak from my heart, because I cannot refrain it. And now, my dear friends, I am both happy and sorry. I am happy because of your kindness. We shall soon leave you, and we have the honour and privilege to meet you this night. I am sorry, because I cannot say to you like the man of Macedonia who came in a vision to the apostle, "Come over and help us." I cannot yet say so, because Madagascar is one of the dark places

of the earth, which is full of the habitations of cruelty. Yet I hope that God will answer the prayers which you have offered day and night, because the effectual fervent prayer of a righteous man availeth much. And pray for the Queen, that God, who showed mercy to Manasseh who made the streets of Jerusalem to run down with the blood of the saints, may also have mercy on our Queen and our government, for they know not what they do. And pray for us that we may always put our trust in God, for I hope that God will spare us till we meet our friends in the Mauritius. I desire that our Queen should give us the liberty of returning to her country; for things that are impossible to man are possible to God. God, also, has given a promise to his beloved Son Jesus Christ. He has said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I hope that before long a door may be opened in Madagascar, and then we will send the message to you, "Come over, and help us." Farewell, beloved friends, we cannot see your face again on earth; yet I have a good hope that, through the grace of Christ Jesus, we shall meet again in another world, in the peace which Jesus has prepared for them that love him. I pray, in conclusion, that God may bless you all.

Mr. Freeman then put the following interrogations to James, who also replied in English, and whose answers are subjoined.

Do you continue to thank God that he has delivered you from the worship of idols?—I thank God that he has brought me from darkness to his kingdom. I shall thank God more and more for his kindness towards me.

Do you think that you shall live to honour God more than you ever could have done if you had not been in this country?—If God spares me, I shall love him and serve him all the days of my life.

Do you hope, from the bottom of your heart, that you love your Saviour and your brethren as much now as you did when you first came here?—Yes, I do; because, when I first came, I could scarcely read at all, either in Malagasy, or in English, but now I can read in English and in Malagasy. Now I love God more and more that he gives me to read his Word and learn to serve him. That makes me thankful.

We all join in prayer that God may preserve you faithful to the end of your days; and while we give him thanks for what he has done for you, we pray him to make you an eminent blessing among your countrymen as long as you live. In going back to the Mauritius do you hope to be useful?—I will try to teach them that they may come to Jesus, and pray for the great salvation Jesus has given me. I will try to proclaim the name of Jesus to heathens who are yet in darkness.

Mr. Freeman then said, in reference to Rafaravavy, that he hoped God would make her useful to her fellow-countrywomen, when she returned to Mauritius. He had made her an eminent blessing by her example, her conversation, and her prayers to the natives of her own land. She had been made the means of the conversion of not a few. He then asked her the following questions, to which she replied in her native language, which he afterwards interpreted:—

Do you think, that in going to the Mauritius, you will have opportunities of usefulness?—I desire, first, to bless God who, in his mercy, sent the light of the Gospel to the island of Madagascar, and brought me, by the instrumentality of the Missionaries, to the knowledge of Jesus Christ. I desire to bless God for that providence which brought me here amongst you, where I have witnessed the zeal and the interest felt on behalf of my country. I now desire to go back, and I exceedingly desire that God may spare me and make me useful among my countrywomen, that I may be the means of instructing them in the way of salvation. For this purpose I earnestly entreat that you will plead with God on my behalf.

Do you not sometimes wish that you had never known the Missionaries; for it was in consequence of knowing us that you have suffered all these troubles?—I desire to bless God for all that they have done. It was he who put it in the hearts of Missionaries to go to Madagascar. It was God who in mercy brought me to know the way of salvation. I desire to bless God for all the mercy and kindness shown to me. I was in a state of darkness and death, but he has brought me to light and spiritual life. I am willing to endure all I have endured, remembering the love of God to me; the love you have shown to my country, and the efforts you have made for it.

Mr. Freeman said, Suffer me to address to those before us a word or two of parting exhortation. You, my friends from Madagascar, have been with us upwards of two years. You have all seen Christian congregations. You know how it is that the Gospel was sent to your country. You now understand all about the mode of sending out the Gospel to heathen lands—how it is that good people, in this country, who value the Bible, and who love their God and Saviour, willingly give their money to send out Missionaries to convey the Gospel to them who know not the true God. They give up their heart to God; men go forth; and he by his providence prepares the way

for them. His Spirit helps them to teach the way of salvation to the heathen, and the heathen are converted by the grace of God. It was thus with you. Our friends sent out Missionaries; they came and preached to you; you received their message, and became wise unto salvation. God has sustained you; He has given you grace to be patient, and you have not forsaken Him. I am happy to bear my testimony not only to the kindness of the public by which you have been received, but to the uniform consistency of your deportment and spirit since you have been amongst us. We thank God that amidst much danger from the heathen, and the caresses of Christian friends, we hope you have been preserved, and that your hearts are yet humble before God. In leaving us we bid you farewell in the name of the Lord, and I would leave with you as my last charge, what the apostle Paul said to the Corinthians. My beloved brethren and sister, "Be ye stedfast, unmovable, always abounding in the work of the Lord." There is great reason that you should abound and be stedfast unto the end. God has done much for you all; and hereafter he expects you to labour zealously and faithfully for him. He has saved you from idolatry, from the power of the Queen, and from dreadful death. Some of your friends and beloved relations have suffered; but God in his grace has saved you, and in his providence has watched over you. He has done so till this moment, and is now about to take you back to be blessings to your countrymen. Be stedfast in the faith, stedfast in obedience, stedfast in love one to the other. Be stedfast in love to your country, and earnest in prayer. Not only has God done much for you, but the Christians of this country have shown you much kindness. Having enjoyed these privileges, we expect the more from you. We all expect to hear, from time to time, when you get to the Mauritius or to Madagascar, that you, Joseph, James, David, and Mary, are stedfast, humble, prayerful, zealous. God forbid that we should ever hear that one of you has stopped short, turned aside, and gone back to the world. We would ten thousand times rather hear that you had suffered death by the most cruel means by which the Queen of Madagascar could inflict it, than that you should fail to love the Redeemer, that you should fail to pray, or that you should fail to be humble and devoted. The eye of God is upon you. We have got your names written down, and we shall often remember them. We expect much from you. Do not bring a disgrace upon yourselves. God help you to be stedfast, immovable—believing, loving, praying to the end! Recollect, too, that your own countrymen will expect more from you than before. Twenty thousand in Mauritius and thousands in Madagascar know that you have come to England, and that you have been taught, and that you have learned much. You go back to teach them all you know. It will be a dreadful thing if you should disappoint the hopes of British kindness. You see what Christians are here; make your countrymen like them as they follow the Bible. Perhaps you may have seen some things here which strike you as not being consistent with the Christian name, but follow the example of the Lord Jesus and strive to be like him. I charge you put yourselves under the instruction of Mr. Johns. He has a kind spirit, and a prudent mind, and he will be your father, and Mrs. Johns will be your friend and instructress. Be ready to receive admonition and counsel from them. I entreat of our friends in the congregation their affectionate sympathy and earnest prayers on behalf of these refugees. They are young, but few of us have had equal trials, and certainly not of the same kind. God has helped them hitherto, and I trust that he will continue to do it. I also entreat your sympathy on behalf of Mrs. Johns, who is going forth and taking charge of them. I cannot allow the moment to pass without remarking that here are the three children of Mr. and Mrs. Johns. I think I know the heart of a parent in parting with offspring. It is the bitterest cup to take. I hope the children will remember this night. I say it publicly that they may lay it up in their minds. Their father has gone forth in the cause of Jesus Christ; their mother is going forth in the same cause, and I charge them before God and this congregation to give up their hearts to the Saviour. It will never do for your parents to be on the side of Jesus Christ and you not. Choose the same path, and may God raise you up to be the same blessing to the world as your father and mother have been!

Rev. J. ARUNDEL having offered up an appropriate and special prayer on the occasion,

The Rev. Dr. CAMPBELL delivered an address on the illustration which the presence of the Malagasy refugees afforded of the glory of the Gospel, and on the certainty of Madagascar being destined to become a grand trophy of the Lord Jesus Christ.

Rev. E. MANNERING offered prayer; and the meeting then separated.

A Collection was made which amounted to 40*l*.

SOUTH SEAS.

MISSION AT THE SAMOAS.

(*From Rev. T. Slatyer, Tutuila, January* 15, 1841.)

About a fortnight having elapsed since our arrival at Pagopago, brother Murray and I visited Leone, where he preached on the Sabbath; but, with many delightful circumstances, there was evidently wanting that deep religious impression which prevailed, and had done so for some time, at Pagopago; the church at which place was earnestly praying that Leone might be one with them in the prosperity they had experienced. In about ten days afterwards, I again visited Leone by myself, and remained there for several days, engaged in the language, and occasionally holding conversation with an inquirer, through an interpreter. I experienced the greatest kindness from the natives. After having spent another short period at Pagopago, brother Murray and I paid a second visit to Leone, on the 4th of June, when several important matters engaged our anxious and prayerful attention, and when (as it subsequently appeared) a cloud was hanging over the place, ready to burst in blessings on our heads. Happily for the poor people, and to the glory of Divine grace, it did burst, producing effects which will not soon be effaced from my memory. Perhaps it will be better that I should insert here short extracts from my journal, commencing—

June 5.—An astonishing awakening took place this evening. The assembly not less than a thousand. The chapel was filled with crying. Concern and feeling pervaded the congregation. Many were carried out in an agony of feeling. Brother M. preached.

June 7.—This has been a memorable day. The text from which brother M. preached seemed just adapted to meet the state of feeling: "And therefore will the Lord wait, that he may be gracious." In the afternoon, at the examination, a most powerful and general awakening again took place. It would be difficult, if not impossible to describe the scene. In all directions, men were carrying out the women, many of them in apparent convulsions. The Lord's-supper was a most melting season.

June 8.—The whole of this morning was occupied by brother M. and myself in conversation with inquirers. In the afternoon, as circumstances seemed loudly to call for it, we held a public meeting, the whole town seeming to heave with religious feeling. Again, there were the most marked signs of the presence of the Holy Spirit, in his awakening and subduing influences—prayers and addresses were the order of the meeting. The chapel was thinned by the numbers obliged to be taken out. One old man, a principal chief in this place, and standing on the borders of the grave, was taken out quite overcome. Brother M., unable to proceed, his voice being drowned by the sobbing and weeping of the congregation at several parts of the service. Oh, what brokenness of heart did many seem to possess!

June 9 and 10.—Held services on the evenings of both these days—the awakening continuing in all its power—praying and weeping being heard night and day in all directions.

June 17. Since the 10th, I have been at Pagopago. Yesterday I returned to Leone, and found the awakening unabated in its force. During my few days' stay at P., a powerful revival took place; the intelligence in reference to the work at Leone stirring them up afresh. Through Matthew Hunkin assisting me, I held conversation with twenty individuals recently awakened; amongst which the most interesting case was that of a very old blind woman. Surely nothing could give her that clear apprehension of the doctrines of the gospel, but the Holy Spirit. Still less could any thing but the cross of Christ have excited those tears which she shed, and that tenderness of feeling she manifested, for seventy years of heathenism and darkness have passed over her head.

June 28. (Sabbath.)—This has been a deeply interesting day. The awakening seems to have had a fresh impulse. There was considerable feeling during the morning service, but in the afternoon, there was a great breaking down. The text was a solemn one, Rev. xx. 15, and not long after the commencement, the preacher's voice was drowned amidst the cries and sobs of the congregation. The Spirit still stays with us! and it is remarkable that native instrumentality has to-day been the means of such a blessing descending. Our deacon preached in the morning, and another efficient man in the afternoon. Congregation about one thousand.

October 25.—Through the mercy of God I have to record the commencement of my public preaching among the people of my charge this day; but such a day I never expected; one so deeply interesting. The sermon which I had written was from the words, "So thou, O son of man, I have set thee a watchman," &c. We sang a hymn, the subject of which was the blessedness of this people in having the gospel sent to them; after prayer, and another

hymn, I stood up, while there sat before me anxiously waiting for the word of life a thousand souls. It was a most deeply affecting sight to me, especially as I looked round and thought of the solemn relation I was just about to recognize among them, as the watchman of their precious souls. The profoundest solemnity pervaded the dense congregation as I read the text, after which I proceeded, as introductory, to make a few remarks on the occasion of my first standing up in that pulpit to preach to them the everlasting gospel, and thanked God that, as he had brought me among them, so now he had enabled me thus fully to begin his work. I called upon them to unite with me in this thanksgiving, and in solemn prayer to God, that he would graciously bless the beginning of my labours for the salvation of their souls; but ere this, considerable feeling had begun to manifest itself in sobs, and no sooner had the first sentences of prayer escaped my lips, than my voice was entirely drowned by the simultaneous weeping of the whole congregation. Not being able to proceed with prayer, I looked around on the congregation, and to me it was the most affecting sight I ever witnessed—every head was down, and all were weeping—the feelings of some were so strong that they were obliged to be taken out; about twenty minutes passed away before I could proceed with my sermon, to which there was paid the most solemn attention. In the afternoon, we held the examination, when it appeared they had remembered every important item of the sermon. The deacon informed me in the evening, that chiefs who had looked savage before, had that day been broken down. Such an encouraging commencement of my labours I had never anticipated. To the Lord be all the praise!

Nov. 4.—This has been our day for public thanksgiving, humiliation, and prayer. Last night the church met again for prayer, and now must we not say, that the Lord hath more than answered our prayers? We met first in the early morn at seven o'clock: the congregation upwards of a thousand; this was for thanksgiving and humiliation, and was a very interesting, and solemn, and promising season. We met again at eleven o'clock, when I preached from Psalm cxviii. 25; after the sermon, during which some seemed to feel, but many, I feared, were hardened, I called on the deacon to pray, being exhausted myself; his prayer was most deeply earnest; with weeping and supplication did he crave prosperity for us, and confess the greatness of our sins before God. The Lord seemed to come down among us. After prayer I again addressed the people, and besought them not to turn away the mercy of God this day; the Lord, I trust, enabled me to speak and to show them that he was waiting to be gracious to them. The whole congregation was a scene of weeping, and we felt, I think, as if God were in that place. I concluded the service at length, with a short prayer, after having been together about two hours; all the praise and glory be to the grace of God, if any sinners have been broken to-day. In the afternoon we met again, and had another solemn and affecting meeting; the congregation was broken down, and many seemed to be cut to the heart. May this day be long remembered by Tutuila. The same meetings have been held at the other station.

I have thus furnished you with a few such extracts as may show the progress of the work, and the state of things at Leone station. Both my dear partner and myself feel that we could not have entered the Missionary field under more delightful circumstances; and that we have been blessed with a measure of success during the short period we have been engaged in the work, beyond what we had reason to expect. I am aware that the great religious excitements which have taken place render a proportionate increase of vigilance necessary, lest a reaction follow, bringing a cold and painful state of things in its train. Many habits connected with the former state of heathenism have been counteracted and overthrown by the powerful awakenings that have been felt, while many years without such awakenings would have been requisite to uproot them. But such a state of things necessarily involves the Missionary in solemn responsibilities. May we have an interest in the prayers of the churches; and may the Lord give stability to his own work! You will be glad to learn that there is not now remaining *one heathen* in this whole district.

(*From Rev. C. Hardie, Savaii, January* 29, 1841.)

Since my last communication, we have experienced many tokens of the Divine favour, and which, blessed be God! were never more manifest than now. During the last nine months, 124 fresh members have been added to our church, making a total of 211 members. The number of candidates continues to increase. At present they amount to 200. Attendance on the preaching of the Gospel is also very promising, and the attention is generally very marked. While these pleasing instances of the Divine favour call for gratitude on the part of the Society, they afford encouraging evidence that its labours have not been in vain, and supply an answer to the many prayers which have

been presented on behalf of this mission. Oh! may these prayers be continued, and become more fervent and effectual! that the present measure of success may be but as the droppings before a copious shower of Divine influence on all these islands.

We shall be very sorry, however, if our friends in England are led from the above statements to suppose that the conflict is terminated. We wish the state of things here to be fairly, faithfully, and fully reported, that our Christian friends may be directed aright in their prayers for us at a throne of grace. A vigorous onset has been made, several advantageous positions have been secured, many fair trophies have been won from the enemy, and the hope of a decided and glorious victory urges on the fight; but these very advantages which we have gained have awaked the slumbering energy of our foes, and provoked them to a desperate and deadly struggle to secure their falling empire. The holiness of the Gospel, interfering with their heathen and unholy customs, excites the hatred and opposition of their ignorant and wicked minds. They cannot bear to have their sins forbidden, nor to see their ranks continually deserted. Every effort is made by them which either threatening, force, or cunning can devise to prevent the people from embracing the Gospel, and to ensnare and draw back those who have embraced it. Many of the converts know experimentally the meaning of the words of our Saviour, "If they have persecuted me they will also persecute you." "If they have called the master of the house Beelzebub, how much more they of his household." Nor has the Missionary escaped the anger of these haters of the truth. They have called me many bad names, and charged me with crimes which they know it is my constant aim to expose and endeavour to prevent. They have even threatened to bake me like a pig. I must, however, observe, that none of these things have been said to me; on the contrary, I am always treated with the greatest respect.

We do not, however, complain of being hated and persecuted for righteousness'sake, as such treatment encourages the hope that the work now going on is genuine, and furnishes a test of the sincerity of those who have made a profession. Our only wish and prayer is, that the converts may hold fast the faithful word, and that God may subdue by his grace all opposition to his holy will. Nor need I say that these converts just emerged from heathenism, and surrounded by so many temptations and trials, call loudly for the sympathies and fervent prayers of the friends of Jesus in England, nor that your messengers to these islands, placed as they are in circumstances of so much difficulty and responsibility, claim and demand an interest in your constant and faithful supplications. Oh! let not these supplications be withheld!

(*From Rev. W. Mills, Upolu, February* 10, 1841.)

After some months of anxious looking for the *Camden*, we are gratified to see her, and to welcome once more our dear brother Heath, after a long and toilsome voyage. Seeing the success which has already attended our efforts to introduce the Gospel among the rude and savage tribes to the west, I trust that neither men nor money will be wanting to carry on the work already commenced in a land dark as midnight. At no former period has there been more need for the church to put forth her strongest efforts, not only to strengthen Missions of long standing, but also to occupy at once fields but newly entered on. If we are not diligent in the Lord's work, assuredly the votaries of error, and the servants of antichrist will take advantage of our indolence, and thus the church in future ages will have to mourn that the present has lost so much by its apathy and carelessness. The doctrines of the Church of Rome are too well suited to the evil propensities of men to remain long without their adherents. If, after our best efforts, they do gain a footing on the islands, let us never have to reflect, that it was owing to our negligence that the poor natives accepted of error, instead of the truth as it is in Jesus.

We continue to enjoy much pleasure in our little church, which consists at present of about 30 members. We hope to have an addition soon, out of a class of candidates for church membership. O for more wisdom from above to choose those only whose names are written in heaven.

This district contains a very dense population, and a general movement appears to be taking place among the heathen; some of their leading men having lately professed themselves Christians, that is, in name. There is no place on the islands where a Missionary would have his work more concentrated, and yet so extended, as in this district. It contains one of the best harbours on the leeward islands, which will make it important as a Missionary station, as it comes to be more visited by ships. O for more men to occupy such fields of usefulness, where there is the prospect of reaping an abundant harvest!

When are we to have all our wishes satisfied in seeing wide fields of usefulness filled by devoted, zealous Missionaries? Our wish is not selfish; it is, that we may see souls redeemed by the blood of our dear Redeemer.

Our new Chapel here was opened last

Friday. It proved a most interesting occasion. The great crowd assembled rendered it necessary to have the services outside. Brother Heath gave an account of his interesting voyage,—interesting indeed to the Samoans, to hear of the reception their countrymen met with among the rude and savage tribes to whom they have gone. Brother Murray also gave an animating account of the revival of religion at Tutuila. May the same awakening soon be seen among the leeward islands. The chapel is built of stone, and presents a pleasing object when viewed from the sea. To ourselves the spot is indeed interesting, as there are the graves of Williams, of Harris, and of Barnden.

We are again visited by two of the American surveying squadron; the *Peacock* and *Flying Fish* being now in this harbour. A few days before they came in, they discovered an island not quite two days' sail from this, to the north. They represent the people as a most interesting race, being very mild in their manners. Capt. Hudson is very anxious for us to send down at once native teachers, as he has no doubt they would be well received. The language approaches very near to the Samoan. Could Capt. Hudson be certain of the wind and weather favouring him, he would himself convey whatever number of teachers we might select, and place them on this island. We hope, however, the *Camden* will be able to call at this time. This island, along with other two previously discovered by the English, they call Union Group. We have more than once expressed the satisfaction we have had in our intercourse with our American friends of the squadron. Capt. Hudson is a very pious man, as well as many of his officers and men. It is, indeed, pleasing to find, that unlike many who have been engaged on similar voyages, they lose no opportunity of showing their good will, both to ourselves and the cause in which we are engaged. My only fear is, they may be inclined to furnish too favourable an account of our Mission.

We feel it no small trial to part with our very dear friend, Mrs. Williams, especially as we have enjoyed her society for the last two or three months. We part with her as with a mother. May the God who has already sustained her under her heavy trials, still conduct and protect her, and carry her in safety to dear England!

I would also say that we feel sorry that Mr. John Williams and his esteemed partner are about to leave Samoa, though I hope only for a time. They have both been very useful, indeed, among the natives, and greatly devoted to the spiritual welfare of the people.

SANDWICH ISLANDS.

It will be seen by the appended extracts of a letter from one of the American Missionaries stationed at Oahu, that the conduct of the French government, and the Romish priests, in the Sandwich Islands, on which we took occasion to animadvert when speaking of the aggressions of the French upon Tahiti, still continues to operate as a serious obstruction to the extension and progress of Christianity among the natives of these islands. We sincerely sympathise with our American brethren in their difficulties, and trust that He, who executeth righteousness and judgment, will speedily appear for the deliverance of his holy cause from the hands of the unprincipled enemies with whom they are called to contend.

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things in the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious was never before surpassed. Many members of our churches were drawn into the vortex, and were cut off. The example so boldly set in the metropolis at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made a visit to this island from Maui. The state of things was duly represented to him; and, supported by Commodore Wilkes, his officers, and the American consul, the king published a law prohibiting his subjects making and using intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu, drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad con-

firmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighbourhood, about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it had been proved, we disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had began to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our station, the people had given themselves up to drunkenness and revelry.

In this alarming state of things our church set apart a day of humiliation and prayer, to implore the Divine presence to avert the approaching danger. From that day it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. The immediate fruits of this Divine visit were seen in the stop put to the progress of drunkenness and other vices beginning to prevail among us, in the bringing to the house of God on the Sabbath great multitudes who had long neglected divine worship, and the return of many backsliders to their duty to God and their own souls. The more remote fruits I hope may yet appear in considerable accessions to the church of such as shall be saved.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organising a deadly opposition against us, among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God, and continued in impenitence, are now flaming Papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after in his long robe, with crucifix in hand, baptising all who apply, and urging those who do not apply to come and receive the water of regeneration. They enjoy perfect toleration in the discharge of their functions; and when we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. I have already held two public discussions with one of their priests. The opportunity was sought by him, and not avoided by myself. In both instances the dispute was conducted with mutual courtesy, and I think was productive of good to the cause of truth. I attacked his strong holds, and required him to produce Scripture to prove his assertions, which he failed to do. The discussions were in the native language before large auditories. There is only one light in which I can view the introduction of Romanism here as favourable, and that is, it will do good by contrast. It will bring truth and error into collision, and this will elicit many important facts in the Divine economy before the minds of this people, which otherwise might have remained hidden from their view. Controversy, conducted in a proper spirit, has this tendency. Those who embrace truth will hold it with a more firm and enlightened tenacity. Those also who are pleased with error will go over and embrace it. Thus our churches will be purified, and we shall be relieved of some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand numbers of their own adherents have left them, and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us as an untold calamity upon this people.

INDIA.

RENEWED APPEAL FOR MISSIONARIES.

(Extract of a letter from Rev. J. Sewell, Bangalore, August 19, 1841.)

SUCH a trying time as the present does not appear to have been experienced before, as it regards the failure of health among Missionaries. The young and the strong, with those who have borne the burden and heat of the day, are laid aside by severe and trying afflictions. The brethren and sisters of the Wesleyan and American Missions have suffered equally with ourselves; indeed the Wesleyan Mission in this part of India has been more severely afflicted than ours. These things, together with the embarrassed state of the funds of the various societies, certainly point out very clearly the hand of

God, laid upon us for some cause or purpose which it becomes us by serious self-examination and diligent and impartial general investigation to endeavour to ascertain.

It is very painful to think that we have no prospect of extending our operations to new and untouched fields of vast extent, teeming with millions of the perishing heathen. Oh, where is the heart of the church! Is it not gone after her covetousness? Is this a period in which our hands are to be enfeebled, and our hearts discouraged? I tremble for those who have the means, and who will not come forward at this crisis. Their guilt will be ten thousand-fold greater than it would have been, had they lived fifty years ago. May He who has all hearts in his hand, dispose the rich to be rich in good works, that they may lay up a good foundation for the time to come!

Many of our stations are becoming very weak, and if the funds of the Society will not allow them to send us help soon, it will be impossible to maintain all our present stations in a tolerable measure of efficient operation. But I would fain hope they will yet be able to do so, especially as at most stations the work is becoming more and more encouraging, and the facilities for carrying it on and extending it greater than ever. This fact, which is, I believe, equally applicable to every part of the Missionary field, is particularly encouraging at this juncture; because if the Lord has opened the ways and removed many and great obstacles, we may rest assured he will find the men and the means to carry on the work to its final and complete consummation, that he will not allow that great preparatory work which has been prosecuted on a large scale for some time past, to be all in vain. Many of the precious fruits of the Spirit in the hearts of his people have been under the favouring guidance of his providence consecrated to this work, and shall it now be like a mere human work and come to nothing? Impossible, if the Bible be true! However dark and lowering, therefore, the clouds may be at present, we feel assured that the glorious Sun of Righteousness will soon burst forth with healing in his beams, and cause the moral desert by which we are surrounded to rejoice and blossom as the rose.

With respect to this station we have much of the same kind of encouragement which we have had for some time past, and which our late communications have brought before you. Our schools and preaching continue to excite interest, and promote a spirit of attention and inquiry, but the fruit is long in making its appearance. We are now frequently constrained to ask ourselves, why do not some come forward to declare themselves the disciples of Christ, seeing many appear to be convinced of the truth, and so seriously attend to it? We are unable to solve this difficulty, and can only continue to labour and pray with increasing faith and patience. "Patient continuance in well-doing" is our motto, and we know that "in due season we shall reap if we faint not."

DEATH OF MRS. FLOWER.

The Directors deeply regret to state that their brother, the Rev. William Flower, of the Surat Mission, has been deprived by death of his devoted wife. They take occasion to invite the sympathies and prayers of the friends of the Society on his behalf, and while they cannot but feel painfully concerned by the event now recorded, they desire to cherish a pleasing confidence that their afflicted brother will be enabled to recognise in it the mercy and wisdom of Him who doeth all things well. Mrs. Flower died on the 10th of August, at Poonah, after a long and severe illness, manifesting in her latest moments, a good hope through grace.

SOUTH AFRICA.

BAPTISM OF CONVERTS IN CAFFRELAND.

(Extract of a letter from Rev. H. Calderwood, July 6, 1841.)

On the first sabbath of June, I had the very great happiness of baptizing fifteen adult Caffres and six children. We had a special service for the interesting occasion of so many Caffres being received at once. The assembly was unusually large. I publicly questioned the candidates on all the fundamental and practical doctrines of the gospel. The answers were most satisfactory. The impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us. The attention of the most careless was completely secured. Hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. I cannot but believe that the impressions of that day will remain on many a heart. O may the dew of the eternal Spirit descend on the precious seed of the kingdom then sown in much weakness, but under a deep conviction that

the Lord would cause it to grow. Macomo was much affected. I asked him what his heart said when he saw so many of his people casting in their lot with the people of God. He said, his "heart condemned him—it was his guilty forgetfulness that prevented him standing among them."

We have just had our Missionary meeting; and all present seemed to feel it to be a refreshing and encouraging season. We had upwards of 300 children present. Between 30 and 40 of them were Hottentot children: all the rest Caffres. Mrs. C. gave each of them a piece of bread, and a little of what the Dutch very significantly call *tea-water*. The young gentry appeared to approve of this plan very much, and the schools have been well attended since. We have collected during the past year, and at our meeting 21*l*. This is a far greater sum than any one could have expected. Considering our circumstances, it is quite an extraordinary effort; and I am now fully satisfied that this effort has done a great deal of good to the minds of the people. They get by it new objects of thought and conversation, and profitable desires spring up in their hearts, and it expands and elevates their minds, as well as benefits their hearts, to feel that they are acting in unison with the whole family of God throughout the earth.

One of the Caffres, whom I have just baptized, made a very beautiful and appropriate speech; amongst other things, he said, "our teacher tells us, and it is true, the service of the mouth is nothing; we must lift up our hearts to God; we must give our hearts to him. Heaven is a place where we do not go with our feet, (meaning, we cannot now go there and be with God in our bodies,) we go with our souls, and are in heaven with our hearts. Now we lay down our money here; the money is like a thing that has power, by which God works to send his word to all nations. Now, with our money, we must lay down our hearts; we must stoop, be humble before God. The word of God has power; it does great things. There are Englishmen; there are Hottentots; here am I a Caffre, and we are all one, and seek one thing, by the word of God."

A Hottentot, one of my elders, uttered one beautiful and important idea; he said, "When children work for their parents, they do not lose by it. They work for themselves at the same time. They get a share of it. It is the same with us. If we try to send the gospel to all men, we work for a good Father; he does not, he will never let us work for nothing." Let all members of all churches feel these truths and act upon them, and we shall not require any more extraordinary efforts to make up deficiencies in the funds.

APPLICATION FROM A NATIVE CHURCH IN JAMAICA.

At the request of our brother, Mr. Jones, the Missionary at Chapelton, we readily insert the following application on behalf of the church under his pastoral care:—"The church members would feel thankful to any individual who would forward to the Mission House a communion service for their use, as they at present have only a borrowed cup, with sixty members to accommodate, and their present means will not allow any outlay of money for such a service."

EMBARKATION OF MRS. JOHNS AND THE MALAGASY.

On Tuesday, October 12, Mrs. Johns and the four Malagasy refugees, Joseph, James, David, and Mary, embarked at Gravesend, on board the *Thomas Snook*, Capt. Stacey, for Port Louis, Mauritius. They were accompanied to the ship by the Rev. J. J. Freeman, one of the Secretaries of the Society, and a large party of friends, who were anxious to take the latest opportunity of bidding farewell to these devoted Christians. As the wind was fair, the vessel immediately sailed for her distant destination.

ANNIVERSARY MEETINGS OF THE BATH AUXILIARY.

The Annual Meetings of this Auxiliary will be held on Tuesday, November 2nd, and following day. The Rev. Dr. Campbell, of the Tabernacle; Rev. W. Morton, from India; and Rev. A. Tidman, one of the Secretaries of the Parent Society, will severally preach on the Tuesday; and, on the Wednesday, attend the public meeting.

DEFICIENCY OF ANNUAL REPORTS FOR 1841.

The number of Annual Reports and Abstracts printed this year having proved insufficient, the Directors will feel obliged to the friends who have been supplied, to forward any copies they can spare, to the Rev. John Arundel, Mission House, Blomfield-street, Finsbury.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.:—

To a friend at Ashton-under-Lyne, for a parcel of coats for Rev. R. Moffat; to ladies at Ramsgate, per Rev. H. J. Bevis, for a case of wearing apparel and other useful articles for Mrs. Johns and the Malagasy; to Miss M. Barnard and ladies, at Doncaster, for a box and parcel of useful articles for Mrs. Johns, and the Malagasy, value twelve pounds; to H. M. N. Southampton, for a parcel of clothing, and other useful articles, for Mrs. Johns and the Malagasy; to anonymous, for a box of shoes, pincushions, &c., for the female schools at Penang; to the ladies of Harrison-road Chapel, Halifax, for a truss of wearing apparel and a box of hats, bonnets, &c., for the African Mission, at the disposal of Mr. Moffat; to Mr. Harrison, Kennington, for thirty-five vols. of the Evangelical Magazine; to Rev. Dr. Bennett, for a parcel of books for the Calcutta library; to friends at Brighton, per Rev. J. N. Goulty, for a large trunk of apparel and other useful articles for Rafaravavy; to Mr. John Doyley, for a parcel of Evangelical Magazines.

The Rev. ROBERT MOFFAT begs to offer his grateful acknowledgments for the following:—one box of clothing from the Ladies' Missionary Working Society, of Mosley-street, Manchester, per Mrs. Halley; one parcel of useful clothing, from little girls of Rev. Mr. Glyde's Sunday-school, Bradford, Yorkshire; Mrs. Glyde, one parcel of clothing from a few young ladies, per Rev. J. G. Hewlett, pastor of Well-street, Coventry; one parcel of clothing from Miss Ridley, of Holborn; one small parcel of sundries from Mrs. White, Dedham, Essex; one bale of straw bonnets, and three hats, from Halifax, per Mrs. Hoatson.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 30th of September, 1841, inclusive.

	£	s.	d.
Mr. Thomas Martin	20	0	0
A debt of gratitude from a widow at Islington	20	0	0
Mrs. Elliott, Upper Clapton, to fulfil the request of her late husband	100	0	0
Mr. J. Finch	1	1	0
Bank Note, No. 10,216, addressed to Rev. J. Arundel, by S. L. P.	5	0	0
A Friend	5	0	0
Mr. D. Murray	2	0	0
A Friend in the Country, by Mr. T. Whitehead	5	0	0
Samuel Mills, Esq.	10	10	0
Per Rev. W. P. Lyon, for Female Schools at Benares, Mr. Mirrielees, St. Petersburgh	6	0	0
Miss Cullen, Leith	3	0	0
9*l.*			
Mrs. Bradley, for a Boy and Girl in the Berhampore Asylum, to be called Wm. Bradley Butler, and Elizabeth Bradley, (omitted in the July Magazine)	10	0	0
Four Young Fem. Friends, for the Nat. Tea. T. Raffles, G. Christie, R. Wardlaw, and W. Lowder	40	0	0
Two young Friends for the Widow and family of the late Rev. J. Williams, by Mr. Porter	1	5	0
For the Orphan School at Vizagapatam, by Rev. J. W. Gordon	1	0	0
Berkshire.			
Newbury, Mrs. Williams, Bourne Cottage	1	1	0
Buckinghamshire.			
High Wycombe, J. Wilkinson, Esq.	5	5	0
Cheshire.			
Chester, per Rev. C. B. Tayler, Rector of St. Peter's; on account of an Auxiliary formed by members of the Established Church, in aid of the Bechuana Mission, under the care of Rev. R. Moffat	6	7	8
Stockport, a Subscriber	5	0	0
Cornwall.			
Aux. Soc. per J. Baynard, Esq. on account	298	4	0
Per Rev. J. W. Gordon—			
Lostwithiel	1	5	0
St. Austell	1	0	0
For Schools	0	2	6
2*l.* 7*s.* 6*d.*			
Cumberland.			
Penrith, Miss Margaret Chamberlain, (dec.) per Rev R. Chamberlain	5	0	0
Per Mr. W. Wilson—			
Whitehaven*	87	16	4
For Chinese Mission	5	0	0
For Schools in the So. Seas	2	15	6
For N. Tea. J. Helliwell	10	0	0
Bootle	3	10	0
Workington	14	7	6
	123	9	0

* Including 33*l.* acknowledged in the Magazine for May.

	£	s.	d.
Derbyshire.			
Aux. Soc. per J. Harrison, Esq.			
Belper	35	1	9
Melbourne	5	18	1
For the support of an Orphan in India	3	4	0
Ashbourne	36	0	0
Wirksworth	12	11	2
Green Bank	9	10	0
Bolsover	2	0	0
Bakewell	13	11	8
Ilkiston	4	5	6
Marlpool Chapel, Heanor	4	10	0
Less exps. 1*l.* 15*s.* 2*d.*	124	17	0
Ilkiston, a Family of six at 1*d.* per week, per Mr. T. Harrison	1	6	0
Devonshire.			
Chumleigh	3	7	6
Exeter, Castle-street, on account	59	0	0
Do. Sunday-sch. teachers and children, for the Orphan School at Vizagapatam	20	0	0
Dawlish	6	15	4
Oakhampton	21	14	1
Durham.			
South Aux. Society—			
Darlington	53	13	0
Barnard Castle	3	8	9
Stockton	5	1	6
For N. Tea. W. Merrefield	10	0	0
For two native girls at Berhampore	6	0	0
Staindrop	3	16	9
82*l.*			
Durham, Claypath Chapel	25	16	10
Mrs. Appleby, for Madagascar	1	0	0
26*l.* 16*s.* 10*d.*			
Essex.			
Aux. Soc. per W. Ridley, Esq. on account	1,400	0	0
Barking	13	0	10
Hampshire.			
Basingstoke on account	10	0	0
For an Orphan at Berhampore	1	10	0
11*l.* 10*s.*			
Titchfield	9	10	0
For the English Institution at Surat	0	10	0
10*l.*			
Hertfordshire.			
Hertford, Mr. Darby, for the Widow and Family of the late Rev. John Williams	0	10	0
Huntingdonshire.			
Kimbolton	7	15	0
Isle of Wight.			
Ryde	78	7	8
For N. Tea. T. S. Guyer	10	0	0
88*l.* 7*s.* 8*d.*			

	£	s.	d.
Kent.			
Herne Bay	3	4	4
For N. Tea. William Charles Loveless......	10	0	0
13*l.* 4*s.* 4*d.*			
Lancashire.			
Liverpool, W. Kay, Esq. for N. Tea. Glass Kay..	10	0	0
West Aux. Soc. per S. Job, Esq. on account.........	200	0	0
N.B. The remittance from the Ladies' Working Society, in Rev. Dr. Raffles's congregation, acknowledged in the September Magazine, is to be thus appropriated—25*l.* for Dr. Lockhart, Medical Missionary in China, and 5*l.* for the Malagash Refugees.			
Mid. Aux. Soc. per B. Eccles, Esq. on account...	200	0	0
Middlesex.			
North Middlesex and So. Herts Aux.—			
Cheshunt	26	15	1
Nazing	9	10	2
Hertford Heath	3	12	0
Southgate................	6	17	0
Hoddesdon	3	0	0
49*l.* 14*s.* 3*d.*			
Northamptonshire.			
Woollaston	12	4	9
Northumberland.			
Morpeth	17	2	6
Oxfordshire.			
Witney, on account	21	15	0
Shropshire.			
Tilstock, a Friend, by Rev. W. Renton	10	0	0
Clive Sunday-school	2	2	6
Somersetshire.			
Bath Aux. Soc. on acco.	160	0	0
For N. Tea. Wm. Jay, 8th payment	10	0	0
170*l.*			
Bristol Aux. Soc..........	566	17	6
Second donation from a Friend at Bristol, in addition to the collections made at the anniversary, per Rev. T. Jackson ...	30	0	0
Warwickshire.			
Aux. Soc. per W. Beaumont, Esq.—			
Birmingham, Carr's-lane	564	5	6
"The Field is the World"	45	0	0
How much owest thou my Lord?	10	0	0
A grateful offering from a united family	10	0	0
For the Nat. Tea. Rowland Hill	10	0	0
For the Wid. and Or. Fund	1	1	0
Ebenezer Chapel, on account..................	278	9	0
Livery-street Chapel ...	50	0	0
Legge-street Chapel ...	11	3	6
Lozell's Chapel	22	4	0
Spring-hill College......	20	2	0
Public Meeting	82	9	3
Rev. T. Morgan	1	1	0
Rev. Dr. Hoby............	2	2	0
A Total Abstainer	1	0	0
Mr. Floyd, Birkeswell	1	1	0
Solihull	5	12	9
1,115*l.* 11*s.*			
Birmingham, an advocate for the voluntary principle	1	1	0
Cannock	6	0	0
Wolverhampton, Queen-street Chapel	89	15	0
For Chinese Type, Mr. J. Barker	10	0	0
Mr. H. Fearncomb......	5	0	0
Mr. E. Gibbs	5	0	0
Mr. W. Shoolbred	10	0	0
Mr. R. Shoolbred	5	0	0
For the Nat. Tea. John Roaf and J. Barker	20	0	0
Temple-street Chapel	5	5	0
Less exps. 5*l.* 13*s.*......	111	7	0
Wiltshire.			
Salisbury, Rev. S. Sleigh, on account	7	6	0
For Sarah Chisman and Matthew Devenish, in the Benares Sch.	6	0	0
13*l.* 6*s.*			
A Friend, per Mr. T. M. Wells	1	0	0
Westbury, Lower Chapel	23	11	0
Yorkshire.			
Sheffield, Mr. W. Downing, per Rev. J. Smith	0	10	0
North Riding Aux. per R. S. Watson, Esq. on account	94	1	8
Scarborough	43	19	1
For the Malagash, produce of a Missionary basket	5	0	0
Towards the support of David, for the first year, as a Christian teacher	15	18	6
Rev. T. N. Jackson, Tiley, for the South Sea Mission...........	1	0	0
65*l.* 17*s.* 7*d.*			
WALES.			
Glandwr, Mr. J. Davies, for Schools at Mauritius	1	0	0
Cardigan, Hope Chapel, Rev. D. Phillips.........	31	9	9
Pembroke Aux. Soc.......	12	11	3
SCOTLAND.			
Glasgow, Legacy of late Mr. James Brown, less duty and expenses......	103	5	8
Ditto, of late Mr. William Lethem	89	3	3
Dumfries, Glenae Sabbath-school, a moiety..	2	0	0
Cabrach Miss. Society ...	3	0	0
A Friend, by Mr. J. Spence	0	10	6
Braidwood Monthly Mis. Prayer Meeting	1	0	0
Pulteney Town, per Mr. J. Steven—			
Mr. B. Cormack, Hunister........................	2	0	0
Mrs. D. Sutherland, Wick	0	10	0
A few friends	1	10	0
4*l.*			
Tarves, a friend to Missions	5	0	0
Glasgow, Produce of Missionary-box by young persons in the employ of Mrs. Charles Connell, towards the support of a poor man mentioned in Messrs. Mault and Russell's letter of 8th February	2	0	0
Methlick Mis. Society, per Mr. J. Cutts...............	9	15	0
Tarves and Craigdam, for N. Tea. James Craigdam, half-year...........	6	0	0
HAMBURGH.			
English Reformed Church, Monthly Pr. Meeting..	7	5	4
NOVA SCOTIA.			
A Friend to Missions in Nova Scotia	50	0	0

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Rev.d H. E. J. Crump.

Chaplain of the Protestant Dissenters' Grammar School, Mill Hill

THE

EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR DECEMBER, 1841.

MEMOIR

THE LATE REV. ALEXANDER BEGG, A.M.,

PASTOR OF THE CONGREGATIONAL CHURCH, FRAZERBURGH, SCOTLAND.

It is none of the least important claims of the Evangelical Magazine, that it bears upon its pages a faithful memorial of the life and death, the labours, trials, and sufferings of so many of the servants of Jesus Christ. In this department, a record is preserved of the truly illustrious dead, whose Christian virtues, and valuable services in the church, are presented as so many encouragements and stimulants to holy activity in the vineyard of the Lord. The subject of the following brief sketch will, it is believed, appear in his appropriate position, while ranking with the long line of departed pastors and others, who adorn the porch of this now venerable pile of Christian periodical literature.

The Rev. Alexander Begg was born in the city of Aberdeen, on the 12th of August, 1787. His parents moved in the humble walks of life, but were respectable and industrious; and his father at length managed an extensive business. Alexander, being the eldest of three sons, was much beloved by his parents; but it appears that they manifested their affection for their first-born rather by care to clothe and adorn his body, than to store his tender mind with the elementary principles of divine truth. The period of childhood, in his case, was not hallowed by the prayers and moral restraints of parental piety; for it appears that then both his parents were unacquainted with the power of the religion of the cross. When the subject of this memoir was about seven years of age, a circumstance occurred in his history which, in itself, must be viewed as calamitous, but which, in the wonderful overruling providence of God, ultimately turned out to be fraught with mercy and kindness. That circumstance was the removal of his mother by death. In about two years after this afflictive event, the father found it necessary to endeavour to fill up the blank which death had made in his family, and to obtain, if possible, a suitable instructress for his motherless children. And in this delicate and import-

ant affair, that gracious Providence, which marks the falling sparrow, and numbers the very hairs of our head, directed him to one whose amiable qualities and high Christian excellences fitted her, in an eminent degree, for the difficult and important situation she was destined to fill in his family. The piety, prudence, and godly consistency of this worthy female exerted the happiest influence on the character and prospects of the subject of this memoir; and he always considered that, under God, he owed to his step-mother all his future success. His favourite expression in reference to her was, "She was to my father's house, what the Ark was to the house of Obededom." Another brother, writing on the same theme, says, "I cannot think or speak of this beloved woman with common feelings. No! I trust, and do believe the circumstance of my being related to her will be a theme of thanksgiving and praise to the God of all grace, through a long eternity. For, as a means, she brought blessings to our house as durable as eternity. We all loved her dearly, and as dearly did she love us; and, strange as it may seem, we never discovered the least abatement of affection on her part, even when she had children of her own, claiming all a mother's heart."

Grace Matthews, for that was the name of this estimable individual, soon produced a very delightful change in the aspect of affairs in the family. From the day she entered the house, she made it her care not only to attend to the personal comfort of her children, which she did to the admiration of all, but also to cultivate their tender minds, by imparting a knowledge of Scripture truth; and so happily did she combine with all her instructions, a kind, amiable, consistent, and holy example, that religion in her never assumed a forbidding, sullen aspect, but appeared to be the main element of her happiness, as well as the grand business of her life. The writer, from having had access to the most authentic sources of information respecting the eminent virtues of this exemplary step-mother, has no doubt whatever that she was the humble instrument of imbuing the mind of his deceased friend with those great principles, the development of which, in after life, rendered him such an efficient and successful minister of Christ.

Our young friend now became a scholar in the first Sabbath evening school which had been established in Aberdeen, and which was conducted by a Mr. Page, a zealous young preacher from England. His step-mother also took him to attend with her in the Congregational chapel, in George-street, supplied, at that time, by a Mr. Stephens, who had formerly been a comedian, but after his conversion to God had devoted himself to the work of the ministry. There he was privileged to listen to the preaching of the simple doctrines of the cross, at a period when the sound and faithful ministrations of the pulpit were a much greater rarity in Aberdeen than happily they now are. Under these advantages, he made considerable proficiency in Scripture knowledge; and being of a retired and inquisitive turn of mind, he gained the reputation of a good scholar, although he had no experience of the power of truth upon his heart. His education, beyond the mere capability of reading the Bible, which he had acquired at a dame's school, appears to have been entirely neglected. This defect, as he grew up, he determined to remedy as much as possible; and for this purpose he attended evening classes in the city for several years. At an early age, also, he had acquired a strong taste for reading, so that all the little money which he received from his parents and from visitors, he laid out in the purchase of such small publications as his scanty funds would reach. As he read, his appetite still increased, and he longed for a perusal of works of a higher order, embracing history and general information. Accordingly, when he became bound as an apprentice to a manufacturer, and had a little more cash at his disposal,

he was enabled to enlarge his store by adding works of poetry, history, and general literature, so that before he had reached his sixteenth year, he had collected a respectable little library. Often has he told the writer, that, about this period of his life, he devoured every kind of reading that came in his way, without regard to any judicious principle of selection; and yet he always considered this early taste for reading, to have been, upon the whole, a great blessing to him. It put him in possession of much useful information, and kept him at home, when he might otherwise have been seduced into the fellowship of the profane youths with whom he was surrounded. It appears, however, that he had passed the nineteenth year of his age, without any experience of a saving change upon his heart. About this time, he was particularly fond of dress, and passionately attached to the pleasures of music. He was free from all gross sin, and had something of the form of godliness, in a regular attendance upon the means of grace, but this, it is to be feared, was partly the effect of educational habit, and partly to please his parents, both of whom now professed to feel the power of truth. It was about this period, that he formed an acquaintance with a young man about his own age, who had formerly been notoriously profane, but who, by the power of Divine grace, had become as eminent for piety, as he had formerly been for wickedness. This youth had a fine taste for music, and it was this circumstance, in the first instance, that recommended him to the notice of the subject of this memoir. Their acquaintance soon ripened into an intimate and endeared friendship; and there is reason to believe that their intimacy had some connexion with the formation of the religious character of our young friend. Shortly after this, Mr. Begg commenced business on his own account, and entered into partnership with another young man, with every fair prospect of success, in regard to the things of this world. But Providence had another and more important work for him to accomplish; and he was now about to undergo that grand revolution of sentiment and feeling which was to recast the entire round of his prospects and destiny. It was now that his mind became truly awakened to a sense of the emptiness and vanity of those pursuits in which he had hitherto engaged. He had been eagerly in search for happiness, but, alas! it had still eluded his fond expectations! Each successive object of realization had emphatically declared, the good you aspire after is not in me; until hope thus "deferred made his heart sick." He fell into deep distress of mind. The objects around him in this gay world could afford him no delight. A void had been created, which the whole range of earthly good was utterly inadequate to fill up. This state of mental distress continued for nearly six months, until his bodily health began to decline, and a visit to the country for change of air was deemed indispensable. Some were apprehensive that a suspension of reason would be the consequence of his protracted depression of mind: but his pious stepmother, who watched the symptoms of his inward malady with all the kind solicitude of a guardian angel, anticipated a very different result. She understood the complexion of his sorrows, and she knew also the one sovereign antidote. She perceived in his agonized feelings the torpor of spiritual death giving way to those pungent sensations which accompany the renovated vital circulation in the system; and rejoiced in the prospect of his speedy restoration to the healthful and joyful exercise of all the functions of a new and happy existence. Often had she poured out her soul to God in his behalf; and now, that she beheld the indications of a mighty change passing over him, she could not but hope that she was about to realize the fondest wishes of her heart, in his sound and thorough conversion to God. Nor was her expectation disappointed. By means of her pious instructions

and consolations mainly, the dense cloud, which had so long hung over him, was gradually dispelled, and he obtained joy and peace in believing. He now became as tranquil and happy as he had formerly been dejected and miserable, and only longed to have an opportunity of telling his fellow-sinners around him what a Saviour he had found. About this time, he commenced the delightful task of Sabbath-school teaching, and Cotton, a suburban village, about a mile distant from the city, seems to have been the principal scene of his youthful efforts in this labour of love. As he had been a constant hearer along with his parents at George-street Chapel, he had seen it to be his duty to make a public profession of his faith in Christ and obedience to his dying command; and he was accordingly received as a member of the church assembling in that place, then under the pastoral care of Dr. Philip, of Cape Town, South Africa.

It has already been hinted, that from the time he had obtained the comforts of religion to his own soul, he had felt a strong desire to disengage himself from the pursuits of business, and to be wholly devoted to the office of the Christian ministry. After many anxious thoughts, misgivings, and prayers, he at last ventured to express his desires on this momentous subject to his beloved pastor, who encouraged him to proceed; and, at the same time, gave him the full benefit of all that assistance and counsel in the important undertaking, which his talents and influential station could command. He therefore finally relinquished business, and entered upon a regular course of classical studies, at the Marischal College, Aberdeen. After attending one or two sessions, he also entered as a student at the Theological Academy, Glasgow, always returning to his classes at the College, during winter, from whence he took his degree of A.M., in the close of the session 1817-18.

Mr. Begg's first visit to Frazerburgh, the scene of his future labours, was in April, 1815, where he had been sent, under the direction of Dr. Philip, for a month or six weeks, the church being destitute of a pastor. His services, however, were so peculiarly acceptable that, at the earnest and repeated solicitations of the church, he was allowed to remain for a period of four months. During this first visit, his preaching produced a strong impression upon the church and the congregation, and he was in a marked degree acceptable even to the careless—though the writer has it, on the testimony of one of the most intelligent members of the church, that "his sermons, on that occasion, were the most harrowing and arousing discourses he ever heard him preach." Even at this early stage of his intercourse with the church in Frazerburgh, Mr. Begg was importuned by them to give a pledge that he would not engage himself to any other church, but this of course he declined doing. While Mr. Begg attended his last session at College, he assisted Dr. Philip in George-street chapel, and all the duties of the place devolved upon him in the ensuing spring, while the doctor was up at London, arranging with the Directors of the London Missionary Society, about going to South Africa. During that period his mind seems to have become more and more inclined to accept the invitation of the church in Frazerburgh, and it was agreed upon between them, that he should not give them the final answer till he should again come among them, which he had promised to do as soon as Dr. Philip should return from London. It appears, from his correspondence with the church at the time, that he was much perplexed about the path of duty in this affair, more especially as he had several pressing calls from other churches, and his friends, whom he consulted, were far from being unanimous in their advice.

It may be proper to mention, that the church in Frazerburgh had, from a variety of causes, which cannot here be detailed, been reduced to a very low state. And though there was still a remnant of the excellent of the earth,

who were perfectly united in mind and judgment, they were but very few, and all poor in circumstances. The following account is from a much respected friend of the writer, who has had the most intimate knowledge of the church there in all its vicissitudes. "The church members," he writes, "which at one time numbered about sixty-five, had dwindled to about eighteen, with five or six who were all but admitted into the church, and were just waiting until a pastor should be appointed. The whole number of adherents to the cause could not be said to amount to more than twenty-four, if indeed there were so many; all poor; neither of us possessed any wealth or influence whatever, not even to mediocrity in the humble walks of life. The chapel in point of accommodation was miserable. It was also going to ruin, the front wall having originally been nothing more than a dry stone dyke. And as to seat rents, there never had been a single farthing exacted from any person whatever. It was therefore a matter of faith altogether to promise Mr. B. the paltry sum of sixty pounds per annum of salary under existing circumstances. It would indeed have been matter of presumption, had we not been persuaded that the cause was God's and must succeed."

The prayers, however, of the godly remnant prevailed. The Lord had much people there; and the mind of the instrument whom he had appointed to gather them, was graciously inclined to repair to his proper post. The circumstance above all others which determined Mr. B.'s mind to Frazerburgh, was that God had blessed his former labours there, to the conversion of some sinners from the error of their ways; and such a firm persuasion did he ultimately attain that God had called him to labour in that part of the vinyard, that he publicly declared at his ordination, that he had no more doubt of it than though a voice from heaven had announced it to him.

On Wednesday the 4th of November, 1818, Mr. B. was solemnly set apart to the pastoral office; the following pastors taking part in the various services, viz. Messrs. Hill of Huntley; Penman of Aberdeen; Robertson of Crichie, and Gibb of Banff.

As Mr. B. had followed what he believed to be the clear leadings of Providence, in fixing the place of his ministry, so he addressed himself to the discharge of its duties, with a full consecration of all his powers of body and mind to the promotion of the Redeemer's glory. There are several large fishing villages in the vicinity of Frazerburgh, which from the time of his first visit, presented to his mind an inviting field for missionary exertion. One of the largest of these, about four miles to the east, had some peculiar claims on his regard. Several members of the church resided there, and among the rest, one of the deacons;—his name must not be concealed, though no Christian, it is presumed, in that locality, requires to be reminded of the name of William Buchan. This individual, though moving in the humblest walks of life, a poor fisherman, possessed such weight of Christian character, such untiring zeal for God, such tact for speaking to the careless about the concerns of the soul, without appearing either rude or obtrusive, that he was a man among a thousand, and affords an instance among many, of what a person in the obscurest rank of society may do for the honour of his Saviour, if he only possess the proper qualities of mind and heart. To this village, therefore, the youthful pastor directed much of his attention, and laboured among its inhabitants, in season and out of season; by night and by day. Nor did he labour in vain. There he obtained many seals to his ministry, and the church in Frazerburgh was at this period replenished from that quarter with a goodly number, who hailed its minister as their spiritual father. These maritime villagers are, it is well known, a little exorbitant in their demands upon preachers. When the

weather is such as that they cannot get out to sea to catch the fishes, they generally contrive, if possible, to find the means of spreading a net of a different kind on land, in order to catch men. On such occasions, a deputation is sent to bring over the minister; and these hardy sons of the ocean are not by any means very particular in regard to the character of the weather. Many ministers would consider themselves justified in refusing compliance to demands of this nature; but this was very rarely the case with Mr. Begg, though he often complied at the imminent risk of his health. He loved his Master's work, and he did not shrink from its labours and toils.

Mr. Begg stood high in public estimation in the town of Frazerburgh. He was admired by many, and respected by all. Even those who hated his principles, were compelled to pay deference to his diligence and zeal—not more than to his unsullied reputation which even the breath of calumny durst not touch. Many were from time to time "added to the Lord," while the congregation gradually increased in number and respectability. By his persevering energy of character, and the kind assistance of sister churches, he soon saw a new and comfortable place of worship erected; and what was much better, he saw it filled with attentive, and in many instances, with penitent listeners. The labours of this honoured servant of Jesus were most abundant. He preached for twenty years successively, three times every Lord's day. Through the week, he was frequently either preaching, or superintending bible classes, in the town or the adjacent villages; besides less frequent excursions to more distant places, where he was always welcomed with delight, and where he had the happiness of knowing several instances, in which his labours had been accompanied by a blessing from on high. It is not, however, compatible with the design of this imperfect sketch, to pursue in detail the bright career of this man of God; though it would be peculiarly gratifying to the writer to do so, and though the materials are abundant. His praise is in all the churches wherever he was known, and what is much more valuable, his record is on high. He was honoured above many in winning souls to Christ. He lived to see the chapel three times enlarged, and still full even to overflowing. The church, by the blessing of God on his ministrations, he had seen increased from a feeble, disjointed handful, to nearly two hundred members; and among these, some of the most influential inhabitants of the town. Under his fostering care, he had beheld a noble missionary spirit awakened in the bosom of his flock, pouring more than a hundred pounds annually into the treasury of the Lord. With all these animating circumstances, he no doubt also, as a minister, had his trials. It would have been wonderful indeed, if, during a pastorate of more than twenty years' standing, he had not been called occasionally to cross the path of a few of those stormy and restless spirits, resembling certain sea birds who are most in their element during the roaring of the tempest, and flutter with evident delight upon the towering surface of the dashing billow. The church in Fraserburgh, however, has had comparatively little annoyance from such fantastic elements, which, under God, may doubtless be ascribed to the prudent, able management of its worthy pastor.

Our brief space will only permit us farther to glance at the closing scenes of his earthly course. For upwards of two years previous to his death, he was seized with a kind of cataract in one of his eyes, the other eye having been always defective. After obtaining the best local advice without benefit, he was induced to repair to the British Metropolis, with the hope of having better success; but all he could obtain, was only some temporary mitigation of his malady. Besides the dreary destitution of sight, for it was all but extinguished, his general health was much impaired; but his full mental

vigour was still retained, and he continued to discharge a part of his public duties till within a few months of his death. For about five months previous to that event, there was a gradual change for the worse; and, although in the apprehensions of his friends, hope and fear alternated, his resumption of the duties of the pastoral office, was an event to be desired rather than anticipated; till at length all rational hope of such an issue was finally cut off. Under these circumstances, he considered it to be his duty to dictate a formal resignation of his office to the church.

Now the shadows of the evening began to close in upon him, and he had to tread the verge of the gloomy valley. But although in some of its aspects towards him, it was rugged and gloomy in the extreme, he still enjoyed some rays from the face of his Redeemer, which cheered its dreary solitude, and enabled him to descry the sweet land of rest and peace beyond. His bodily sufferings were often intense, and before his end, he was reduced to a shadow—the very image of corporeal helplessness and imbecility.

On the Lord's day, the 25th of October, during the interval of public worship, apprehending that death was near, he sent for three of the leading members of the church who had been among his most dear and affectionate friends, in order to communicate to them his dying requests. After several ineffectual attempts to speak, and after having had his parched lips moistened a little, he addressed them as follows; "My dear brethren, I have sent for you to express my sincere acknowledgments of your uniform kindness, which I have experienced for a number of years; knowing that I am near my latter end, which to me is a change desirable. I have, you know, only one near and dear relative, distinct from my own family, in this country; and although I know him to be a very kind and affectionate brother, yet I do not know if he can make it convenient to be absent from home, so as to render Mrs. Begg assistance in the approaching crisis. And what I have to state to you as my last request is, that you will arrange and assist in furthering my wishes in regard to my funeral. What I wish is, that my corpse may be carried down to my seat in the chapel, from which I have often addressed you on the love of Christ, from the word of the living God. That there, an address may be delivered to my fellow men on their eternal interests. I wish Mr. Morison to deliver that address; Mr. Lind, Mr. Balfour, and Mr. M'Kechnie taking part in the devotional exercises. But what I want to impress upon your minds is, that there must be nothing said in the way of eulogy on me, or my poor services, for I have a very different opinion of my labours now, from what I ever had before. I find that dying work is hard work! but my hope is in the blood of the atonement; and my sincere wish, in this my last effort, is to benefit the living, which I think an impressive service will be calculated to do."

He added several remarks expressive of deep concern for the welfare of the church, stating with his dying breath, that they had more of his heart than his own family.

It was not until about two weeks after this interview, that the solemn event which was then anticipated as at hand, took place. The writer has been kindly favoured by the widowed spouse, with an interesting selection of his dying sayings; and is only sorry that want of space prevents him from making that liberal use of her valued communication which he could have wished. The following may be viewed as a specimen. "I see so much imperfection in all my sayings and doings, that were it not for the precious blood of Christ, I could have no hope;" and then added, precious! precious!" Love to the cause of Christ as connected with the sphere of his labours, was evidently "the passion strong in death." "I have," said he, "long preached the gospel to poor sinners, and yet I have to leave many of them with stony

hearts, O help me to pray for them!" Even when he was not altogether collected, the success of the work of the Lord was the burden of all his partial aberrations. When his pain was great, he would repeat the lines, "Cease, fond nature, cease thy strife," &c.; and then, as if afraid of his having been impatient he would rejoin, "All the days of my appointed time will I wait, till my change come." When on one occasion he appeared very uneasy, his dear partner asked whether he was much pained, but on receiving no answer, she said, "Is your mind uncomfortable?" "The enemy," he said, "has been trying to harass me." On the passage being suggested, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "Yes, yes," he replied, "that standard he dare not approach;" and soon after he exclaimed, "The spell is broken, and all is right yet," and seemed very happy. The leaving of his family entirely unprovided for, did not seem at all to distress him. One night when his sorrowing partner was alone with him at his bed-side, taking her by the hand, he said, "God bless you, and may he grant you as much spiritual comfort as you have undergone mental anxiety; he is able to do this; and as for temporal support, I can leave you with the Lord.—Read the story of the prophet's widow." When the last struggle came, he was asked, "Is Christ still precious?" "Oh yes," he replied, and shortly added, "Come, Lord Jesus, come quickly." Speech then failing him, he continued to breathe, for a little, and then literally fell asleep in Jesus, on the 7th of November, 1840. Thus lived, and thus died this excellent minister of Christ. The writer is well aware that "the half has not been told," but he has felt it an honour to do what he could. May his mantle fall on his successor in his interesting sphere of labour; and may all be emulous of following him, as he was enabled to follow Christ!

Millseat, 1841. J. M.

REVIVAL OF RELIGION.

THE RESULTS BY WHICH ITS REALITY IS TESTED.

(An Extract from the Rev. Dr. Wardlaw's Discourse on the subject.)

You will at once perceive, that in considering the nature and characteristics of revival in religion, we could not fail, in some measure, to anticipate, in spirit and substance, though in a general form, what might be appropriately introduced under this head. But it is a branch of our subject too important to be thus left in a state of mere general incorporation with another. We must give it more prominence, and more of a pointedly practical bearing. But, ere I proceed to attempt this, let me, in one point more, deprecate misunderstanding. I am no cynic—to snarl, with a snappish censoriousness, at every thing that is out of the beaten path of precedent. And neither am I a Stoic, that would freeze up religion into the ice of a heartless apathy. I should deeply lament, were any such construction to be put on aught that I have said; as if I would put an extinguisher upon the flame of zeal; as if I would bind the love that glows for the conversion of sinners and the salvation of souls in the grave-clothes of a dead formality. Oh, far from me, my brethren, be any such imputation! It would be time for us to be examining ourselves whether we had any portion of the spirit of heaven, where "there is joy over one sinner that repenteth," were we, under the influence of any prepossession for a theory of our own, to shut out from our hearts the gladness which the tidings of genuine conversion, how-

soever effected, are fitted to inspire in the bosoms of all who have "tasted that the Lord is gracious." And as to zeal,—there is surely a medium between freezing and fever,—between stagnation and storm. There is surely a difference between a wish to annihilate a principle, and a wish to direct its operation; between a wish to quench the furnace, and a wish to regulate it. Grieved, indeed, should I be, if any, and especially youthful Christians, were to feel damped and disheartened by aught that I have said; and my sorrow would be partly on this account,—that their so feeling, while it would spring from misapprehension, would induce in my mind the fear that what their hearts were set upon was not so much revival as *a* revival—a certain scene of peculiar and temporary excitement. Now, I entreat my hearers to remember, that if any are set upon this,—and, unless this is obtained, remain languid and dispirited,—they are affording evidence of the justness of my positions, and the reasonableness of my fears. They are showing that they must have revival in a certain way, or not at all; and, therefore, that it is not the thing itself, but the particular manner and means of it, for which they long. It is natural for young Christian converts to be ardent and sanguine, and to enjoy with a zest of their own such scenes as accord with this temperament,—to delight in seasons of excitation and stir,—to exult in what is sudden and striking,—and to follow present impulses without calculating very deliberately on general and ultimate consequences. But such zeal,—how pleasing soever it may be to witness it, and how unwilling soever one may be to say or to do aught that might seem like laying it under discouraging restraint,—may yet require, at times, more of the guidance of discretion than of the application of stimulants. And I should feel a painful suspicion of its genuineness, when it takes a fancy to one way only in which it can be gratified, and when that one way has in it, from its nature, much that is external and temporary. It is my desire to see spiritual revival, beginning with all the members of the churches individually, in their own souls; extending to their families, infusing spirit and life into all their domestic duties and exercises, and especially inspiring earnestness of desire for the salvation of children, of brothers and sisters, of friends and kindred; drawing together, by the attraction of mutual love, and the desire of mutual fellowship in religious conversation and prayer, members resident in the same locality; diffusing itself through the church; inspiring with fresh energy—the energy of holy affection—all the meetings and all the proceedings of their officers; making it morally impossible for the members, unless compelled by necessity, to absent themselves from their public assemblies, to which they feel themselves irresistibly drawn by the experience of the pleasure and the profit of social communion, as well as by the imperative obligation of duty to assist in conducting the discipline and preserving the purity of the church; animating all with a common earnestness—the earnestness of "one heart and one soul"—for the glory of Christ and the salvation of men; an earnestness, "not in word only nor in tongue, but in deed and in truth;" an earnestness that braces for action, that stirs the churches, individually and collectively, to the "work of faith and the labour of love," putting new ardour into the agents of home missions and the teachers of sabbath-schools, and augmenting the number of both by an accession of willing and spirited labourers; imparting an additional impulse to all the sympathies, the contributions, and the activities, of the missionary enterprise, strengthening and enlivening the resolution to work for God and with God, and to "give him no rest, until he establish, and make Jerusalem a praise in the earth;" and, in union with all this, maintaining a closer and a holier vigilance than ever over the heart and the life—the heart, in all its affections, passions, and

desires, and the life, in all its circumstances, relations, and changes; presenting before all men the example of a stedfast, unswerving consistency; putting into every department of conduct the spirit of godliness; "giving none occasion to the adversary to speak reproachfully," but, by "adorning the doctrine of God their Saviour," giving to all with whom they come into contact an impression, such as they cannot withstand, of the reality of religion; and all this, my brethren, not temporary, but permanent; not fitful, but constant; not stationary, but progressive. These are the results and manifestations of revival that are truly desirable and satisfactory. These are the indications of a thriving church. And a church, thriving thus, will be the instrument of more real and lasting benefit to the surrounding world, than is likely to be effected by any periodical seasons of ultra excitement. By the latter there may occasionally be a larger amount in a shorter time. But whether is it preferable for a man to seek the accumulation of wealth by occasional great speculations in which there is risk of failure, or by the steady, regular, sure, and growing transactions of a thriving and promising trade?

But I am dwelling too much on generalities. Allow me to select, for brief illustration, a few particulars which are specially indicative of genuine revival.

I. The first I mention is,—*an increased fondness for the word of God.*

"The word" is the instrument of regeneration, and the vehicle of all spiritual blessings to the soul; and attachment to the word, an eagerness to read and study it, a thirst for the knowledge it communicates, and a delight unfelt before in its acquisition, is one of the most unfailing results and evidences of true conversion. The Bible is read with new eyes and new feelings. The language of the Psalmist, which before was esteemed cant and enthusiasm, is now felt to be no more than "the words of truth and soberness"—"Oh, how love I thy law! It is my meditation all the day." And on the other hand, there is not a surer proof of begun declension, than a commencing distaste for the word of God, a diminution in the time allotted to it, and the interest felt in it, a gradual laying of it aside, the consequence of an encroaching listlessness and indifference in its perusal. The Bible is the mind of God; and there cannot be a clearer manifestation that all is not right; that the spiritual life is languishing, than when our minds cease to have the pleasure they had before in studying that mind, and holding a fellowship of sentiment with it through this appointed medium; learning thus, that which is the truest honour and the truest blessedness of our nature, to be of one mind with God. What evidence could be more affecting of the declension of true religion before the days of King Josiah, than the fact of the discovery of the Book of the Law that had lain unheeded amid the impurities of the profaned and deserted temple, and the amazement and dread produced by the reading of its long-forgotten contents? As the neglect of it, on the part of individuals, is a sure proof of personal backsliding, so is the general neglect of it, and the substitution in its room of other books that are felt to have more of grateful relish, and to excite a livelier interest, an equally sure evidence of a falling off in the Christian community. And a returning fondness for the divine word; a renewed desire after it, pleasure in it, growth in acquaintance with its contents, and the imbibing of its pervading spirit, form one of the clearest indications of revival,—of revival in the soul, of revival in the church; when Christians delight in reading it by themselves, in reading it together, and in talking of what they read in it, that they may promote one another's understanding of its meaning, and experience of its influence.

I ask you, then, my hearers, How is it, in this respect, with you? Are you advancing, or are you declining, in your love to the Bible? in your

study of it? in your desire after its sacred records? Be assured, according as you can answer this question with truth, you are in a state of revival or of declension in the divine life. And if it be the secret experience of any, that attendance on any description of meetings, while it produces a zest for them and for their exciting scenes, diminishes that which they have felt for the private perusal of their Bibles and meditation of their contents, they have good reason for self-jealousy. Such a state of mind may seem like revival, from its interest in the meeting; but it has a surer evidence of the contrary from its loss of interest in God's word.

II. While that which has been mentioned is at once an indication and a means of revival, so is the next I notice, *the prevailing spirit of prayer.*

The spirit of prayer may be regarded as the essential element of true religion. For, as the very essence of depravity lies in alienation from God, the essence of religion lies in fellowship with him. What is the first notice of the true convert? "Behold, he prayeth!" What is being "renewed in the spirit of our minds," but having the heart turned to God; having its enmity displaced by love? and that love naturally and infallibly draws the subject of it to its object. So that, where there is no prayer, there is no love; inasmuch as that is absent which is the invariable and inevitable associate of love, pleasure in the society of the object beloved. The amount of the pleasure may be fairly regarded as a true standard by which to estimate the amount of the love. Prayer, then,—not the mere educational or conscience-lulling form,—but real, spiritual, heart-dictated prayer,—is the first symptom of the soul's life; and it continues the criterion of its subsequent health. I speak especially of secret prayer; for to social prayer there may be other motives than the heart's liking to it; and love for social prayer can be admitted in evidence of the soul's prosperity, only when it is associated with love for what is personal and secret. Prayer has been justly called the breath of the spiritual life—

> "——— the Christian's vital breath,
> The Christian's native air."*

In the animal frame, it is by free breathing that the vital air of the atmosphere is brought into purifying contact with the circulating blood, which would otherwise become unfit for its purpose as the aliment of life; and you might as reasonably expect to find the man in vigorous and active health, whose respiration is short, difficult, and partial, as to find the Christian in the energy of spiritual soundness, who is infrequent and listless in communion with God; who is deficient in inhaling, through this appointed medium, the vital element of grace, in breathing the air of Zion. Where the spirit of prayer is dull, the "first love has been left." It must be so, both with the individual and with the church. There is then declension. And the return of the spirit of prayer is revival. The criterion is sure. It is an unfailing spiritual thermometer. Where prayer is cold, the heart is cold; and as the heart warms, prayer warms. As in the former case, so in this: it is at once an indication and a means. Let me here also, then, urge the question upon you, with all faithfulness, and with a full sense of the equal need of urging it upon myself: How is it with you in the closet? Do you redeem time for personal devotions? and, even, while you are engaged in your daily vocations, is your heart in that spiritually dependent and grateful frame, which is implied in the command, "Pray without ceasing?" In other words, are you living habitually in the spirit of prayer; in the inward mental attitude of devotion? How is it with you in the family? Do you allow every trivial inconvenience to stand, as an excuse, in the way of this important duty —the duty of domestic prayer? and do you huddle it over in a careless and perfunctory manner, as if, while

* Montgomery.

your conscience would not permit the neglect, your heart had no pleasure in the performance? Or, do you count it a privilege and a delight, to gather your family around your domestic altar; and does your heart feel the disappointment and the blank, when at any time it cannot be done? If there are any members of churches, living in the neglect of personal prayer, or any heads of families in churches living in the neglect of domestic prayer,—I say, unhesitatingly, to such, that they are in a state of declension themselves, and that they are chargeable, as far as their example goes, with the spiritual deadness of their families, and with the listless lifelessness of their brethren. The two duties will go together, and in the spirit with which they are fulfilled, will be proportionate to each othor. Where there is life in the personal, there will be corresponding life in the domestic exercises. And in proportion as there is life in both, there will be life, too, in the prayers of the fellowship-meeting and of the church. A praying spirit in the closet and in the family, will take delight in the private coteries of Christian conference and devotion; and it will come in its full force to the sanctuary. Are prayer meetings, then, on the increase among you? Why should there be a neighbourhood in which brethren reside, without one? I know not a more pleasing symptom of a reviving and thriving church, than the multiplication of these, and their spirited attendance. And how is it with you in the meetings of the churches; and specially, let me say, in their meetings for prayer for the spread and success of the gospel? I demand, as an evidence of revival, a numerous and lively attendance on these. I shall ever have a misgiving of heart as to other symptoms, while this is wanting. All social meetings for prayer are to churches, what the devotions of the closet are to individuals. They indicate a healthful and vigorous pulse; and they add to its healthfulness and vigour.

3. Where these two symptoms of revival are genuine, they will be accompanied and accredited by another, namely, *active efforts for conversion, and liberality for their efficient support.* I am quite aware, when I mention this, of a measure of truth in what is frequently alleged, that there may be a great deal of the bustle of Christian activity in this department, and even a considerable amount of creditable giving for the maintenance of missions, and schools, and for Bible and tract circulation, while the soil of the individual's own heart is too much neglected, and the vitality of genuine spiritual religion in the soul is at a low point in the scale, both of purity and of energy. That this may be the case, is not denied. But I must be allowed to express my conviction, that an incongruity so flagrant, is, as might be expected, comparatively rare. If the zeal, indeed, were displaying itself only in a denominational form, for the diffusion of party principles merely, and the increase of a particular section of the Christian church, we might conceive the cold-heartedness of the religion and the heat of the partizanship to be far from out of harmony. But I am speaking now of efforts for conversion; by which I mean, efforts for bringing lost sinners to Christ and his salvation; and I can hardly fancy the zeal from which efforts of this description arise, operating in a bosom that is otherwise cold and dead. It will not be questioned by any, that such zeal is a necessary evidence of true religion, that is, of true faith in Christ, and true love to him. If the zeal may subsist without the faith and the love, it is certain that the faith and the love cannot subsist without the zeal. And if the latter proposition be invariably true, the truth of the former cannot be otherwise than rare. Along with love to God's word, and the spirit of prayer, one of the earliest feelings engendered in the bosom of the true convert is solicitude about the souls of others. There cannot be in the mind of any believing sinner, a

proper impression of the worth of his own soul, if there is no deep and prayerful concern about the souls of perishing fellow-sinners around him. There cannot be felt by him that sense of grateful obligation to the Divine Redeemer, which is so incontrovertibly and infinitely his due, if there is no ardent and anxious desire to secure his glory by the promotion of the great purposes of his death in the salvation of the world. Where these feelings are languid, the elements of the spiritual life must be languid. If zeal be languid, love is languid; and if love be languid, faith is languid. There can be no revival of faith and love, without an accompanying revival of zeal; nor can there be any revival of zeal, without a proportionate revival of active effort. The one must be the proof of the other. Action is the test of principle. Where nothing is done, we have no warrant for believing that any thing is felt. Feeling must impel to something beyond itself, else it is worthless. If it expends itself within the mind where it exists, it is not genuine; any more than the charity which says, "Be warmed, be filled," but "gives not those things which are needful for the body." "What doth it profit?"

The revival of active zeal in a church, is the revival of the active zeal of the individuals composing it. It is the combined aggregate of that zeal, operating under the stimulating influence of mutual exhortation and encouragement, and of social prayer. This is one of the uses and benefits of social religion. Its institutions are appointed by Him who "knows what is in man." "Iron sharpeneth iron." One revived spirit operates, by sympathy, upon another. The quickening influence spreads. Heart kindles heart; hand helps hand. Minds are united to plan, and efforts to accomplish. Each supplies fuel to the common flame; the furnace glows; the steam is generated; the motion is quickened. As in an army, when, from panic, or what other cause soever, the soldiers have become dispirited; every look heartless; each successive step of advance more sluggish; and each successive stroke, more languid and inefficient, and all indicative of the surrender of the cause and the field;—if a favourite general appears, fronting the danger, shouting the war-cry, reminding them of the past, pointing to the future, and cheering them on to victory, there is an instant change: every heart bounds; every cheek glows; every eye flashes; every arm acquires new strength; every spirit is emboldened; and, by the simultaneous effort of a united revival, the day is won. So is it in a church that has has become lifeless and dull: its energies sunk, its efforts suspended, nothing doing with any spirit or efficiency in opposition to the kingdom of the enemy of souls, and in advancement of the kingdom of the Friend of sinners; when the thought is made to flash convincingly upon their minds of the presence of the Captain of their salvation, the "Leader and Commander of the people;" when, by the eye of faith, his divinely glorious person is realised; when he "shows his hands and his side," and reminds them of what he has done and suffered in their cause; when they hear his voice saying, with an irresistible appeal to their gratitude, their generosity, their honour, "Will ye also go away?" when the recollection of that love which "many waters could not quench nor the floods drown," comes mightily upon their spirits, and the blood of shame rushes to their cheek, and the instant resolve is formed in the heart, and passes from the heart to the lips, and from the heart and the lips of one to the heart and the lips of all. This is revival. Then comes spirited action; action, as if all were one, and that one "full of power and might by the Spirit of the Lord;" action for the glory of Christ, for the progress of his kingdom, for the conversion of sinners, for the stability of saints, for the salvation of

souls, for the happiness of earth, for the peopling of heaven. Oh for such revival in all the churches! revival in spirit; revival in action; revival, animated by the love of Christ, cheered and inspirited by the presence of Christ. Emulating the example of Christ, seeking the glory of Christ. Such revival (and no other is genuine) will set all minds, all hearts, and all hands to work. Look, for an example, to idolaters. How universal and how busy the stir: fathers, mothers, and children, all, as they are able, at their posts, in their several departments: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger," Jer. vii. 18. Shall there be such union and such co-operation for the queen of heaven, and not for the God of heaven? It is not attendance on a few meetings, feeling however intensely, and communicating however industriously, their exciting effect during their continuance, that constitutes revival: it is summoning into renewed and persevering action, in the service of religion, all the principles and affections of the inner man, all the energies of mind and body. All revival must be characterised by a deeply hallowed and intensely ardent feeling of the love of God in redemption, of the object and amount of the Saviour's propitiatory sufferings; of the necessity of the divine glory, and the worth of human souls; a feeling, not secretly and silently cherished in each bosom, but communicating itself from heart to heart, and inciting to personal and combined activity; not the activity of a passing season, but, along with the elevated tone of feeling, the adoption and continuance of a higher standard of gift and of effort. I cannot form the idea of revival in the church, without a special increase in the ardour of the missionary spirit. The six hundred millions of ignorant and perishing heathen rise up before the view of the soul which the Spirit of God has revived. They are seen in all the varieties of fantastic, obscene, cruel, and abominable idolatries, "without God and without hope;" passing, in this state of guilt and impurity, by thousands a-day, into eternity; living in sin, and dying without redemption from its curse, or deliverance from its power. The spirit is stirred: stirred with holy indignation in behalf of a dishonoured God; and stirred with restless pity for guilty, wretched, dying men,—dying the double death of body and of soul,—closing time with the one, and carrying into eternity the fearful elements of the other. To the ear of the awakened spirit, the voice seems to come at once from the four winds of heaven; from men of "every kindred, and tongue, and people, and nation," "Come over and help us!" The command of the Lord, the command of authority and of love, presses upon the sensitive conscience and the tremblingly-susceptible heart, "Go ye into all the world, and preach the gospel to every creature." The consciousness that so little has yet been done is overpoweringly felt; and the resolution that time must be redeemed, and that now there must be labouring "while it is called to-day" for the reclaiming of an alienated and outcast world, is formed in good earnest by each and by all, and becomes the missionary revival of the church. The injunction of Jehovah, so full of condescending grace, is obeyed with a grateful fervour, "Ye that make mention of the Lord, keep not silence, and give him no rest, until he establish, and until he make Jerusalem a praise in the earth," Isa. lxii. 6, 7; and the sincerity and earnestness of the prayer are evinced in plans, contributions, and efforts for the attainment of the supplicated end.

And this leads me just to notice the connexion of revival with *liberality*. The relation of the one to the other is simple and natural. A time of revival is a

time of joy; and joy opens the heart. How interesting the exemplifications of this, both in Old and in New Testament history: at the erection of the tabernacle, at the building of the temple, and at the Pentecostal establishment of the kingdom of heaven. These were seasons of social gladness: and they were seasons of cheerful, open-handed generosity. It was when experiencing "the joy of God's salvation," the spiritual transport inspired by the blessings of his covenant, and delightfully feeling how worthless, in the comparison, were "thousands of gold and silver," that "no man called any of the things which he possessed his own," and that "as many as were possessors of houses and lands, sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet." Happy hearts were open hearts; and open hearts made open hands. This, then, is another practical test, by which I would estimate the amount of revival. I greatly fear that, were we to measure the value put by professing Christians generally on their privileges, blessings, and hopes, by the amount of their spontaneous contributions for their diffusion, we should be deeply sensible that, after all that is done, great as it may sound, in the aggregate, there is still no small room for revival. Where are our sacrifices? Where the proofs of our self-denial? Where the indulgences, personal or domestic, of which we have deprived ourselves? Where the evidence of our "counting all things but loss" for Christ, and of our readiness to do what he requires of every disciple of his, to "forsake" for him "all that we have?" It will be well for us, to test our revival thus: by the willingness and the extent of our practical response to his demands upon us, to whom we lie under obligations so incalculable, and whose it is to say, with the authority of universal proprietorship, "The silver is mine, and the gold is mine."* There is a revival in a church, just in proportion as there is increase in a missionary spirit—the spirit of missionary prayer, missionary contribution, and missionary effort. Let the members of the churches stir up this spirit in themselves; and let them stir it up, reciprocally, in one another—the spirit of piety to God and benevolence to men, which seeks the glory of the one, and the best interests, present and eternal, of the other. Let parents, with all who have the charge of youth, make it a part of their system of religious instruction, to infuse this spirit into their children; to make their sons and their daughters feel, as they ought, the claims of a disowned and dishonoured God, and of a sinful, miserable, perishing world; so that, growing up under the power of an early-instilled missionary zeal, they may, in due time, when they unite themselves to the fellowship of God's people, prove active instruments of the church's revival and the world's conversion.

THE FINAL ACCOUNT.

A THOUGHT FOR THE CLOSING YEAR.

BY THE LATE REV. LUKE FORSTER, OF SAFFRON WALDEN.

"*So then every one of us shall give account of himself to God.*"—Rom. xiv. 12.

No formal introduction can be needed to fix our attention on this solemn and impressive passage; we shall therefore proceed at once to consider the account to which it refers; the Being to whom it must be given, and the influence which the prospect of rendering it, should have upon us.

I. The Account to which the Text refers.

In the preceding verses, the Lord Jesus Christ is declared to be the Judge

of mankind. The account, therefore, of which we have to speak, is that which must be given to a judge, by those whom he summons to his tribunal. It may be contemplated in the following points of view.

1. *Certain.*—It must be given. "So then every one of us shall give account of himself to God." The fact is supported by reason, and confirmed by Scripture. Human reason teaches that man is an accountable creature. He has an intelligent and rational nature, which renders him capable of thinking and judging for himself; he has a rule, a law of the mind, to direct him how to live, so that he knows what he ought to do, and what he must avoid. He has a power to act according to his own choice or inclination, so that his actions are free and voluntary. He is evidently an inferior being, under a superior, who may call him to account for the use which he makes of his talents, his time, and his privileges. All this is essential to accountableness, and all this is found in the constitution and condition of each of us. God, by thus endowing us above the irrational creation, and making us capable of judgment, has shown that it is his intention to call us to account. That we are here as probationers, responsible creatures, placed on a pinnacle, from which we must rise to heaven, or sink down into the bottomless pit. God has also shown in the dispensations of his providence, that he approves of what is good, and abhors what is evil:—that he rewards the virtuous, and punishes the vicious; and that mankind are therefore under a moral government, receiving according to their deeds. Yet there are so many mysteries connected with this government at present, so much that baffles and confounds our reason, so much that no human mind can reconcile with the wisdom, goodness, and rectitude of the universal Governor; that we are left to infer, he has appointed a future day, in which every one shall give an account of his stewardship, "and bear his own burden." Apart from divine revelation, we have these reasons for concluding that we must give an account of ourselves to God. Wise and gifted men have regarded them as establishing the fact, so far at least as to require every rational being to prepare for judgment. But then we have still clearer light to guide us, the fullest and most satisfactory confirmation of this all-important fact. The word of God declares this in the plainest and most emphatic terms. It announces a day of account; it describes the descent of the universal Judge, in supreme majesty and glory; and represents the nations as assembled before his bar, to answer for their conduct, and hear their sentence from his lips. Our Saviour founded his religion on the fact of man's accountability; the chief promises and threatenings of his gospel relate to other worlds; and the most solemn sanctions of his laws point to eternity. The religion of the Bible is a fable, eternity is a dream, heaven and hell are unmeaning words, if there be not before us a day of account, and the awards of retribution.

The account mentioned in the text, may be viewed, in the next place, as

2. *Individual.*—Every one of us saw shall give account of himself to The apostle John, who was favoured with a vision of judgment, says, "I saw the small and great stand before God." No one who believes in human accountableness, can reasonably doubt whether every one must give account of himself; for if any are to be judged, why not all? We are all alike the creatures of God, and the subjects of his moral government, and though there may be a great diversity in the account which we shall have to render, we have all some talents intrusted to our custody; and have committed many sins, for which we must answer. Whether we are young or old, rich or poor, learned or ignorant; whether our characters are adorned with social and moral virtues, or stained by vice, we must each give an account of himself. Parents shall not answer for their children, masters for their servants, or ministers for their people;

each must answer for himself, as though he were the only individual to be tried at the coming of the Lord. It is of great importance that we should endeavour to fix this thought deeply in the mind. We are apt to lose sight of ourselves in thinking of a multitude, and by contemplating those who shall be judged, as forming a company which no man can number, we may at last suppose, or to all practical purposes imagine, that we ourselves shall be overlooked. The text calls our attention to our personal account. Our individual history shall be brought to light, and we ourselves must disclose it. Not one case shall be omitted; not one hastened over, but each shall be fully investigated, and decided for ever! This account may be further viewed as

3. *Particular.*—Every one shall give account—an account of what? The Scriptures reply, "Of all that he has done in the body." Our whole lives must pass in review before the Judge, who will bring to light the secrets of men's hearts. The thoughts which we have entertained, the words which we have spoken, the principles from which we have acted, the manner in which we have conducted ourselves towards our fellow men, our divine Saviour, and our Father in heaven; the reception which we have given to the gospel, the obedience which we have rendered, or failed to render to the law: all must be accounted for to Him, whose searching eyes will have followed us from the cradle to the judgment-seat. With all the earnestness of affectionate entreaty, I implore young people to ponder this view of the subject. You have much to answer for already, and every day is increasing the amount. For all your filial conduct, for the instruction of pious parents, for the attention you have paid to the ministers who sought your eternal welfare, for your influence on each other, for the manner in which your opinions, conversation, and example have aided or opposed the cause of Christ, extended or diminished the usefulness of his servants; for your conduct in the closet, in the sanctuary, and in the family; as well as for all your motives and actions in the scenes of secular business, or of worldly pleasure, you must each give account to God. All these things you must yourselves recite. All which has been known or unknown by your fellow-men in this world, you will have to disclose in the presence of your Judge. What an awful and overwhelming prospect! There is not one of you who can avoid this full development of his character, and who will not have to publish his own history to the assembled inhabitants of heaven, earth, and hell. This account may be contemplated in the last place, as

4. *Near.*—When shall we give this account to God? is a question to which the observations already made have furnished a reply. But though reference has principally been made to the day of judgment, we must remember that death will summon us to an immediate interview with our Judge. No sooner shall we depart from this scene of existence, than we shall find ourselves at his bar. There will not then be the solemn pomp of final judgment, but each individual will then hear the divine decision on his conduct, which will raise him to immortal glory, or overwhelm him with hopeless destruction. Viewed in this light, how near may be the hour of account! Even now the command may be coming forth, "give an account of thy stewardship, for thou mayest be no longer steward." Even now the angel of death may be on the wing, commissioned to hasten your appearance in the court of heaven. Even now the celestial spectators of your trial may be looking eagerly to the bar at which you are shortly to stand; anxious to hear the sentence which will be passed on your deathless spirit, fixing its doom irreversibly and for ever. "Prepare to meet thy God."

II. THE BEING TO WHOM THIS ACCOUNT MUST BE GIVEN. "So then,

every one of us shall give account of himself to God."

1. *We must give account of ourselves to God, who is omniscient, and cannot therefore be deceived.*—The prospect of giving an account to a fellow creature might not appal us. His ignorance of our actions, his still greater ignorance of our principles and motives, would prevent alarm. It would not be difficult to deceive him, and conceal our real character from his view. Many have done this already. Numbers by constant caution, have veiled the worst part of their character from those with whom they lived on terms of the closest intimacy until circumstances arose which opened their eyes, and convinced them that they had been duped. But it is otherwise with God. He is better acquainted with us than we are with ourselves. His eyes have never once been averted from us. He has seen our conduct in public and in private, in the light of day, and amidst the gloom of night. No action ever eluded his notice; no word ever escaped his hearing; no motive, no feeling ever awakened in the breast, no purpose ever conceived by the heart, has evaded his scrutiny. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and my uprising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." Every one may adopt this language for himself. The history of each of us is as distinctly and perfectly known by our Judge, as if, instead of being an individual of a race, in which there are millions, there was not another individual existing in the universe.

If a criminal were aware that the judge, before whom he is tried, had witnessed his offence, and knew all its aggravations, that would not only compel him to acknowledge it, but extinguish all hope of escaping the punishment he deserved. But God has witnessed every sin. He will not judge us on the evidence of others. None can instruct, nor can any deceive him. The righteous need not fear any misrepresentations of their conduct; the wicked must not expect any concealment of their sins. "So then every one of us shall give account of himself to God," whose knowledge being infinite, will render deception impossible.

2. *We must give account of ourselves to God, who is just, and cannot therefore be biassed in his decisions.*—He has most explicitly forewarned us that he will judge us in righteousness. Nothing can bias his judgment, or procure the least deviation from truth. Caprice and favouritism are words of no meaning when applied to him. "God will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life. But unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. For there is no respect of persons with God." Rom. ii. 6—11. We are prone to lose sight of this fact, and need therefore to be perpetually reminded of it. There is so much depravity in our hearts, that we do not like to think of the righteous judgment of God. We sometimes take refuge in general and uninfluential views of divine mercy, from the very fears which we ought to indulge: and so hold the doctrine of grace, as to weaken the restraints which justice should impose. Though none can be saved by their works, yet all must give account of them, as furnishing the decisive evidence whether they have feared or contemned God, received or rejected Christ. The righteous Judge will not pass a sentence of death on any who have believed in the Saviour, but he will try their faith by their conduct. "There is now no condemnation to them who are in Christ Jesus, who walk

not after the flesh but after the Spirit." Faith without works is dead, being alone. An empty profession of faith will therefore be of no avail. It may impose on men, but it cannot bias the decision of the Judge eternal; and if your account does not include any thing better than that, his justice will inevitably consign you to perdition. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father that is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you, depart from me, ye that work iniquity." To a judge who will thus decide in righteousness, we must give account that we may receive according to our deeds, whether they have been good or bad.

3. *We must give account of our selves to God who is omnipotent, and able therefore to carry into full effect the sentence which he pronounces.*—The Judge will display his authority and power, not merely by summoning into his presence those whose account he will demand, but by carrying out into full effect his just and irrevocable decisions. He will open heaven for those who are "accepted in the beloved;" place them in the mansions of bliss; exalt them to the highest pitch of intellectual and moral glory; and confer upon them all the happiness which a created nature can enjoy. His power will also execute the sentence passed upon the wicked. He will cast them into outer darkness, bind them in everlasting chains, and close upon them for eternity, the awful prison of despair. This is the great and glorious Being to whom you must each render an account. In his presence you must stand; by his all-penetrating eye you must be searched; his voice you must hear, and his power will raise you to heaven, or close against you its portals for ever. Let us then consider

III. THE INFLUENCE, WHICH THE PROSPECT OF RENDERING YOUR ACCOUNT TO GOD SHOULD HAVE UPON YOU.

1. *This subject should induce you to apply immediately to Christ for his saving grace, and to devote yourselves unreservedly to his service.*—Your conscience has already charged you with numerous and aggravated sins, exposing you to the bitter pains of eternal death; and if they are not pardoned before you die, you must be wretched and hopeless outcasts from the presence of God for ever. Now there is no way of obtaining forgiveness, peace with God, and a title to heaven, but through faith in the Lord Jesus Christ. "He that believeth shall be saved, but he that believeth not shall be damned." How dreadful must it be to stand before an offended God, and give an account of all the sins which have provoked his displeasure, with no one to befriend you in that great crisis of your fate! But Christ came to seek and save that which is lost, and is now at the right hand of God, a Prince and a Saviour to give repentance and the remission of sins. He is able to save you to the uttermost, and to present you in the presence of the Divine glory, with exceeding joy. Interested in him, you will have nothing to fear. "There is now no condemnation to them who are in Christ Jesus." There may be trouble, there will be temptation, there must be death, but there shall be no condemnation. They must give in their account to the Judge of all, but then they will be able to present the promise of pardon and eternal life which Christ has given them, as an answer to every charge, and their title to heaven. With penitence and faith betake yourselves to him, therefore, without delay. He will in no wise cast you out. He will save you with an eternal salvation. He will forgive all the sins which darken your retrospect of life, and scatter the clouds of vengeance which blacken your prospects for eternity.

It is not only necessary, however,

that you should believe in Jesus Christ, but devote yourselves entirely to his service. He demands of you a public profession of his gospel, and urges it by the most awakening considerations. "He that is ashamed of me, of him also will the Son of man be ashamed." Do not trifle with your convictions on this subject, for your account will comprehend them. Do not yield to procrastination, that "thief of time," and destroyer of souls. Do not satisfy yourselves with feeble purposes, and half formed resolutions. Do not delude yourselves by saying, that when some present schemes are finished, when some expected change has taken place in your circumstances—when some more favourable period for making an open and decided profession of Christian discipleship has arrived, you will then "come out from the world and be separate." No reason should prevent you doing so now, which you will be ashamed to state when giving your account to God. Irresolution, indecision, and delay, will place the highest interests of your souls in fearful jeopardy; and when the bridegroom cometh, you may find that they have left you without any preparation to meet him with confidence, or dwell with him in heaven.

2. *This subject should induce you solemnly to think of your last account, until your souls are affected with such a strong and abiding sense of it, as shall give it an influence on your whole conduct.*—A mere assent to the truth of what has been advanced, will be of no benefit to you whatever. The great purpose for which this subject is so clearly taught and imperatively enforced in Scripture is, to induce us to deny all ungodliness and worldly lusts, and live soberly, righteously and godly in the present evil world. With such a prospect before you, what manner of persons ought ye to be in all holy conversation and godliness? If you wish temptation to be deprived of its power, and your minds to be retained under the influence of the great motives to holy conduct, then call this subject frequently to your remembrance; let your thoughts dwell upon it; impress it daily on your conscience, that of every thing you do, you must give account to God: that you must be acquitted or condemned as your works have been good or evil; that if acquitted, you shall ascend to heaven and enjoy eternal happiness; that if condemned, you must sink down into everlasting despair and remorse. Recollect also that he, to whom you are to give an account of your whole life, is always with you, noticing your actions, looking into your hearts, and recording in the books out of which you shall be judged, all that his inspection discovers.

"O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare
Consent to sin, for God is there."

POETRY.

IN AFFLICTION.

"Father, thy will not mine be done!"
So pray'd on earth thy suff'ring Son;
So in his name I pray;
The spirit fails, the flesh is weak,
Thine help in agony I seek;
O take this cup away!

If such be not thy sovereign will,
Thy wiser purpose then fulfil;
My wishes I resign;
Into thy hands my soul commend,
On thee for life or death depend;
—"Thy will be done, not mine."

James Montgomery.

The Mount,
Sheffield, Nov. 6, 1841.

CHRISTMAS DAY.

"And this man shall be the peace."
Micah v. 5.

LET heads with winter hoary,
And bending to the earth,
Adore the King of Glory,
And celebrate his birth:
Let childhood, in its gladness,
Pour forth its artless lays,
And mourners, in their sadness,
Yet mingle in the praise.

Let ev'ry age and station
Unite his name to bless,
Whose hand hath brought salvation,
The Lord our Righteousness:
And while we here are singing,
"This man shall be the peace;"
The vaults of heaven are ringing
With strains that never cease.

THE LAST MOMENT IN THE YEAR.

"STAY, till I count thee, moment, stay!"
No answer—while I speak 'tis gone—
So swiftly doth life pass away,
So short the hours, so brief the day,
Moments are precious, every one;
The hour-glass in Time's fatal hand,
So fast declines the wasting sand,
May well each single grain demand.

It would not stay; but as it fled
Tidings of me to heaven it took;
Up to the throne of God it sped,
And there, where all shall soon be read,
It register'd within his book,
"Me, hath this loiterer idly spent,
Me, in thy sparing mercy lent,
Unmindful wherefore I was sent."

And is each moment, then, a spy
In all the lightning of its speed?
A stern accuser doth it fly
Against a trifler such as I?
And am I written thus indeed?
This moment, Lord, through mercy's door
I enter, pardon to implore,
Ere time, with me, shall be no more!

REMARKS BY AN ESTEEMED CORRESPONDENT ON THE LINES ENTITLED, "TRUST IN THE GOODNESS OF GOD."

MR. EDITOR,—I am always sorry when imposition is attempted upon the Evangelical Magazine; and if the poetry entitled, "Trust in the Goodness of God," has been palmed upon you as *original*, (and there is no intimation of the contrary,) it is one of the most impudent frauds that was ever attempted. It can scarcely be called plagiarism—for it is a reprint of Dr. Cotton's poetical translation of the xliind Psalm, with here and there a verbal alteration for the worse; the amount, even of these, being only four or five. All the rest is omission of preceding verses, and the stolen piece consists of verses 6, 7, 8. 10, 9, 12, of the doctor's translation. I have extracted those from the 18th volume of Chalmers' "Works of the English Poets," published in 1800. From whatever quarter it came, it is a barefaced, unacknowledged theft. You will perceive that, besides the four or five miserable alterations, there is a transposition of the 9th and 10th verses. The 11th verse of Dr. Cotton is also omitted, because it is a repetition, (as in the Psalm itself,) of that which constitutes the first verse of the stolen article. But I will transcribe the Psalm by Dr. Cotton, beginning at the 6th verse, where the plagiarism commences; and omitting the 11th, because it is a repetition of the 6th, and is omitted also in the article sent you; you will then judge between the pieces, as printed in the Evangelical Magazine, and as published in the English Poets, from the pen of Dr. Cotton; and form your own opinion of your would-be poetical correspondent. This is not the first time a fraudulent attempt of this kind has been made upon the Evangelical Magazine. I remember it occurred once in Mr. Burder's time, relative to a hymn of my own, which had been printed, and was stolen, and garbled, and presented as a new piece. Mr. Burder indignantly exposed the fraud, in a notice in the Magazine succeeding. Dr. Cotton died Aug. 2, 1788.

Yours affectionately,
A FRIEND TO LITERARY INTEGRITY.

Extract from Dr. Cotton's 42nd Psalm, from the 6th verse, omitting the 11th.

YET, O my soul, why thus deprest,
And whence this anxious fear?
Let former favours fix thy trust,
And check the rising tear.

When darkness and when sorrows rose,
And press'd on ev'ry side,
Did not the Lord sustain thy steps,
And was not God thy guide?

Affliction is a stormy deep,
Where wave resounds to wave;
Though o'er my head the billows roll,
I know the Lord can save.

Perhaps before the morning dawns,
He'll reinstate thy peace;
For he, who bade the tempest roar,
Can bid the tempest cease.

In the dark watches of the night,
I'll count his mercies o'er;
I'll praise him for ten thousand past,
And humbly sue for more.

Here will I rest and build my hopes,
Nor murmur at his rod;
He's more than all the world to me,
My health, my life, my God!

Chalmers' Eng. Poets,
Vol. xvii., pp. 26, 27.

The Poems of Nathaniel Cotton, M.D.

REVIEW OF RELIGIOUS PUBLICATIONS.

The THEOLOGY *of the* EARLY CHRISTIAN CHURCH, *exhibited in quotations from the Writers of the first three Centuries. By* JAMES BENNETT, D.D. 8vo. pp. 480.
Jackson and Walford.

THIS is the eighth series of Lectures which have been delivered and published under the auspices of the Committee of the Congregational Library; and we are persuaded that it will well sustain the credit of the author and of the denomination. At the present crisis, when the early fathers are appealed to, in certain quarters, as co-ordinate authorities with Scripture, it is peculiarly important that the mere English reader should be furnished with an opportunity of judging for himself as to the real character of the standards attempted to be set up. We say, with Dr. Bennett, "Let the fathers speak, and the world, as well as the church, hear, if patience will hold out to the end. Translate; publish; explain; tell all. It will then be seen that the world has been imposed upon by those who appealed to the fathers, to avoid the Scriptures, aware that the people could more easily study for themselves a single book, translated into most languages, than procure or read a library in the dead languages. But it must be shown that corruption can no more claim the fathers than the Scriptures."

Amidst the folly, the inconsistency, and the contradiction which pervade the writings of the fathers, it is quite certain that the *earliest* of them do not sustain the system of doctrine and ordinances now contended for by the advocates of patristic theology. They very well know this, and betake themselves to the Nicene age as better serving their purpose. For our own part, we are little concerned, whether the fathers be for us or against us, so long as we have the Bible on our side; but as a class of divines have made their appearance in this country, who appeal, in almost every thing, to the fathers, it is perfectly fair that by the fathers their high-sounding pretensions should be tried. The author of these lectures has done this with admirable effect, and with such a measure of sound learning as will be very vexatious to the contemners of Dissenting teachers. It is no part of the writer's plan to prove that the fathers are safe guides in religion, much less that any authority pertains to them; but he has triumphantly shown, that upon the more important branches of the theological controversy now going forward in England, between certain Oxford divines and evangelical Protestants, the fathers nearest to the apostles, may be more honestly claimed by the latter party than by the former; though neither party may be disposed to follow them in all things.

The plan adopted by Dr. Bennett, in his course of Lectures, is well fitted to give a clear and connected view of the patristic theology; so far, at least, as a thing so chaotic is capable of being reduced to a state of harmonious adjustment. First of all, our author furnishes his readers with a lucid sketch of the principal sources of information to which we are to have recourse in forming an accurate conception of the theology of the early Christian church. In this part of the author's course, will be found many searching remarks upon the forgeries, interpolations, and pious frauds practised in reference to the writings of the ancient church. With a sound discretion, Dr. B. holds up to lasting honour and respect, so far as genuine, that rare gem of high antiquity, the Letter to Diognetus, by an unknown author:—

"That this most ancient apologetic letter," Dr. B. observes, "should have early fallen into oblivious neglect, from which it has but recently been restored to its due celebrity, is, indeed, disgraceful to Christians, but it is not surprising; for it is too apostolic for the taste of the times that soon followed, though, for that reason, it demands our special regards. Diognetus seems to have been a sincere inquirer into the evidences of Christianity, which he hesitated to adopt, from a lurking fear of his paternal gods, and a suspicion that the sect so recently sprung up might deserve the grave charges with which Christians were, on all hands, assailed. His correspondent, therefore, exposes the absurdity of idolatry, and proves the innocence of Christ's disciples. If he seems to bear hard upon the Jews, the first and fiercest persecutors of our faith, and almost to make infidel objections to the Mosaic law; the apostles were supposed, by their countrymen, to do the same, when contending against the superstitious adherence to sacrifices, for their own worth, which was the ruin of the once-favoured race. Diognetus is wisely reminded, that, if our religion was but recently revealed, God determined, in his eternal councils, that Christ should, at the end of the world, appear to put away sin by the sacrifice of himself. This gives rise

to the most beautiful eulogium on his atonement, and righteousness, and our justification, that the whole compass of ecclesiastical literature contains."—P. 9.

Our author very justly traces to Clement, the oldest *known* Christian writer, that fatal love of allegory which disfigured the compositions, and corrupted the theology of most of the fathers. Speaking of his only genuine epistle, he says: "To this letter may be traced the mania for allegory, which, at length, judaized or paganized the Christian church." . . . "What was with him mere figure and illustration, was converted by his successors into argument and authority." But he "never pretends to have seen the apostles, nor tells us a word that was heard drop from their lips; but, arguing from Scripture, just as we may, he exhorts the Corinthians to 'take up the epistle of the blessed Paul, written to them.' Would that the fathers had confined themselves to such advice! For one inspired book is worth more than all their ponderous tomes."—P. 16. "So little attention was paid, by those who boasted of tradition, to the earliest and most precious relic of the apostolical fathers, that Bellarmine, while calling Clement a Pope, denied the existence of his epistle."—P. 12. Upon the writings of Ignatius, real or pretended, as well as upon those of Polycarp, Justin Martyr, Tatian, Theophilus of Antioch, Athenagoras, Irenæus, Clemens Alexandrinus, Origen, Minutius Felix, and Cyprian, some very valuable criticisms are indulged in by the lecturer. Their education, style, errors, and excellences, are all touched upon with the tact of a scholar and a divine. Then follows a brief, but instructive, notice of Scriptural versions, ecclesiastical historians, Jewish and heathen writers, and apocryphal writings. Of the latter, Dr. B. observes, that they "are numerous, but often so contemptible, that it is charity to the reputation of the pretended authors, to release them from the disgraceful imputation" of obtruding themselves as fathers of the church.

The second lecture exhibits a full and lucid view of the opinions held by the early church on Scripture, tradition, the divine nature and attributes, and the deity of Jesus Christ. This is a very important section of the present volume, on account of the highly instructive remarks which it contains on the momentous subject of the canon of Scripture. Many difficulties are grappled with successfully, and others are considerably relieved; while the whole effect is to produce deep and unqualified reverence for the word of God, and to divest every other document in the universe, of all pretence of comparison with the divinely inspired oracles.

After an elaborate reference to the formation of the canon, Dr. B. observes:—

"The earliest church, had, generally speaking, the same views of the canon of Scripture, after it was completed by the Apocalypse, as are now entertained by Protestants; though the distinction between the inspired books and those which were merely revered as the productions of eminent men was not duly maintained. The fatal consequences are, a warning to us against that imitation of their error, the binding up of the Apocrypha with the Bible." . . . "That the church was so remiss and so late in settling this question (that is of the canon) was one of its earliest and most serious faults. There was no sufficient reason for deferring it to the time of the Council of Laodicea, when they had no better opportunities for coming to a just decision, than had been enjoyed for years, not to say ages, before. But if they were then not in a better position, they were in a worse; for the witnesses to the origin of the sacred books had been long dead, and the apocryphal writings had gained a footing, or, as Tertullian would say, had acquired prescription, and the minds of the faithful had been bewildered by the intermixture of the true and the false.

"This negligence was, indeed, unfaithfulness, which brought its own punishment; for it contributed to render the second century the age of heretics, who availed themselves of the spurious writings to support their fanatical errors. In proportion as the genuine books were ascertained and placed in full day, the forgeries, unable to endure the comparison, sunk into the oblivion or contempt they deserved. But while we have argued on the ordinary assumption that the Council of Laodicea settled the canon, that was by no means a certain event; for the obscure and doubtful conclave seems to have left out of the reckoning the Revelation; and long after that era, the principal writers show that they differed in opinion on the inspired and uninspired books."—P. 73.

The lecturer points out many instances in which the early church erred, by adding to the canon. "Clemens Alexandrinus places after Esther the Maccabeeic books, without any note or distinction;" and puts his seal of approbation on Tobit and Baruch. Of the apocrypha at large, he speaks as "Divine wisdom." Origen and Tertullian refer to the story of Susanna as genuine. Clement, of Alexandria, quoted not only inspired Scripture, but also books that were justly disputed, showing that he was really ignorant of the vital question of the canon. Trent consummated this iniquity, and pleaded the fathers as her guide. "To exalt the church above Scripture, she contends that the church determines what is inspired. Rome has, however, contradicted the church,

by receiving into the canon of the Old Testament, books unknown to the Jewish church, to which the Old Testament was entrusted, and whose canon, sanctioned by our Lord, was adopted by the Council of Laodicea."—P. 77.

It does not appear that the apostolical fathers quote the apocryphal books appended to the New Testament, as of divine authority; though they often speak of them in a phrase unsuitable and unbecoming as applied to mere human productions. "The great sin of the fathers lay in want of due respect for the accuracy of truth, especially in its application to the distinction between genuine Scripture and forgeries." Tertullian was the arch-offender in this respect. His fable about the destruction of the Jewish Scriptures in the Babylonish captivity, and of their restoration by Ezra, obtained currency among some of his contemporaries and successors; and his false reasonings for the book of Enoch, are discreditable alike to his head and heart; yet it was Tertullian who exclaimed,—"I adore the fulness of Scripture."

In the writings of the fathers, a host of passages are adduced by Dr. B. to show their reverence for Scripture, and their submission to the words of the Spirit. "The communion," he adds, "which prides itself on deference to the fathers, has laboured assiduously to neutralise their finest passages on the sufficiency of Scripture, by insisting that it must be interpreted to us by the fathers themselves. Now, they set up no such claim; so that he who does this for them, violates his own doctrine by the very act of asserting it. Nor is he a friend, but the bitterest foe, to the reputation of the fathers who provokes an investigation into their claim to deference as authoritative interpreters of Scriptures; for never do they appear to greater disadvantage than in the department of exegesis. Allegory, without authority and without rule, is their universal favourite."—P. 92.

On the subject of the deference paid by the fathers to tradition, Dr. B. has written with great interest.

"Tradition," he observes, "is so associated with the Scriptures, in the language, at least, if not in the minds, of the fathers, that it becomes necessary to consider this most complicated theme. The word, like many others, has, in the course of ages, acquired different senses, and that which obtained before the canon of Scripture was complete, became, at length, far remote from the sense now adopted and cherished by the votaries of Rome. In the epistle of Paul it signifies, according to its true etymology, whatever is *handed down* to us, 'whether by word or epistle.' In this sense, therefore, tradition includes Scripture. From Eusebius we learn, 'that Ignatius exhorted the churches through which he passed, to hold the tradition of the apostles, which he thought necessary, as a faithful witness, to express in writing as a type, or to give the form of it in writing.' At the time when the Scriptures had not obtained universal circulation, this counsel was good, and Ignatius, by his conduct, destroyed the credit of unwritten traditions; since he deemed it the duty of a faithful witness to commit to writing what he knew. Polycarp commends to the Philippians the letters of Paul, written to themselves, that they might hand THEM down to others. The diligence of Papias in inquiring after traditions seems only to apply to his historical affairs; and his declared want of judgment to make a proper use of what he learned is a recorded testimony to the doubtful credit of things that came only from such a source. Hegesippus, a similar character, was so little valued by the earliest churches, that they have allowed his whole collection to perish. Justin appeals, not to tradition, but to Scripture. After this time, which is the most important in the whole controversy, the orthodox suffered themselves to be drawn by the heretics to take, on this point, as on some others, a false position."—P. 95. . . "Irenæus treats tradition as the refuge of the heretics, who say, 'The truth cannot be learned from Scripture, by those who are ignorant of tradition.' He replies, 'When we challenge them to come to the tradition from the apostles, preserved by the succession of the presbyters in the churches, they oppose tradition, saying, they are wiser than apostles, who mixed up legal things with the words of the Saviour.' Tradition here was what had come down from the apostles, *i.e.*, the inspiration and the authority of Scripture. The heretics, then, first appealed to tradition, pretending to have received information, that the Scriptures, being no infallible guide, were to be corrected from some higher source of wisdom, to which the orthodox opposed the tradition which had come to them, by a succession of presbyters in the churches, that the Scriptures were pure authoritative truths. This is the doctrine of Irenæus, called the first writer on tradition. The heretics, therefore, are said to consent, neither to the Scriptures, nor to tradition; not that these were two concurrent authorities, but they, by denying the tradition which has come to all Christians, denied the inspiration of Scripture. No one would suppose that unwritten revelations were here intended; for, instead of pleading for co-ordinate authority, Irenæus contends for the sole authority of Scripture, against those who thought *they* had some other revelation by which they might correct

Scripture. 'When the heretics are convicted from the Scriptures, they turn,' says Irenæus, 'to accusations of the Scriptures themselves; as that they are not correct, and are not from authority, and because they are variously expressed, and because the truth from these be found by such as are ignorant of tradition.' Had we not been informed that this was the language of ancient heretics, we should have thought that we were listening to a Jesuit arguing against Scripture, in order to establish the authority of unwritten traditions."—P. 97. . . .

"The heretics, then, introduced the dispute about tradition, by their attacks on the Scripture and on the doctrine of the church, which took up, in its own defence, the argument that we find so largely employed in the second century, the age of heretics. The use made of tradition, to sanction minute rites and ceremonies, and priestly powers, is a modern innovation; for the original argument of the orthodox was this: We have received what was handed to us from the inspired apostles, first verbally, and then by the Scriptures, which contain the things most surely believed among us. Irenæus says, 'If the apostles knew recondite mysteries, which they taught to the perfect in secret, apart from others, they would have delivered them to those most especially to whom they committed the churches.' "—P. 102.

We must conclude our notice, for this month, by one additional extract, which is of vast importance to the right understanding of the word tradition, as used by the earlier fathers. "It must not, as some may suppose, be reckoned one of the numerous contradictions of the fathers, that they, after asserting the sufficiency and sole authority of Scripture, appeal to tradition; for as *they* used this latter term, it was in perfect harmony with the Protestant views. The tradition was, that all the preaching of the apostles was now deposited in Scripture, which, whosoever receives, has the genuine apostolic tradition. They who adopt the modern Romanist notion, indeed, could not, and would not, adopt also the language of the fathers concerning the sufficiency of Scripture, or say, with Tertullian, 'The Scripture denies what it does not denote.' "—P. 105.

We shall reserve, for a second article, the examination of the opinions of the fathers touching the several doctrines and ordinances of the gospel, upon which our author has entered at full length. Meanwhile we are not without hope that what we have already advanced will whet the appetite of the public for the perusal of a volume, which we regard as one of the best contributions to our biblical literature in modern times.

LECTURES *on* CHRISTIAN THEOLOGY. *By* GEORGE CHRISTIAN KNAPP, D.D., Professor of Theology in the University of Halle. *Translated by* LEONARD WOODS, D.D., Abbot Resident of the Theological Seminary in Andover, Massachusetts. *Reprinted from the American edition of* 1831. Imp. 8vo. pp. 500.

T. Ward and Co.

Professor Knapp deserves to be regarded as an eminent reformer of the German theology. Following in the footsteps of Spener, who, about the year 1694, began to call attention to the Scriptures as the legitimate fountain of religious truth, he succeeded in creating a taste for biblical theology, which had almost become extinct in the German Universities. Dr. Woods very justly observes, that "the Bible was, perhaps, less used before the time of Spener in Protestant Universities than it had been, under penalty of excommunication, by pious Catholics, before the Reformation. In place of the Scriptures, the different symbols established by the Protestant church were taught and studied. The minutest distinctions established by them were contended for with the greatest zeal, and the least deviation from them was pronounced heresy as decidedly as if they had been given by inspiration of God, and was punished, accordingly, with the greatest severity. The spirit of Protestantism seemed to have thrown off the hierarchal yoke, only to assume another, and, perhaps, a more degrading form of bondage. In explaining and defending these symbols, the Aristotelian dialectics were employed, and in the use of them the students were thoroughly exercised. As to the practical effect which the doctrines of Christianity should have upon their own hearts, and the manner in which they should exhibit them for the benefit of others, nothing was said to them by their teachers. Thus disciplined, they went forth to repeat from the pulpit what they had learned at the university, and fought over their idle battles, in which their own learning and skill were carefully displayed, to the neglect of every thing which might arouse the careless, persuade the doubting, or satisfy the deep desires and assuage the sorrows of the heart."

This state of things was deeply deplored by a devout class, who despaired of reforming the public schools or the pulpit, and who sought that solace in the private study of the word, which the teachers of religion failed to supply; while other bolder spirits denounced the theologians of the age, and only drew upon themselves the fierce onset of polemic hate. Spener entered on his career in the spirit of gentleness and love;

and pleaded successfully for the supremacy of the Bible, as the fountain head of theology, and urged the necessity of the love of Bible truth by all who devoted themselves to the work of the Christian ministry. After enduring many persecutions for his love of pure scriptural theology, he, at last, gained influence with Frederick III., in the erection of a new university at Halle, where he organized a theological faculty agreeably to his own views, and procured for himself the marked contempt of all the professors of the other universities, particularly those of Wittemberg. But the result thus achieved, was a new era in the history of biblical science, and gave a new impulse to the spirit of the Reformation. Spener, and his associates, Anton, Braithaupt, and Franke, held substantially the doctrines contained in existing symbols, but, in their hands, they became instinct with new life, and were baptized in the spirit of the cross. They appealed directly to the word of God, as the only authoritative standard of truth, and to the Holy Spirit, as the only effectual expounder of truth to the heart. Alas! for Germany that ever she listened to other counsellors in theology, than good Spener and his associates! In proportion as she has done this, she has forsaken the truth as it is in Jesus Christ, and sunk into the depths of rationalism and transcendentalism. "In the days of Spener," observes Dr. Woods, "theology was the queen of sciences, so acknowledged by the mouth of Bacon, Leibnitz, Haller, and others, their chosen oracles. She wore the insignia of divinity, and 'filled her odorous lamp' at the very original fountain of light; but, in an evil hour, she took this flattering rationalism to her bosom. Now, stripped of every mark of divinity, cut off from her native sources of light, and thrust out into the dark, this foolish virgin is compelled to say to her sister sciences, 'Give me of your oil, for my lamp is gone out.'" To the University of Halle belongs the praise of perpetuating the spirit of the Reformation; though, alas! even this school has not always abode firm in the truth. One of its brightest ornaments was Dr. Knapp, the author of these Lectures. His father preceded him in the theological faculty, and was the fitting sire of such a son. He devoted himself, from his early years, to the intense study of Holy Scripture, and made himself "thoroughly acquainted with the language, facts, and doctrines of the Bible." He completed his studies in 1774, and was made Professor extraordinary, in his *alma mater*, in 1777, and Professor ordinary, in 1782. His Theological Lectures awakened a profound interest in the public mind. Nothing equal to them had appeared before in Germany. They were at once scholarly, profound, and imbued with the spirit of vital godliness. They were composed between the years 1785 and 1789, and first publicly read during the latter year. While he lived, and continued to lecture in the University, they remained unaltered. They were originally built on the truth of God, and, being eminently accurate, needed not but verbal emendations. "He assumed, at the very outset of his theological course, the principle, *that lead where they may, the decisions of inspiration are to be fearlessly followed.* [illegible] the truth of this principle, he became [illegible] and more confirmed, the more he saw the uncertainty, pride, and blindness of human reason, in the speculations of contemporary philosophers." Where he altered his course, in any particular, [illegible] was for the purpose of bringing it into stricter accordance with the grand doctrines of the living oracles.

We are greatly indebted to Dr. Woods for his excellent translation, which, although somewhat free, is strictly faithful to the original. And we are no less indebted to Messrs. Ward and Co., for so elegant and cheap an edition of a work which will be an invaluable help to the students in our theological seminaries, and to all who take interest in the acquirement of biblical science conducted on the purest principles, and in the happiest spirit. To be able to procure Professor Knapp's entire course at the small charge of twelve shillings, is, indeed, matter of congratulation to all the friends of the rising ministry.

The HISTORY *of the* REFORMATION *of the* CHURCH *of* ENGLAND. *By* GILBERT BURNET, D.D., Bishop of Salisbury. *With numerous Illustrative Notes, and a copious Index.* In two volumes. Imp. 8vo.

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BISHOP BURNET'S HISTORY *of his own* TIME: *from the Restoration of Charles II. to the Treaty of Peace at Utrecht, in the Reign of Queen Anne. A new Edition, with Historical and Biographical Notes.* Imp. 8vo.

W. Smith, Fleet-street.

The views expressed by Bishop Burnet, in his last will, evince, in a very striking manner, the union of attachment to his own forms of ecclesiastical polity, with sincere affection for all the churches of the Reformation. "I live and die," said he, "a sincere Christian, believing the truth of that gospel which for many years I have preached to others. I am a true Protestant, according to the Church of England; full of affection and brotherly-love to all who have re-

ceived the reformed religion, though in some points differing from our constitution. I die, as I all along lived and professed myself to be, full of charity and tenderness for those among us who yet dissent from us, and heartily pray that God would heal our breaches, and make us like-minded in all things, that so we might unite our zeal, and join our endeavours against atheism and infidelity, that have prevailed much; and against Popery, the greatest enemy to our church, more to be dreaded than all other parties." In evil times, when bigotry and proscription were the order of the day, when a semi-Popish spirit greatly prevailed in the Establishment, and when Romanism, in its direct forms, threatened to gain the ascendancy, this venerable prelate pursued a course distinguished alike for its masculine firmness and its amiable forbearance. Few men have been more hated by ecclesiastical bigots, than Bishop Burnet. High Churchmen, of every class, have looked upon his account of the Reformation, and of his own time, as the opprobrium of history. It is quite ludicrous to observe the spleen with which the Puseyites refer to his writings. But a few such men as Burnet would save the Establishment from her present humiliating position, and would restore kindly feeling among all the real friends of the Reformation.

We are unfeignedly glad to see two such admirable and cheap editions of his History of the English Reformation, and of his own eventful Time. Their appearance, at the present moment, is peculiarly seasonable, when the Popish leaven is beginning again to ferment, in this country, with direful energy. Mr. Smith's edition of Burnet's Reformation is peculiarly valuable, inasmuch as it incorporates in the text, or in notes at the foot of the page, the author's own corrections of himself, as well as those supplied by his literary friends. Except that of Dr. Nares', which appeared in 1839, it is the only complete edition of the work, and the only one available for prompt and convenient reference. We prefer it to any former edition, as a library book. The type is clear, and the paper of excellent quality. The same may be said of the History of the Bishop's own Time. It is uniform with the Reformation, and, considering both its economy and neatness, it may be fairly regarded as a triumph of the modern press. We hope Mr. Smith will persevere in publishing the standard productions of those prelates who made a bold stand against the Popery and proscriptions of the age in which Burnet flourished. A more valuable contribution he could not make to the improvement of the ecclesiastical taste of the age.

A PRACTICAL EXPOSITION *on the* EPISTLE *of* JAMES. *Delivered in weekly Lectures at Stoke Newington. By the Rev.* THOMAS MANTON, D.D. *Revised and Corrected by the Rev.* JAMES SHERMAN, Minister of Surrey Chapel. Imp. 8vo.

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An EXPOSITION *upon the* EPISTLE *of* JUDE. *Delivered in Christ-Church, London. By the Rev.* WILLIAM JENKYN, M.A., A.D. 1652, Lecturer of Christ-Church; A.D. 1653, Rector of Blackfriars. Imp. 8vo.

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An EXPOSITION *of the* EPISTLE *of* SAINT PAUL *to the* COLOSSIANS. *By the Rev.* JEAN DAILLE, Minister of the French Reformed Church at Charenton, A.D. 1639. *Translated from the French, by F. S.; Revised and Corrected by the Rev.* JAMES SHERMAN, Minister of Surrey Chapel. Imp. 8vo.

S. Holdsworth.

It is very refreshing to the lovers of pure Protestant theology, to observe, in these erratic times, a growing demand for the writings of those illustrious divines who flourished in the seventeenth century. If some would endeavour to entangle the public mind in the allegorical cobwebs of the Nicene age, it is not a little gratifying to find, that symptoms of an opposite character are setting in with a determined current in large and increasing sections of the Christian church. Let the taste for the sound Puritan theology, and the able Protestant apologies of a by-gone age be thoroughly cultivated, and we have nothing to fear from the stale Popish heresies now obtruded on our country, whether by Rome herself, or those who, either from design or unwittingly, are serving her interests.

The four publications which stand at the head of this article are all old favourites, in a new and beautiful dress. Manton's work on the Epistle of St. James, is one of the most valuable specimens of searching and profound, yet simple and devout, expositions of Holy Scripture, in our own or any other language. Though he lived before, what may be termed, the critical age, it is remarkable to what an extent his own sagacity and sound learning enabled him to anticipate the spirit of exegetical interpretation. Of all his numerous writings, the

volume before us is the one which we decidedly prefer, and that upon which we should be disposed to stake the theological credit of this great and good man. The edition is elegant and cheap.

Jenkyn on Jude is a sober, instructive work, less ingenious and engaging than that of Manton, but equally sound in doctrine, equally close in its appeal to the conscience, equally rich in illustration, and, from the very remarkable character of the epistle which it expounds, equally important, as an aid to the clear and comprehensive knowledge of the word of God. Having been long well-known and much-valued by book collectors, it had become very scarce and expensive; so that we are much indebted to Mr. Sherman for this excellent and economical reprint.

Daillé is better known in this country by his work entitled, "*De usu Patrum*," &c., than by the admirable expositions now before us. His treatise on the Fathers did admirable service to the Protestant cause, and is one of the best antidotes against the semi-Popery of modern times. It was first published in French, in 1632, and in Latin, at Geneva, in 1656. It appeared in English in 1651, under the title, "A Treatise concerning the right use of the Fathers, in the Decision of Controversies that are at this day in Religion." The author's object, in which he is eminently successful, is to establish the supreme and exclusive authority of Scripture, and the uselessness as well as folly of appealing to the fathers in the determination of modern controversies. We hope Mr. Sherman will give us a new edition of this work.

The author's discourses on the Colossians were translated into English as early as 1672, with a preface by Dr. Owen; but his work on the Philippians now appears in an English dress [illegible] the first time; and so far as we are c[illegible] of giving a decision on its real merits, we regard it as highly creditable to the critical skill and taste of our excellent friend, the minister of Surrey Chapel. As to the value of both expositions, it would be truly difficult to overrate them. They are characterized by a heart-stirring eloquence in contending for the grand peculiarities of the gospel. For the beauty and richness of his sermonss, he was aptly styled "the silver-tongued Daillé." His powers of argumentation are of a high order; and they are happily combined with a fervour and a pathos, which give him a great mastery over the human heart. He had all the elegance of Saurin, without any thing of his inflation of style.

Home Chronicle.

LONDON.

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ALBANY CHAPEL, REGENT'S PARK.

It affords us much satisfaction to bear testimony to the growing prosperity of the Christian society accustomed to worship in this neat and commodious sanctuary. The ministry of the Rev. W. P. Lyon, late missionary to Benares, has been signally owned in the increase of the congregation, since his acceptance of the call of the church; while the cordiality which subsists between him and his flock is a token for future good. If the Chapel Building Fund had done nothing more than to preserve Albany Chapel from being alienated from its original design, it would deserve well of the Congregational denomination.

On Thursday, the 28th of October, the settlement of Mr. Lyon took place, under peculiarly favourable auspices. Mr. Robinson, of Chapel-street, Soho, commenced the delightful and refreshing service, by reading suitable portions of Scripture, and by imploring the presence and blessing of the Church's Head; Dr. Vaughan then proceeded to give a lucid and impressive statement of Congregational principles, in reference to the form and offices of a Christian church; Dr. Matheson proposed the ordinary questions submitted to Independent ministers, on occasion of their settlement, which were responded to by the newly-elected pastor, with equal propriety and pathos; Dr. Leifchild offered up the designation prayer, commending the pastor and flock to Him "who holds the stars in his right hand, and walks amidst the golden candlesticks;" Dr. Morison addressed suitable counsels to his friend, from 2 Tim. ii. 15; and, in the evening, Mr. Blackburn preached to the people, from Deut. iii. 28. The devotional parts of the service were conducted by Messrs. Dobson, Ainsley, Lyon, (brother to the pastor,) Woodwark, and Seaborn.

After the morning service, Mr. Lyon had the satisfaction of sitting down to dinner, in the school-rooms below his chapel, with one hundred and forty of his friends; after which, an elegant pulpit Bible was presented to him by Dr. Morison, the appropriate gift

of the female members of his church. Upon pastor and flock we would earnestly implore the copious effusion of the Holy Spirit, that they may abound in every good word and work!

PROVINCIAL.

ORDINATIONS.

Rev. D. Sunderland.

On Thursday, October 7th, 1841, the Rev. D. Sunderland, agent of the Home Missionary Society, was ordained in the Independent chapel at Long Riston, Yorkshire, when the following order was observed.

In the afternoon, the Rev. Morgan Lloyd, of Brigg, commenced the service by reading the Scriptures and prayer; the Rev. E. Morley, of Holborn-street Chapel, Hull, delivered the introductory discourse; the Rev. J. Sibree, of Salem Chapel, Hull, proposed the usual questions to the minister, which were very satisfactorily answered; the Rev. J. Morley, of Hope-street Chapel, Hull, offered the ordination prayer; the Rev. T. Hicks, of Cottingham, delivered a very appropriate charge to the minister, from 2 Tim. ii. 15, and concluded with prayer.

In the evening, the Rev. J. Mather, of Beverly, commenced the service by reading the Scriptures and prayer; the Rev. T. Stratten, of Fish-street Chapel, Hull, preached an admirable sermon to the people, from Deut. i. 38, "Encourage him;" the hymns were given out by the Rev. S. Stirmey, of Frodingham, and by the Rev. W. Bettinson, of Wrawby.

Between the services, a numerous company partook of a public tea. The whole services of the day were characterised by solemnity and deep interest.

Rev. R. P. Erleback.

On Thursday, October 7th, 1841, the Rev. R. P. Erleback, of the Hackney Theological Institution, was solemnly ordained to the pastoral office, over the Independent church and congregation, Mere, Wilts.

The services were introduced by the Rev. — Skinner, of Bruton; the Rev. A. M. Brown, M.A., of Poole, delivered an able and lucid discourse in vindication of the ecclesiastical polity of Congregational Dissenters; the Rev. T. Evans, of Shaftesbury, proposed the usual questions; the Rev. G. Collison, President of the Hackney Institution, offered up the ordination prayer; and the Rev. A. Fletcher, M.A., London, the young minister's pastor, addressed to him a most solemn and impressive charge.

In the evening, the church and congregation were addressed by the Rev. J. Barfett, F.A.S., Salisbury; the other devotional services were conducted by the Rev. Messrs. Cooper, Evans, &c.

The services, notwithstanding the unfavourable state of the weather, were most fully attended, and characterised by the deepest seriousness and attention.

Mere is an important sphere of labour, and our brother has the most encouraging prospects before him. May his life be long preserved and rendered eminently useful.

OPENING OF GREAT GEORGE-STREET CHAPEL, LIVERPOOL.

In common with thousands of our fellow-Christians, in all parts of the kingdom, we have sympathised warmly with Dr. Raffles and his congregation in the joys connected with the completion and opening of their new and beautiful sanctuary. It is a high testimony to the character of our Reverend Friend, that, after a pastorate of more than thirty years among the same people, their growing attachment has evinced itself in the erection of a place of worship for the exercise of his ministry, of unusually large dimensions, and of unrivalled taste and elegance. Well may our beloved brother rejoice "in the Lord greatly, that now at the last their care of him hath flourished again," and that his standing among them is more auspicious than it was at the first, when youth, and almost unexampled popularity were on his side. We feel a pleasure in making room in our pages for an account which appeared in the *Liverpool Times* of the interesting solemnities connected with the opening of Great George-street Chapel, on Thursday, the 21st of October, 1841.

"This beautiful and spacious place of worship, which has risen with unexampled rapidity from the ashes of the chapel destroyed by fire in the month of February, 1840, was opened for Divine worship on Thursday, Oct. 21st, by a series of interesting services, all of which were numerously, and some of them most numerously, attended by not merely Dr. Raffles's own people, but by friends and ministers of religion of every Christian denomination. There is, we believe, only one opinion as to the taste and beauty of the interior as well as of the exterior of the building. The workmanship of the building is in every respect worthy of the plan of the architect, and throughout every thing is in keeping with the rich and elegant order of architecture adopted by the committee.

"The services of Thursday commenced at seven o'clock in the morning with a meeting in the lecture-room, for thanksgiving to Almighty God for all his mercies to the peo-

ple and minister for the many years that they have been connected with each other. The weather was dreadfully inclement at that early hour, but still this meeting was very numerously attended. The first service for Divine worship ever held in the chapel commenced at half-past ten in the morning, when it was filled to overflowing. The Rev. Dr. Raffles conducted the earlier part of the services, and the Rev. Dr. Fletcher, formerly of Blackburn Academy, now of Stepney, preached the introductory discourse. For some time previously it was uncertain whether Dr. Fletcher would not be rendered unable to preach by the state of his own health, and the alarming illness of his father; it was, therefore, with the greatest pleasure that those who knew his eminent fitness for the duty saw him ascend the pulpit. He took for his text the 9th verse of the 2nd chapter of Haggai, consisting of the following words:—'The glory of this latter house shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.' From this text the Rev. Doctor preached a discourse distinguished by the noblest style of pulpit eloquence, and alike remarkable for the intellectual vigour of its reasoning, the fertility of its illustrations, the classical elegance of its language, and the elevation of its sentiments and spirit. In the course of it he alluded with much feeling to the circumstances which had at one time rendered it doubtful whether he should be able to fulfil his engagement, and expressed his great satisfaction in being able to prove his affection for the minister and his regard for the people, by taking part in the dedicatory services of this new and beautiful edifice, as he had done a quarter of a century ago in those of the edifice out of whose ruins it had risen.

"The morning service concluded at about ten minutes before two o'clock. According to previous arrangement, that portion of the congregation which intended to partake of the public dinner proceeded immediately to the spacious and elegant school-rooms underneath the chapel, where ample preparations had been made for them. The partition between the two school-rooms, consisting partially of folding doors, was thrown open, so as to make of them one apartment, and five tables, stretching across the whole breadth of the two rooms, were laid. Each table was capable of accommodating about 70 persons. The head table, which ran at right angles with these, was fixed upon an elevated platform, and the seats were reserved for the principal ministers in attendance. The Rev. Dr. Raffles presided. On his right and left sat the following gentlemen:—The Rev. Dr. Byrth, Rector of Wallasey; the Rev. Dr. Fletcher; the Rev. Jas. Parsons; the Rev. John Harris, D.D., author of 'Mammon;' the Rev. Dr. Halley; the Rev. W. H. Stowell; the Rev. W. Bevan; the Rev. John Kelly; the Rev. Mr. Birrell; the Rev. Dr. Beaumont, &c. The repast was as varied and elegant as it was abundant. The school-rooms, when the preparations had been completed, presented a very neat and cheerful aspect. The dinner consisted principally of cold dishes. The company probably amounted to about 350 persons, including a considerable number of ladies. The Rev. Dr. Beaumont implored a blessing, and [illegible] Rev. Mr. Birrell said grace.

"The Rev. Dr. Raffles then rose and said, that it wanted but three minutes to the hour appointed for the commencement of the afternoon worship, and he would not on any account that the hour should be passed and the congregation kept waiting. There were, however, acts of courtesy suitable to all occasions like the present, and though they would by no means imitate the customs of the world on convivial occasions,—drinking healths, and wine, and making long speeches, and shouting at them in approbation—yet they ought to give expression to the sentiments and feelings appropriate to an occasion such as that which had brought them together. And first, let them express their fervent prayer and wish that Almighty God would grant health and long life, and preservation under her present peculiar circumstances, to her Majesty Queen Victoria, the sovereign of these realms. And now he trusted that there would be nothing unseemly, or at which her Majesty, if she should hear of it, would take offence, if he took the liberty of placing next to her his reverend and beloved friend, Dr. Fletcher. He had almost said his old and beloved friend, and he would, for he knew that the Doctor would not quarrel with him for it. They were both grandfathers, and both were getting into advanced age. And if he might mingle a tinge of melancholy—no; he would not say of melancholy, but of solemnity, in their proceedings, he would refer to circumstances in which the Rev. Dr. Fletcher had shown attachment to him and his; and their fervent prayers had that morning been mingled together in the great assembly, in terms appropriate to the peculiar circumstances to which he referred. Then there was his (the Rev. Dr. Raffles's) excellent friend and coadjutor in the town, his pattern in all great and good and excellent works—the Rev. John Kelly—great was his honour; he stood next but one to the Queen. And then there came to close the solemnities of the day, the Rev. James Parsons, of York. He meant no disparagement to the Archbishop of York when he said that the diocese of the Rev. Mr. Parsons was

even more extensive than that over which he (the Archbishop) presided. If any one were to ask, 'Is that Mr. Parsons, of York?' he (Dr. R.) would say, 'No; it is the Rev. Mr. Parsons of Great Britain and Ireland.' The company must now pardon him if he passed by the morning service of the coming Sabbath, landed at once in the evening, and mentioned the name of an amiable, most talented, and accomplished writer, a most powerful and efficient reasoner, and a most persuasive preacher, the Rev. Dr. Harris, known to all this world, and he [illegible]ved in the upper world, as the author [illegible] Mammon.' The author of Mammon! There was, as applied to him, something ludicrous in the term. The destroyer of Mammon would be the more fitting designation for his rev. friend. He was glad that the Rev. Dr. Harris was present on the occasion; it was only fit and proper that he should be there; for—and they must forgive this boast—if he had ever witnessed the destruction of Mammon it was in the bosom of his own people. Was it the love of Mammon which reared the edifice in which they were then assembled? Was it love of Mammon that, within six days after the destruction of the temple in which they had for many years worshipped, placed them in a position to proceed with the erection of the new building, and without one solitary misgiving as to the result? Was it a love of Mammon which had enabled them to erect that temple, leaving them only encumbered with a debt that was no encumbrance? His friend, the Rev. Dr. Byrth, had a few minutes before said that he did not reason logically. Was he reasoning logically when he described the encumbrance as no encumbrance at all? He thought so. It was a mere bagatelle, which his congregation, if it chose to arise in its vigour and might, could shake off with as much ease as the lion of the forest shook the dew-drops of the morning from his mane. Then, 'last, but not least,'—he would not say to whom Milton referred in those words—came his esteemed and beloved friend, the Rev. Dr. Halley, the successor of his beloved and now sainted friend, the Rev. Dr. M'All. And if he had one ground of lamentation in his theme, it was that that beloved and sainted individual was not present. Oh! with what delight would he have welcomed him there, had he (the Rev. Dr. M'All) been living! And how would his bright and beaming countenance have glowed that day with intelligence and affection, and love; and how he would have fascinated, and charmed, and riveted them by the power of his transcendent eloquence! But he *was* present; his spirit was mingling with them; he was bending from his throne of glory, and rejoicing in their joy that day. But let them do honour to his successor—the worthy successor of so great a man—whose labours had been crowned with distinguished success, and who was gaining favour and increased usefulness in the midst of the great community to which he had at length, by the providence of God, been directed, and where, he (Dr. R.) trusted, he would spend the residue—and long might it be—of his days. He (the rev. speaker) had said, 'last but not least;' but he had more last words still. There sat by his side one whom he hoped he might be permitted to call his friend. The company honoured themselves by that expression of feeling. There sat by his side one whom, he trusted, he might be allowed to call his twice beloved and honoured friend, a distinguished ornament of the Established Church of these realms—a man of whom he knew not how to speak in terms that might not appear, to one of so delicate and sensitive a mind, as approaching to somewhat of adulation. He heartily wished that the Rev. Doctor was away just then—though that was the only time he had ever wished that his reverend friend was not present—and then, without wounding the Doctor's delicacy, he might unrestrictedly indulge in those expressions of esteem to which he could not forego giving utterance. If he wished for a personification of sound learning, of extensive erudition, of powerful and all-commanding eloquence, of skill in unravelling the subtleties of controversy, and putting to flight all that was specious, and false, and erroneous, he would point to the Rev. Dr. Byrth. Now, if the minds of the company were vast enough to grasp all those whom he had named in one expression of sentiment—(for he would not say the drinking of their health; that was poor and contemptible indeed)—let them give expression as their feelings dictated, to those manifestations of honour, respect, and love with which he was desirous that they should greet those illustrious names, the Rev. Dr. Fletcher, the Rev. James Parsons, the Rev. John Harris, the Rev. John Kelly, the Rev. Drs. Halley, and Byrth.

"The hour fixed for the commencement of afternoon worship having arrived, the company returned at once into the chapel.

"The service in the afternoon was opened by the Rev. John Ely, of Leeds, and the sermon preached by the Rev. John Kelly, of Crescent Chapel. His text was taken from the book of Psalms. The reverend gentleman's discourse was marked throughout by that force of reasoning, closeness of application, intensity of purpose, and zeal for truth which form the uniform characteristics of his preaching and life.

"In the evening, the Rev. James Parsons preached a most powerful and impressive discourse to an immense congregation, which filled the building to overflowing.

"On Sunday morning, the Rev. Dr. Raffles, by the special desire of his people, filled his own pulpit, and, notwithstanding the extreme inclemency of the weather, the chapel was crowded. We observed among the assembly many gentlemen belonging to various denominations. It was exceedingly gratifying to the congregation, to see their pastor in the enjoyment of full health and vigour, and to hear from him one of his most earnest, energetic, eloquent and faithful sermons. His text was from 1 Cor. ii. 2, 'I determined not to know anything among you, save Jesus Christ, and him crucified.' Next month it would be thirty years since he first opened his lips in Liverpool, and during that whole time, he had preached no other doctrine; and should his life be prolonged, even to the decrepitude of old age, he was resolved never to preach any doctrine but this.

"The sermon on Sunday evening was preached by the Rev. Dr. Harris, President of Cheshunt College. Such was the curiosity to hear the author of 'Mammon,' and 'The Great Teacher,' that forty minutes before the service commenced there was a dense crowd round the portico of the chapel, crushing and struggling for admission. The chapel was filled in every part, and the aisles choked, considerably before the hour of commencement; and in order that the many hundreds who could not obtain admission into the chapel might still attend divine service, the Rev. W. H. Stowell, the able President of Rotherham College, who formerly belonged to Great George-street congregation, kindly undertook to preach in the lecture room, where he had a crowded audience. The devotional part of the services in the chapel was conducted by Dr. Raffles.

"The personal appearance of Dr. Harris is very prepossessing. He is cast in a small mould, but of fine and beautiful proportions. His delicate features are marked with the lines of thought and feeling; a sweet gravity is the prevailing expression of his countenance, which is irradiated by eyes of beaming intelligence. His voice is not loud, but clear and musical; and his enunciation is so distinct, that he is perfectly heard in the largest building. As he generally reads his sermons, his action is sparing, but it is elegant and appropriate, and his manner is considerably more animated than that of most preachers who read their discourses.

"Dr. Harris took two texts,—viz.: 57th Isaiah, 15th verse; 'For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;' and the nearly corresponding passage in the 66th Isaiah, 1st and 2nd verses. The outline of his discourse was briefly this:—That from eternity the residence of God has been in accordance with his nature and perfections; that if he condescend to hold intercourse with man, it must be in a manner equally accordant with his nature and perfections; that no religious worship can be acceptable to God but as it harmonizes with his own character, and that all human instrumentality in the service of God depends for its acceptance on the same condition—namely, that of [illegible]g in harmony with the Divine character.

"The dedicatory services concluded last night, (Oct. 25,) when the Rev. Dr. Halley of Manchester, preached an impressive sermon to a full congregation. Dr. H., before giving out his text, said that a circumstance had occurred which had occasioned him a little uneasiness. He had directed his attention to a passage of Scripture, and a train of thought in reference to these services, and he found, on Thursday morning last, that his honoured friend Dr. Fletcher had selected the same passage. He had that morning been endeavouring to fix his thoughts on some other passage; but he had found it extremely difficult to do so, and on consideration, though such a text must suggest a certain train of reflection to every mind, he thought there would be found in it a sufficient diversity of illustration to warrant him in so doing, he should therefore on that evening, again call their attention to the 2nd chapter of the Prophecies of Haggai, and the 9th verse:—'The glory of this latter house, shall be greater than the former, saith the Lord of Hosts, and in this place will I give peace, saith the Lord of Hosts.' At the conclusion of the sermon a collection was made. The collections amounted to 500*l*."

NEW INDEPENDENT CHAPEL, AMBLESIDE, WESTMORELAND.

In this town, beautifully situated at the head of Windermere, having, with circumjacent villages, a resident population of from eighteen hundred to two thousand persons, and resorted to, in the months of summer and autumn, by a very large and annually increasing number of visitors, there has been hitherto no provision for public worship and instruction for any class of dissenters from the established church. In the spring of 1839, a few persons agreed to meet for these purposes in a private dwelling, and from that time have constantly enjoyed the preaching of the "truth as it is in Jesus." Much attention was soon awakened; an earnest desire to hear the gospel was manifested; God gave testimony to the word of his grace, and sinners were turned from

darkness to light. In November 1840, with the concurrence and assistance of the pastors and delegates of congregational churches in neighbouring towns, a church was constituted, which now includes thirty members. The necessity of providing accommodation for the rapidly increasing church and congregation, had rendered obvious the propriety and duty of erecting a chapel. A suitable site having been purchased, and presented by Thomas Wilson, Esq. of London, a commodious chapel has been built, and on October 27th and 28th, it was publicly dedicated to the worship of Almighty God. It is a neat and elegant structure, measuring in the interior forty-eight feet by thirty-three, besides a spacious entrance-lobby, and vestry. In the basement are school-rooms, light and airy, capable of accommodating two hundred children, and a convenient residence for a chapel keeper. The entire cost of the building, with the requisite fittings and furniture, is 1000*l.*; towards which, somewhat more than 900*l.* have been voluntarily contributed. The opening services were attended by large and respectable congregations, and were characterised by much solemnity, and by deep and hallowed impression. Sermons were preached by the Rev. William Brewis, of Penrith; C. H. Bateman, of Sedbergh; Archibald Jack, A.M. North Shields; R. G. Milne, A.M. of Whitehaven; and Robert Machray, of Dumfries:—and prayers were offered by the Rev. Jonathan Harper, of Alston; William Sedgwick, of Ravenstonedale; John Guthrie, A.M. of Kendal; Francis Evans, of Ulverstone; J. P. Jones, of Furness; and John A. Coombs, the minister of the place.

NEW INDEPENDENT CHAPEL, EASTWOOD, NEAR HALIFAX.

The Dissenting interest at Eastwood originated in the year 1699. The first chapel was built in 1719. During the ministry of the Rev. James Scott, now of Cleckheaton, a new chapel was erected which, from its picturesque and rural situation, was called Myrtle Grove. When the surveys for the construction of the Manchester and Leeds Railway were completed, it was found necessary that the line should pass through this chapel; and the directors of the Company contracted with the trustees for the purchase of the premises. On Sabbath evening, April 7th, 1839, the congregation assembled for the last time to worship in this place, endeared to many by solemn and hallowed recollections.

An eligible plot of land for a chapel and burial ground having been procured within a short distance from the old site, the first stone of a new structure was laid May 21st, by the Rev. A. Blackburn, the minister, in the presence of a large concourse of people. The Rev. Thomas Greenall, of Burnley, delivered an animated address on the occasion, and the devotional services were conducted by the Rev. Messrs. Preston, of Mixenden, and Massey, of Booth.

It was opened for Divine worship on March 25th, 1841, when the Rev. R. W. Hamilton, of Leeds, preached in the morning; the Rev. J. G. Miall, of Bradford, in the afternoon; and the Rev. John Thorpe, of Sheffield, in the evening. The opening services were continued on the following Sabbath, with sermons by the Rev. J. Sutcliffe, of Ashton-under-Lyne, and the Rev. James Pridie, of Halifax.

The chapel, which is a chaste and substantial edifice, measures fifty-two feet by forty-seven, exclusive of an elliptical recess behind the pulpit, and will seat seven hundred and fifty people. The ground-floor is occupied by a large school-room and two vestries. The cost of the erection, with the purchase of the freehold, amounts to upwards of 2,000*l.* The compensation paid by the Railway Company was 1025*l.*, and the people have raised, in subscriptions and collections, 400*l.* Thus a debt of 600*l.* remains, which, until it can be considerably reduced, will press heavily upon the energies of both minister and people.

Donations for this purpose, sent to the Rev. A. Blackburn, will be thankfully received and promptly acknowledged.

CONGREGATIONAL CHAPEL, HIGH-STREET, GOSPORT.

After the decease of the late Dr. Bogue, a part of the church and congregation under his care formed themselves into a church, of Presbyterian order, and fitted up a neat chapel to worship in, at the cost of about 2000*l.*, choosing for their minister the Rev. Thomas Macconnell.

The cause for some years past has been declining, and the pulpit occupied by ministers of the Independent denomination; the church was also considered by some to be of Independent order, yet its constitution has not been altered till the present time.

In December last, the Rev. Samuel Wills, a member of the Rev. J. H. Evans's church, John-street, London, received a unanimous invitation from the church and congregation, to become their pastor, which he accepted, upon the understanding that the church should henceforward be a Dissenting church of open communion, *i.e.*, one in which all may unite whose sentiments were not opposed to the leading doctrines of grace, and who love our Lord Jesus Christ in sincerity, manifesting their faith in him by a walk and conversation becoming

the gospel, each member being received in the way and manner generally observed by Dissenters. Circumstances connected with the place of worship prevented the re-organization of the church until the present time. On Lord's-day, the 10th Oct., notice was given of a special church meeting, to be held on the following Wednesday evening, and all the members were particularly requested to attend, at which meeting the Rev. F. Wills, of Milford, was unanimously invited to take the chair, when a letter was read to the church from the pastor, and resolutions passed unanimously, to the effect that the church be forthwith re-constructed upon the principles on which the Rev. S. Wills consented to become the pastor; that twenty members only should remain in the church, until declarations of faith, and rules of practice, &c., should be adopted for its future government, after which the other members be allowed to apply for re-admission.

The meeting was conducted in a Christian spirit; the most perfect harmony prevailed; and the whole arrangement appears, with the Divine blessing, to promise much prosperity to the Church of Christ in this town.

General Chronicle.

"COME OVER AND HELP US."

Never, it is believed, were there any features in the history of Christian missions, so important and encouraging, as there are at the present day. At the commencement of the London Missionary Society, a few faithful and devoted men were found willing to give themselves to the important work. The church supplied the means, and they went forth to the mission field. But, long did they labour, and earnestly did they pray; they were "instant in season and out of season," seeking to awaken the heathen to a sense of their danger, and to lead them to Christ, and yet they did not succeed. Fifteen years were they exposed to sufferings and privations the most heart-rending. They dwelt among the most desperate thieves, by whom they were repeatedly plundered, and against whom they were obliged to watch day and night. Sometimes, their habitations were destroyed, and, at other times, their lives were in jeopardy. But, during all this period, they saw no evidence that they were the means of converting one of the heathen to Jesus.* The minds of the people continued enveloped in moral darkness, bound by the chains of sin, and infatuated by the seducer of souls! Thus were the faith and patience of these devoted labourers put to the test, till the world began to mock and the church to despair. But, at length, success appeared. The truth was conveyed, with power, to the heart: the eyes of the blind were opened; the ears of the deaf unstopped, and the spiritually dead were brought to life. The Sun of Righteousness arose, dispersing the gross darkness which covered the people. The adamantine hearts of the islanders of the South Pacific were led to feel, to cry for mercy, and to accept the salvation so freely offered them in the gospel.

Other parts of the world were visited; to them the gospel was preached; and among them it met with similar success; and thus it went on year after year. As was natural, the more it spread the more its influence was felt, till, at length, the cry was wafted across the seas, from various quarters of the globe, "Come over and help us." The cry was met: more missionaries were sent. But, so successful were the efforts of these in awakening the heathen mind, that the cry was again wafted with every breeze, from additional quarters, and with greater earnestness than before, "Come over and help us." It is daily sounding in our ears. It has reached the heart of many a devoted youth and laborious minister. They have dwelt upon the cry; they have considered its merits; and have come to the conclusion that, let it be at what personal loss or suffering it may, it is their duty to go, if possible. And, under this conviction they come to the church, through the directors of the London Missionary Society, and, with earnestness equal to that of those who cry for deliverance, and feeling so intense that nothing can so appropriately set it forth as the tears which bedew their cheeks, they exclaim, "Here are we; send us." But, behold! they are refused. Not for want of being suitably qualified for the work; not because the church cannot spare them; but because it will not pay the expense of sending them out. And rather than spare a little money, the church is resisting the united cry of those who are perishing, and of those who entreat to be allowed to take them the gospel of salvation.

To whom, under these circumstances, is

* In the "Night of Toil," an account of the labours of the first missionaries in the South Sea Islands, after giving an account of the awakening of two of the heathen, it is said, "The missionaries now felt, that they were rewarded for sixteen years of toil, and watching, and alarm, for God had granted the gentiles repentance unto life."

application to be made? The answer is obvious. There are persons in the church who are able to send out missionaries, but who are not willing. These persons should be asked, whether things are thus to continue? Shall the heathen perish, while crying for deliverance; and crying to you who are able to send them help? Will you allow devoted and well qualified men to break their hearts and to be hastened to a premature grave, by overwhelming disappointment, because you will not furnish the means for sending them to snatch those as brands from the burning, over whom their bowels yearn? What plausible excuse can you offer for withholding the needed support? Is not the cause worthy? It has for its object the salvation of souls. What Christian man, if he possessed as much, would not give a thousand pounds to save one soul? And, perhaps, through the means of only one missionary, thousands of souls may be saved. So it has been, or will be, in the case of the late devoted Williams. Is it a doubtful matter, whether, if the money be given, the desired object will be gained? What greater pledge of success can we have, than the good which has already resulted from missionary labours? Are examples of self-denial sought? We have them in abundance. Numbers have given themselves. They have braved the perils of the deep, and encountered all the dangers of heathen lands, not counting their lives dear to them that they might save souls. Parents have given their children, who were dearer to them than worlds; and is it too much that you, who have it in your power, should give your money? Oh, the reflection upon the piety of those who possess property, that we should be obliged to make this appeal! Millions of souls are perishing; and yet these persons have not benevolence enough to send them help. Christ, by the influence of his gospel and the movements of his providence, calls for their aid, but they have not gratitude sufficient to induce them to obey that call.

It is time that something be done. A more important era, in the history of the church and the world, was never known. If the present anxious desire of the heathen for instruction be not attended to, they will, perhaps, fall into a state of lethargy and indifference, out of which it will be impossible to arouse them. If those who are prepared to go as missionaries, be not sent, all fostering of the desire for that work in others will soon cease, and the time will speedily come when the heathens will not be willing to receive missionaries, nor men be found to go as such. On the other hand, if the present demand be met, the opposite effects to those just mentioned will follow. Multitudes of the heathen abroad will be gathered to Christ, and among these will be found many to teach others; while, at home, the church will be prospering and sending forth her sons to carry on the work of the Lord, till, at length, the world shall be brought under the peaceful reign of Jesus, and the church, in holy triumph, shall sing, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever."

With this prospect before them, then, let the rich come forward, apply to the directors of the Society, to know who are willing to go, and then, having ascertained this, see to it that none are kept at home who ought to be in the missionary field. And having sent them forth, let earnest prayer be presented to God for success to attend their efforts. Then, and not till then, when effort and prayer shall be united, may we expect the fulfilment of all those encouraging promises which refer to the earth's being "filled with the knowledge of the Lord as the waters cover the sea."

That the approach of this delightful period may be hastened, is the prayer of a sincere friend of the missionary cause.

Hackney, Oct. 1841. T. P.

PARIS.

EXTRACT OF A LETTER.

"The French services, morning and evening, are remarkably well attended at the new chapel. Many say, we have built on too small a scale. It is gratifying to see such a large mass of the great of the earth, of various countries, listening to the preached gospel; we had, side by side, on straw-bottomed chairs, the Duchess of M——, and her royal attendants, and the poor women, in caps, from the vicinity of our schools. The crowds of Catholics, who come for the first time, often make the most curious inquiries. They cannot understand what that religion is, which is exhibited in such simple forms; they frequently stop after the service to know the name of the sect, and when the hours of worship occur."

INDIA.

PROPOSED SUBSCRIPTION FOR THE RELIEF OF FAMINE IN ORISSA.

DEAR SIR,—Permit me, as a late missionary in India, to solicit your attention to the following brief but affecting account of famine in Orissa. The Rev. C. Lacey, missionary at Cuttack, writes in June last:—

"The distress among the people just now is really awful. We had a famine last year, and it had been preceded by several years of

scarcity, so that the people are brought to the last extremity. Whole villages in the country towards the coast are depopulated—the inhabitants are dead. Near Khunditta a village is gone: many of the people had died of cholera, and others of starvation, and the poor children who remained wandered away to other places, to linger out a miserable existence. Bonamallee went to this place, but the tattees, or jaumps, were down, all was silent, and some dead bodies were rotting in the houses. He brought away one little girl to Khunditta; she is now in Cuttack, and is taken by Komilee to keep. The food is very dear, far beyond the reach of the poor, and they are therefore living upon leaves, roots, herbs, &c., but are dying very fast. The distress is greatly increased by the influx of pilgrims, who, by purchasing the rice in the market, contribute to its increased scarcity. The ruth festival commences on Monday next: I start, if all be well, to-morrow. I don't think there will *be many Oriyas, but a large number of Bengalees. This is the last* day *for the over*land, and I am come to the last hour of posting time."

An eye witness, (probably the above missionary,) has given a very full and affecting detail of the last car festival of Juggernaut. The following extract from a London paper, Oct. 11th, may suffice to show how "their sorrows are multiplied that hasten after another god."

"I passed down to Poree a few days before the festival commenced, in the very midst of the pilgrims. In crossing the Catjury river, I counted upwards of forty corpses and skeletons in different stages of consumption by beasts and birds of prey. It is true these were not all pilgrims, but many of them were; and the remainder had been carried off by that scourge—cholera, which the influx of pilgrims brings into the province every year. On the road, especially near the resting-places, and in the vicinity of Poree, a good many dead and sick pilgrims were lying about. The mortality soon became evident at the town of Juggernaut. The two hospitals presented scenes which it required no ordinary nerves to survey. They were filled with cholera and other patients. They turned out many dead every twenty-four hours. But it would be almost endless to detail individual instances of suffering and death; and, for the heavenly city of Poree, the above will be sufficient as a specimen. The attempt of the sick to escape from the city may account for a greater degree of mortality on the road. But during the festival much rain had fallen; the people had suffered much exposure by bathing in the various and prescribed tanks; the rain still fell heavily upon them, and soaked their clothing; these causes, with the absence of excitement, all tended to increase the mortality. The state of the miserable creatures on the road was, if possible, worse than in the city. Attacked by the cholera, they soon dropped into the rear of their company, where they remained alone and unknown among thousands. Some of them sat down on the road, from which their rapidly increasing weakness rendered them unable to rise. The pelting rain battered their clothes into the earth, and they became quite unable to extricate themselves. This situation became their resting-place, and dying bed, as well as the only grave that many of them had. Others laid themselves on the grass beside the road near the water of tanks or jeels, where they crept to drink water; and I suspect many perished through not being able again to ascend from these watering places. Every night produced num*bers of dead at the various resting-places, to* be cast into the Golgotha next morning.

"I passed through Piplee, one of the principal intermediate places between Cuttack and Poree, and seeing the state of exposure the pilgrims suffered, ceased to wonder at the mortality. The people, worn out by their journey, without shelter, all the while exposed to the heavy pelting rain, had laid themselves down in rows along the road side. Here thousands were, soaked with rain, till their garments were beaten into and mixed with the earth. What wonder if these should be seized with cholera? But I am sure I have said enough to convey some idea of the mortality of Juggernaut's pilgrims of 1841."

Is it not the duty and privilege of British Christians to hear the cry of famine, and misery, and death, from the myriads of their fellow-subjects in the East? The writer has felt this matter so deeply, that he could not resist the impression to make this appeal to the benevolent. Whatever subscriptions may be entrusted to his care, he will faithfully apply, and by the first overland dispatch remit to the Rev. Messrs. Lacey, Sutton, Stubbins, Brooks, and Wilkinson, the missionaries in Orissa, for judicious distribution among the perishing people. By the cultivation of land, (which may be cheaply rented,) and the establishment of asylums, &c., much good may be done at a very small expense. May our favoured country more abundantly exhibit the influence of its divine religion, which declares—"It is more blessed to give than to receive."

J. PEGGS.

Ilkeston, Derbyshire,
Oct. 16, 1841.

THE

MISSIONARY MAGAZINE

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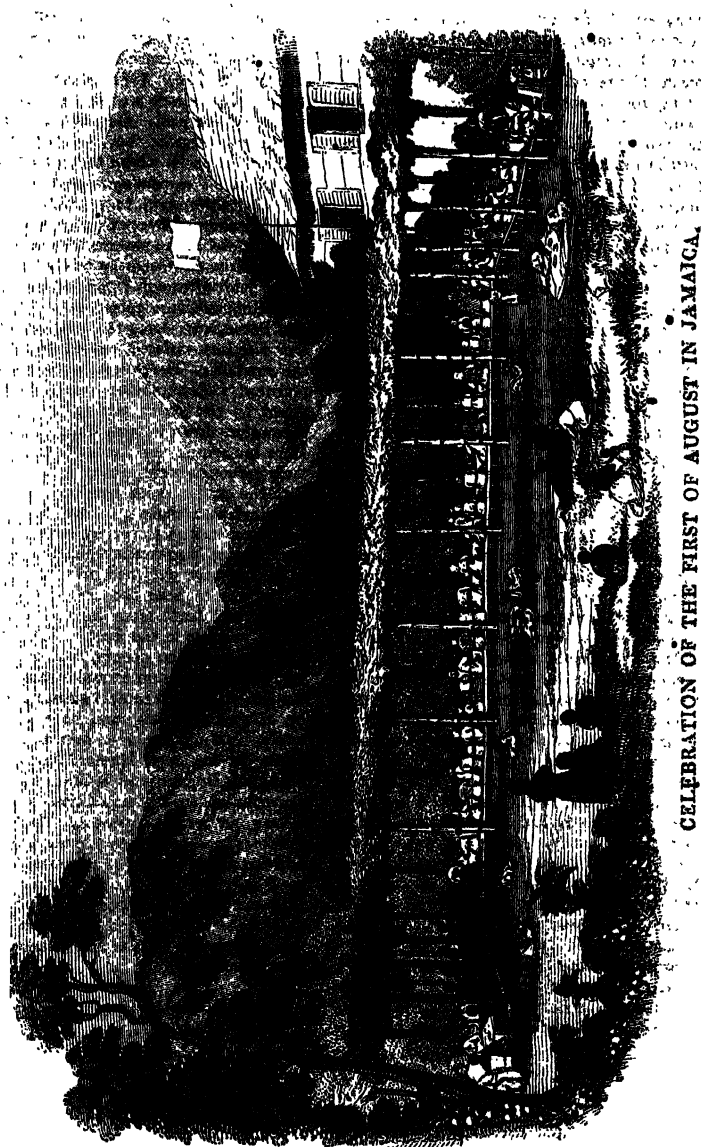
CELEBRATION OF THE FIRST OF AUGUST IN JAMAICA.

FIRST OF AUGUST IN JAMAICA.

(From Rev. R. Jones, Chapelton, Aug. 7, 1841.)

Our August festivities this year have been very interesting and profitable. We celebrated the anniversary of freedom by a public dinner; the provisions were supplied by the people themselves, and the tables were loaded with every variety of substantial food. About two hundred respectable, serious, and well-dressed negroes sat down, happily greeting each other on this joyous event. The greatest order and decorum prevailed whilst all were supplying their bodily wants, and when the cloths were drawn our native brethren gave utterance to their feelings in short speeches delivered with much force, feeling, and natural eloquence. One rose and said,—

My friends and family, I glad to meet you all here to-day. I have been so rejoiced to see you all so happy, dat I had not time to get my dinner. See what a fine company we have, and how we can all come and go away widout fearing any man. Tree years ago we scarcely know what de free [freedom] mean. Many opened dere eyes on de first of August like de cattle, but now we feel what de free mean, and we must be tankful for our blessings. Our minister tell us that we raise a good sum of money for de chapel last year,* but we no have give what we ought to give; only half have given, and if de todder half would have given as much, we should have raised double de sum. Now let us all, my friends, do what we ought; we all have health and strength, and get money for our work, and yet some are covetous and tink hard to give a dollar. But we must pray to God to take away our covetous and doubtful spirit, because we have land of our own, and if we do not give to God what he lend to us, we keep back what belongs to him, and he can either take away what we have, or take us from it. I can say for myself, dat de more I give de more God bless me. I am sure I am never de poorer for what I give to God; and I find dose people dat give nothing prosper no better for being stingy, but dey fret up demselves and are full of trouble. Now my friends, let us all from dis day give up ourselves to de Lord.

Another, an old man, rose up and said,—

My beloved friends and family, we know dat de captain of soldiers know all him men. If dey be strong men, him know dem; if dem be weak men, him know dem; and if dem be coward, him know dem; and him gadder dem all around him for to do him work. So Christ de great Captain of our Salvation know all his people wedder dey be strong, or weak, or cowards. Let us den, my friends, all be strong for him. You know also, my beloved friends, dat if a person set a great many wild cattle in de wood, him will go and seek to secure dem, and to tame dem; him will cut down all de wood, and de bushes, and make a grass piece, and dig a large pond, and by and by de cattle will come and feed in de grass piece, and drink in de pond, and some will soon become tame, and de watchman will see which tame and which wild. So, my friends, we were all wild cattle, but God send de Gospel to tame us, and now see what a fine grass piece we have to-day, and what a cool pond; but some of us no tame yet. Let us remember dat God looks down upon we all, and see our state. Let us not be wild cattle again; for when dem going to make we free, dem say, "What, give wild cattle free?" De free came to us from England, and den de good people dare send us ministers, to teach us de sense of de free. We no know de sense of de free before; we no know de sense of marriage, for some of we here had four wives; but now we tank God we know de sense of de Gospel, and de marriage state, and know what free mean: de money dat pay to make we free would fill five great houses wid doubloons. Let us tank God for sending de ministers from England across dat deep, deep salt water in de ship, for dem have a deal to go through; de ship sometime turn on its side, and roll about in de water; me have seen it myself. Dem left all for we; dem no come for we money, but dem come to teach we salvation, for we were in great danger, we like a person by de side of a deep, deep pit, surrounded with darkness and full of burning fire, and just as if he falling in, but de Gospel save us from dis danger. Our state was like as if a person hold a cup of poison to our mouth, and we must drink it and den die; but some good person come and take de cup and drink for me poison and for you poison, and for you poison, (pointing around,) and for we all poison; and say you shall not die, I will die for you: de Lord Jesus Christ, my friends, do dis for us. I came here, my friends, not to show myself to you or to minister, but to meet with de Lord Jesus Christ. He must do all for me. I tank him for de good light dat me now have, and I hope through his strength I shall keep it till I die. And now, my friends, we have got land of our own, we have got houses, and fowls, and pigs; we must give more than a fivepence, we must give a dollar, a pound, and a doubloon; for it will not do to keep back what God lend to us, for we only stewards of what we have.

Many other interesting speeches were made which produced a deep impression upon the minds of the people, and will be long remembered by them.

* About 500*l*. was raised here last year.

SOUTH SEAS.

CHARACTER AND DEATH OF A NATIVE DEACON.

(Extracts of a letter from Rev. C. Pitman, Rarotonga, June 9, 1840.)

His early services to the Mission.

In the afflictions of our poor people we have been much afflicted; hundreds of them have been called from time into eternity. The satisfactory evidence, however, given by many, very many, of those taken from us, that "death" to them was "gain," is a great alleviation to the grief occasioned by their removal. Death has cut down, with an unsparing hand, high and low, young and old; and we are left to mourn over the devastating effects of this awful visitation. The wise, the good, the useful, the careless professor, and the openly profane, have alike fallen by the devouring sword of this messenger of death. Amongst the number is one of Rarotonga's best men—a most valuable assistant of the Mission in this place, ever since its formation. To me the loss is great indeed, but I desire to bow with devout submission, to the righteous decision of Him who cannot err.

A short account of this good man's religious character, his life, and death, will not, I presume, be uninteresting to the Directors. His name was Tupe. He was one of the chief supporters of idolatry in the reign of superstition. But he attached himself to us on our first arrival in this place, in 1827. Ignorant was I then how Providence had gone before in preparing such a valuable assistant in my future labours. In the erection of our first chapel, he was one of the most laborious in the work. Not soon will it be erased from my memory, the joy that beamed in his countenance, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement amongst them, he came to our house to make inquiries respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, that he was not present at our friendly meetings for conversation, chiefly on religious subjects. Often, till near midnight, have I sat conversing with him on the "great salvation." Nothing, I believe, occupied so much of his attention as the concerns of the soul; nor any thing more desired by him than the wide diffusion of divine truth. Indeed I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labour, and indefatigable in his efforts to forward the cause of God, he assisted me in every good work with unwearied diligence, till death.

His public character and sufferings.

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island, which office for twelve years he faithfully discharged. Well do I remember, at a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, if possible amicably to adjust the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless as to the consequences. God can, and will protect me." He, without a weapon of defence in his hand, passed through the district of these desperadoes, amidst the scoffings and revilings of all. The subject of contention was calmly debated; he returned home, and in a few days, all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of "undefiled religion," roused some of his inveterate enemies to acts of most cruel revenge; even the destruction of himself and family. This they attempted by clandestinely setting fire to his house, when he and his family were asleep. But He who neither "slumbers nor sleeps," mercifully preserved the life of his faithful servant, and of his family. They only escaped, however, with what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavoured to secure was, what he considered his greatest treasure, a portion of the sacred Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it, lost his all. The consequences of this fire did not end here; it communicated to the house of his son adjoining, which was speedily destroyed; then to our large chapel, which also was soon level with the ground. Large flakes of fire passed by and over our own dwelling; but through the timely exertions of the natives we were mercifully preserved from danger. Soon as I saw him, I said, "Alas! Tupe!" "O teacher," he replied, "the book of God is consumed! My house, my property,

never regard, but oh, my book, my book! and, oh, the house of God; will not God punish us for this?" The next morning I had the gratifying pleasure of presenting him with another copy of the book, which he so much prized; it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, *eitoa, kia ka*, "It serves him right, let it burn."

Proof of holy courage and ardour.

The very first thing which occupied the attention of our valued friend the following day, was to see his brother, the Chief, and call a meeting of the under chiefs, that immediate measures be taken for the re-building of the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply. *Koia ia, e lamd, mea meitaki*, "Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply. He then said to me, "Teacher, be not cast down at what has happened. Let them burn—we will build. Let them burn it again; we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior, Tuaivi, and Pa, our principal Chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber, for the erection of another chapel; the whole body of chiefs and people in their train.

In calling to mind these by-gone days, there is a certain something which fills the mind with pleasure of no ordinary kind, and leads the observer of Divine Providence to admire the rich, free, and sovereign grace of God, in thus raising up instruments from the rough quarry of nature, to carry on his great and eternal purposes of mercy in man's salvation.

His appointment to the office of deacon.

In May, 1833, he was unanimously chosen to fill the office of deacon. How faithfully he discharged its important duties we are all witnesses. Decided piety, deep humility, and holy zeal for the advancement of "pure religion," were the striking characteristics of our valued friend. This, I believe, no one who knew him would call in question. His knowledge of divine truth was by no means inconsiderable; and he was eminently qualified for the responsible situations in which Divine Providence had placed him, though he rated very low his own abilities, and almost to the day of his death deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and was heard muttering to himself, "Oh, the love of God! the amazing pity of the Saviour! the depth of the sacred Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he reverenced. The word of God, the house of God, and the people of God, he loved; thereby evidencing that he was a genuine disciple of the Lord Jesus. Unless sickness prevented, or engaged in his official capacity, he was never known to be absent from the house of God at any of its appointed services, either on the Lord's day, or the weekly evening lecture; not from our church meetings for prayer.

His conduct in the office of deacon.

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the Mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise; and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labour he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself. Several years ago, even before he gave evidence of decided piety in himself, our house every night was crowded with people who came to make inquiries respecting the discourses delivered from the pulpit, &c. Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I, one night as we were sitting alone, made inquiry into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils in the land, that they are desirous of becoming disciples of Jesus." He made no reply; after a few minutes' silence, he said, "Teacher, be not in haste; do not think so well of us, be not deceived, we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character, and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so; we are deceiving you: there is a great deal of private wickedness committed that you know no-

thing of. Ere long you will know." His words were verified, and many of those, whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. This discovery led me into a more particular investigation of the private character of those who united themselves to us, and found that our dear friend had not in the least exaggerated in what he had told me. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon. Among a people just emerging from heathen superstition and idolatry, such a man is to be ranked amongst a Missionary's greatest blessings.

His last illness.

But the time came when our friend must die. About three years ago his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet, and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind, when "flesh and heart began to fail."

Sept. 16.—"Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing; he is very weak. 'It is something strange,' I said, 'to observe your seat empty in the house of God.' 'Ah!' he replied, 'it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and, oh, I wish to be there. I give myself to prayer. God is with me. He will not forsake me.' I quoted several passages of sacred Scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not for their sins God was pleased thus to chastise, by cutting off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. 'Not one good thing,' said he, 'has failed of all that God has spoken. He promised to Israel victory over their enemies, possession of Canaan, &c., all of which he fulfilled.' After a pause, with much emotion and feeling, he asked, 'Where, oh, where is Pitimani vaine,* what detains her?' He thought he should be called away ere her return."

His happiness in the prospect of eternity.

Sept. 19.—"In my way home called to see my faithful friend Tupe. The change is great; not long and he will be seen no more below. He is, I believe, fixed upon the Rock of ages. His views are clear and scriptural. We conversed together on our labours from the beginning, and I said it gave me great pleasure that he had through grace been enabled to hold out to the end. 'Yes,' said he, 'we have hitherto been permitted to work for God. His goodness has been great; his compassion boundless.' I referred to his sickness, and the constant prayers I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but had been enabled within the last few days to resign him into the hands of God, to do as seemeth him good. 'That,' said he, 'is well; do so. Grieve not. Detain me not. My end is near:' and he quoted several passages of Scripture. 'Two portions of the word of God,' he said, 'afford me much delight; that in Isaiah, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;" and the words of Paul, "having a desire to depart, and to be with Christ, which is far better." I have no dread of death. Christ is my refuge.' I said, 'You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated.' 'Ah!' he replied, 'salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit, and think, oh! the teacher, the teacher, who will assist him? then I think God is with him.' Looking up, he exclaimed, 'Oh! Pitimani vaine, Pitimani vaine, I shall not see her face again.' He wept, and I wept, who could help it? I broke silence, and said, 'In our Father's house, we shall meet again.' 'Yes,' was his reply, with an effort which almost deprived him of his voice, 'we shall meet in glory.' 'No more,' said I, 'to part.' 'No,' he replied faintly, 'to be for ever with Christ. I long to go to be with him.' I requested an interest in his prayers, for myself, my partner, the church, and the island. 'I have done,' he said, 'with the world. What remains is to set all in order, and think of the cause of Christ.' I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room. My soul is cast down, yet rejoicing in the consideration of God's wonderful love to such a worm in thus employing me as an instrument of good

* Mrs. Pitman, then in England.

to immortal souls. All glory to God and the Lamb!"

Death of Tupe.

Sept. 24.—"As I was preparing to go to the out-station, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

'How is it with the soul?' 'All well.' 'Do you find your Saviour your support in death?' 'He is.' 'Is the path-way clear?' 'No obstruction, the way is clear.' 'Have you any fear?' 'None. Christ is mine.'' 'Your last discourse to the people,' I observed, 'was on the death of Stephen, who saw the glory of Jesus; are you also looking to him now in your departure?' 'I desire to see him, and to be with him.' I said, 'Death is come, you will soon leave us, we shall be left in the wilderness.' 'Yes,' he replied, 'I go, you remain. I am going to God. I have done with the world, we have been long companions, now we part, it is painful—but let the Lord's will be done—yes, the Lord's will be done.' I referred to his family, most of whom were present, and said, it was pleasing to see some of them uniting with the people of God. 'Yes,' he said, with effort, 'and the others will come.' 'What,' I asked, 'do you desire for your children?' He answered, 'The word of God, the blood of Jesus.' He was thirsty, and asked for drink. 'That,' I said, 'is water for our bodily sustenance.' 'Yes,' he replied, 'I shall soon drink of the water of life.' I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions as I proceeded, respecting the mansions provided for the righteous. He said, 'Ere long I shall be taken to mine, and "shall see the King in his beauty."' After commending his soul to God in prayer, I asked him, if he heard and understood? 'Quite so.' 'Now, Tupe,' said I, 'in our separation, what shall I say to the church?' Soon as he heard mention of the church, he exerted himself to the utmost, and said, 'Tell the church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai.' Then to me he said, with his dying breath, *Aua koe e taitaiá*, 'Be not cast down.'

"I had not long arrived home, ere his son came to say that his happy spirit had fled, I doubt not to be with him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation. Few such men are to be found. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

MISSIONARY EXPEDITION TO SAVAGE ISLAND.

(From Rev. A. W. Murray, Upolu, Feb. 2, 1841.)

First attempts to introduce the Gospel.

NINE, or Savage Island, was discovered by Capt. Cook, in 1774, and lies, according to him, in lat. 19° S., and long. 169° 37′ west. He gave it the designation it now bears on account of the savage behaviour and appearance of its inhabitants. An unsuccessful attempt was made by our departed brother, Mr. Williams, to introduce the Gospel into this island in the year 1830. Mr. Williams succeeded in obtaining two natives, whom he conducted to Raiatea, where they remained only a few months, after which they were taken back to their own island, with the hope that they would be of some use in preparing the way for the introduction of the Gospel among their countrymen. This hope, unhappily, has not been realised. They were both killed shortly after their return; on what account has not yet been satisfactorily ascertained. Mr. Williams had intended to make another attempt to place messengers of mercy on this island as soon as practicable after his return from England to the South Seas. This intention he was prevented from fulfilling by that mournful occurrence which put a period to his life and labours; and the voyage, of which some account is here given, was undertaken by us with the view of following up, and carrying out the plans of our excellent and honoured brother.

The information I have to communicate has been obtained chiefly from our assistant, Matthew Hunkin, who was intrusted with the conduct of the voyage, and from a native of Savage Island, whom he induced, along with two more, to accompany him to Samoa, and who has since lived in our family, and has made considerable progress in learning to read, and in general improvement.

Natural History of the Island.

Savage Island stretches about S. S. E. and N. N. W. It is thought to be full 30 miles in circumference, and to contain about 3,000 inhabitants. Our friends, who visited

the island in the Missionary schooner, were unable to land on account of the very savage state of the people. They saw no houses, and no appearance of human habitations near the shore; these, probably, are in the interior. In regard both to the animal and vegetable productions of this island, there appears a decided inferiority to most of the other islands of the Pacific. This may probably be owing to the fact that hitherto it has had hardly any intercourse with foreigners. Bread-fruit and cocoanuts appear to be very scarce. Taro, bananas, and arrow-root abound, and form, together with fish, the chief subsistence of the natives. They make the arrow-root into a kind of cake. They have no pigs, and no fowls, that is, no domestic fowls. They have no dogs or cats; indeed, the island seems to be quite destitute of any of the larger quadrupeds. The people are excessively fond of fish, if we may draw this inference from their great eagerness to obtain fish-hooks. This is so great that it appears almost their only desire in their intercourse with foreigners; and on obtaining a single fish-hook, they give expression to their delight in the most extravagant manner. They are a fine, noble-looking, race of people, notwithstanding their deep and deplorable degradation.

Character and condition of the people.

They wear their hair and beard long, and allow both to hang down in the most disorderly manner. They also besmear their bodies with charcoal, which, together with their long hair, and ferocious expression of countenance, gives them a most frightful appearance. Their savage shouts and yells, add to the feeling of horror which their appearance begets. They came off in great numbers to the Missionary schooner, armed with clubs, spears, &c., which our friends bought up as fast as possible, partly to insure their own safety by disarming their visitors, whose appearance and manner were such as to make them feel that they were in circumstances of no small peril. Their vessel being very small, only about 20 tons burden, the natives could stand up in their canoes and lay hold of the bulwarks; and had they been so disposed they could have taken the vessel altogether with the greatest ease. Through the merciful protection, however, of Him who ruleth among the heathen, all were preserved.

Nothing satisfactory is yet known in reference to the manners, customs, mythology, &c., of the Savage Islanders. Their wars are said to be very frequent; and on the horrid art of war they seem to bestow no small attention, as their weapons, specimens of which I intend sending home, will show. At the time the schooner visited the island, an extensive war was being carried on between the two large divisions into which the people are divided. How they treat their captives is not yet known; they do not, however, appear to be cannibals; at least those natives of the island with whom I have conferred, stoutly deny this. Polygamy prevails extensively, being limited only by circumstances; that is, by the ability of the party to obtain and support two, three, four, or more wives. I regret that I have been able to learn nothing satisfactory regarding the mythology of the Savage Islanders, except that Tagaloa, the great Polynesian deity, is their principal god; and this circumstance, along with many others, especially their language being evidently a dialect of the Polynesian, shows plainly their identity with the various other tribes of the islands of the Pacific. Their language bears a very close resemblance to the Tahitian, Rarotongan, and other of the South Sea dialects. Perhaps it most closely resembles the Samoan. Two or three general rules comprehend most of the variations from that dialect. It abounds more in the hard sounds, such as the *r* and the *k*, than the Samoan, and thus approaches towards the Rarotongan.

Prospects of the Gospel in this Island.

I earnestly trust the day is not distant when the blessed "Sun of Righteousness" shall arise on this island; when its dark places, at present full of the habitations of cruelty, shall be filled with the light of life; and when its now fierce and barbarous inhabitants shall have their cold hearts warmed, and their benighted minds enlightened by the glorious Gospel of the blessed God. I earnestly hope that ere many months pass you will hear that the good work is begun among this people, as it is probable the *Camden* will shortly visit them to attempt to land teachers among them; and with the blessing of our gracious Lord, I trust the attempt will prove successful. It is a delightful fact, that there is now *in the Navigators Islands, one Savage Islander* who, there is reason to believe, is *a real Christian.* I do not know any particulars of his past history, but he is a member of Mr. M'Donald's church, at Palauli, and is very desirous of returning to his native isle, to make known the salvation of Jesus to his fellow-countrymen. Paulo, too, one of those whom Matthew Hunkin brought away in the schooner, and who has lived in our family ever since his arrival in Samoa, is very promising, and expresses himself earnestly desirous of returning to his native land when an opportunity may offer, to make known there the word of life. God graciously grant that it may first prove a

word of life to his own soul, and then will he be likely to be useful in making it known to others.

The situation of Savage Island renders it a very eligible field of Missionary labour, to be occupied by our Society: about 200 miles distant from Samoa, lying nearly due south, and accessible at all times from these islands with the regular trade wind, and having a language very nearly the same, it does appear an inviting station.

That we may be graciously guided in all our movements in reference to this, and all other fields of labour to which our attention may be turned, and that this may very soon be under vigorous and successful cultivation, is our most earnest prayer.

ULTRA GANGES.

MALACCA MISSION.

(Extract of a letter from Rev. Dr. Legge, Malacca, June 15, 1841.)

SOON after the date of my last communication, I took occasion to address a letter to the Chinese in this neighbourhood, on the subject of the Cholera, which was then raging. My mind was deeply affected by the various devices they employed to secure themselves from the pestilence, and drive it from their dwellings. Well did the great adversary show his acquaintance with human nature when he declared, "Skin for skin, yea, all that a man hath will he give for his life." There are passions, even in a Chinaman, stronger than the love of money. The people must have expended many thousands of dollars in their various processions and sacrifices and schemes to "expel the demon." I addressed them on the subject of this devil, of whom they were ignorantly afraid, and called them to turn to that great and good Being of whose merciful dispensation, even judgment forms a part. I sent the letter to all the Chinamen of note in Malacca, besides distributing a large number in the bazaars. I ascertained that it was read by many with good attention.

This attempt I endeavoured to follow up a few weeks after, on occasion of one of their most celebrated feasts—that of the tombs. At this festival all the householders proceed with their families early in the morning, to a hill in the vicinity of Malacca, occupied by the Chinese as a burying ground, and which constitutes in reality a magnificent necropolis. They sweep a tomb clean, pluck up all the grass about it; then standing in a semi-circle round the grave, with the head of the family fronting the tomb, pay their adoration. Afterwards in certain cases they spread out a sacrifice and hold a feast.

I told my faithful friend and assistant, Chin-Seen, two days before the festival to prepare an address to his countrymen on the subject. This he did in a very practical and effective style; and having printed it in the form of a sheet tract, I proceeded with him to the hill, between four and five o'clock. The tract was very readily received by the people, and it produced a greater sensation than anything has done in Malacca for a long time. The festival involves two things, the sweeping and the sacrifice. To the former he, of course, made no objection. Dissociate it from the other, and there is something that commends it to the best feelings of our nature. The sacrificial part, however, he exposed and condemned in the strongest terms, as absurd, useless, and impious, and endeavoured to unfold the doctrine of Scripture, relative to true filial piety.

Next day the Chinese privately affixed two placards to the college walls, reviling those of their countrymen who had embraced the doctrines of Jesus, denouncing the latter as iniquitous, degrading, and unfilial, and advising the Chinese Christians to throw themselves into the fire or sea, and escape the impending vengeance of heaven. I was glad both that the people seemed pricked to the heart, and that their vexation developed itself in this way, because it subjected the Christians to a trial new to them, and calculated to be useful to them in the divine life.

The number of communicants continues the same. Two other individuals have applied to me for baptism—one of them a very interesting and superior man. I am only waiting till such time as I shall be enabled to prepare myself properly for the service, in order to baptize him. I do not wish the thing to be done in a corner, and as a number of Chinese would probably be present, I should not like to give them occasion to say they could not fully understand every thing I said.

MOHAMMEDAN CONVERTS AT SINGAPORE.

(From the Journal of Mr. Keasbury, March 15, 1841.)

Jan. 15.—I had a conversation to-day with an individual named Mahmud, who beckoned me from the door of his house to come in. He has from the day I first knew him been very regular in his attention to religion. He declares he has abandoned entirely his belief in the Koran as being the oracle of God, and readily acknowledges the superiority of our religion to Mohammedanism. This he states has led him to feel what he never felt before—the burden of his sins. I forbear saying more about him for the present, yet I cannot but rejoice and thank God for what my ears have heard from this man, and pray that it may prove, indeed, the work of the Holy Spirit, begun in his heart.

Feb. 2.—Mahmud came to me this afternoon, and said, that a Buyong man, who had attended the service last Sabbath for the first time, being impressed with the truth he had heard, was desirous to come and hear more concerning Christianity. At first I could hardly credit what he said, as there have lately been two or three natives to see me under pretence of seeking instruction, but who have proved deceivers in the end; their only wish was to obtain money, and finding themselves unsuccessful, they never again made their appearance. In speaking to Mahmud respecting the deceitfulness of their conduct, I took the opportunity of warning him lest he or his friend should act in a similar manner. He replied, "Indeed, Sir, if it is for the sake of money, or to obtain employment, I wish to become a Christian, I might find enough work by other means, as I have just left my former business, as a helmsman of a large prahu, which brought me in 50 dollars every voyage from Bali to this port. But since I have been so much benefited by your instruction, my attachment to the world has abated. Whether you support me or not, I should still remain here, contented with a little food, so that I might be established in your religion." "Do you suppose," I said, "that the Buyong man is sincere in his inquiries after truth?" "He seems so," replied Mahmud, "though I had told him candidly not to expect any assistance or money, by coming to hear instruction. He must be sincere."

Mahmud went away, but quickly returned to tell me the Buyong man wished to see me. I accordingly went down to him, and commenced inquiring what led him to think on the religion of Jesus. "When I heard," said he, "your instructions last Sabbath in the chapel, I felt that all you said was very true; and as I was going home, I kept thinking on it by the way, and even while sitting down in my room, till my tears fell." "Are you desirous then to hear more about this religion?" "Yes, I am, because when you read the Gospel you explain its meaning, and it becomes clear to my mind. I can read the Koran, and most of the writings in the Malay, but I do not understand them as I do the Gospel." As I had other pressing engagements at the time, I was obliged to tell him I would be most happy to spend an hour or two with him, if he could come the following day.

Feb. 3.—The Buyong man came again this afternoon, accompanied by four of his countrymen. After conducting them to a private room, we all sat down. I opened the New Testament, and read from it the third chapter of John, respecting the new birth. Previously to explaining the meaning of the passage, I directed their attention to the fall of our first parents, the curse under which sin has placed us; man's utter inability to fulfil the demands of the law, his need of an atonement, and the change he must undergo before he can obtain eternal life, as fully expressed in the chapter I had just read. They appeared very attentive, and seemed to understand all that I had said. It was peculiarly interesting to observe the countenance of the Buyong man animated with interest, drinking in the truth, and assenting to it by repeated nodding of his head. When I had ended he said, "I like very much to hear your instruction." "If you can come," said I, "every day to attend our family prayer in the morning, you might hear a great deal more about the truths of the Gospel." After giving them each a tract called "Pious Moses," which I had recently translated and lithographed, I left them.

Feb. 5.—I visited the village where the Buyong man and his countrymen reside. On entering a small door leading to the compound, there were visible on the right and left, 10 or 15 houses supported by wooden pales from 4 to 5 feet high, and closely erected near each other without having scarcely a foot of ground unoccupied, except narrow lanes of three feet wide, intersecting each other at right angles. The whole square does not, I should suppose, occupy more than half an acre of ground, and is entirely enclosed by a fence. I stood for a while in the middle of the lane to see among the crowds of natives that were sitting in small groups, on the verandah of each house, whether I could discern the Buyong man. In the mean time there

came up a person, who, I was afterwards informed, was the head man of the village, and as I was conversing with him, the Buyong man made his appearance, and invited me to his house. After ascending a flight of stairs, I entered a wide room in the centre of the house; on the floor of which were spread several mats. On taking my seat at one end of the room, I remarked, "You must all be very peaceable, indeed, to be able to live together in such a manner without quarrelling." "The Buyong people," replied one of them, "never quarrel much; if we do it is soon made up again—we are like brothers." This I have heard to be the fact even by other natives not of their tribe, and also by the Europeans, who have employed them in their plantations. In a few minutes I had a goodly number assembled in the room, and spoke to them for about half an hour, of their need of salvation through a crucified Saviour. They listened apparently with much interest, and I find this is invariably the case among this class of people. It is seldom that I see disorderly behaviour or a disposition on their part to cavil or oppose me, except among those who consider themselves a higher order of beings, such as the hajis and priests. "But the poor have the Gospel preached unto them." After distributing a few tracts I returned home.

Feb. 11.—From the conversation I have had with Mahmud to-day, I am still more encouraged to believe that the Holy Spirit has begun a good work in his heart. He has of late been engaged often in talking to his countrymen on the subject of religion, and has been successful in inducing several natives to attend the services in the chapel on the Sabbath, and our family worship in the morning. It is not two months since his mind has been impressed with the truth, and he has expressed a desire to receive baptism.

Feb. 13.—The Buyong man continues to come every morning to our family worship, and has given me no less encouragement than Mahmud. "O master," said he, "I have not been able to sleep much in the night since I heard of this religion. I read the Gospel you gave me till the middle of the night while lying down on the mat, and often fall asleep with it on my breast, and even in my dreams I think on what I had heard and read of Jesus." "But how do you feel towards your countrymen around you?" "Every night I collect them together, and read to them the tract you gave me, 'Pious Moses,') and tell them not to steal or do any harm to others, but to follow that which is right." To evince further his interest in his work of doing good, he has of his own accord translated "Pious Moses" from the Malay into the Buyong language, and he brought it to me a few days ago. I am at present going over it with him, by comparing it with the one I had translated into Malay, and as soon as it is done, I hope to be able to print it.

INDIA.

DEATH OF THE REV. C. MILLER.

The hand of God still continues to press heavily upon our Mission in the South of India. Another valuable member of that Mission, the Rev. Charles Miller, finished his earthly course in September last, after a long and painful illness. The Directors have received, with solemn and poignant regret, the tidings now communicated; and they are assured the friends of the Society in general will largely participate their feelings on the occasion. Our lamented friend was ardently devoted to the service of his Divine Master; and, after a course of unwearied exertion and eminent usefulness, he departed with a hope full of immortality. Our brother Mr. Mault, writing from Nagercoil, under date Sept 16, has kindly furnished the appended particulars of this deeply affecting event:—

We have just received the painful intelligence that our dear brother Miller has entered his rest. He died on the 9th of September, at the house of his brother-in-law Dr. M'Gregor, at Poonamullee, whither he had gone from Bangalore by the direction of his medical advisers, preparatory to embarking for England. Regarding the closing scene of his life, I can say but little, having not yet received any direct information, but have no doubt you will be furnished with that by some one of our brethren near the spot. Our esteemed brother had suffered much of late, but all his communications with us, which were frequent, and continued as long as he had strength to write, breathed a spirit of firm reliance on the power and faithfulness of God, and a submissive acquiescence in his holy will. We had observed with much pleasure, in the early part of his illness, evident indications of greater spirituality of mind, which infused itself into all his intercourse with us and the people. His confidence in God was a prominent trait in his character, and sustained his mind under many painful trials.

By this event the Society has lost a zealous and faithful Missionary, and we an

esteemed friend and fellow-labourer, whose loss is greatly felt in the Mission.

Our dear deceased friend has left an interesting little girl four and a half years old, who has been under our care since the death of her dear mother. By the arrangement of her father, she is to be transferred to the guardianship of Dr. M'Gregor.

SOUTH AFRICA.

BUSHMAN AND TAMBOOKIE MISSIONS.

(From Rev. James Read, Sen., Kat River, May 26, 1841.)

Progress of the Bushman Mission.

THE persons I had with me in my journey to Kallagalla, give me much encouragement. I am happy to say that those who were awakened on that journey, and during their stay in Tambookie-land, are all doing well; we trust they are on the way to heaven. Nearly all have been baptized, and received into the church. Some of them are as brands plucked from the fire, and promise to be ornaments to the Gospel, and useful members of Society. I feel particularly grateful for the interest manifested at home in the poor Bushmen; they lie very near my heart; and any thing that friends in England can do for them, I trust will not be without a reward. I am happy to state that appearances are still encouraging among the Bushmen.

My son Joseph arrived here from Luponda the other day, and brings the most pleasing intelligence from thence. The people are increasing in number; there are now about 40 families, and many more expected; they have had a good harvest, and, contrary to expectation, the Chief Madoor, and others, have laid up some provision for the winter. They are getting industrious, and are daily gaining confidence in our good intentions towards them. Several families that were in the mountains, and declared that they would not leave their fastnesses, fearing our plan was merely a trap to catch them, have now come and joined the station: so that, as far as external appearance goes, there is every prospect of success. But although to give temporal aid to our fellow-men is of great moment, and our Saviour and those that followed in his immediate footsteps did it, He, and they, and you, and I trust, we all, are looking to something, as far beyond this as heaven is from the earth. We are aiming to win the immortal soul, and (thanks be to God,) I trust we are not without pleasing indications of the Lord's blessing.

The three women I baptized at Luponda about a year ago, have maintained their profession, and while walking agreeably to the Gospel, are also very zealous in trying to bring others to Jesus. There are six inquirers who attend separate meetings, but it is said there are about 20 more under serious impressions, among whom is the old chief Madoor: he is constant in attending the means of grace, and uses his influence to bring others to Christ. He has lately chosen councillors to assist him to execute justice. Two youths had beaten their mother,—a thing not unusual among the Bushmen: they were tried, and publicly flogged.

The destitution of clothing, &c., is still very great; men, women, and children, are all in want of apparel; the last we have been able to supply in some measure by the kindness of our English friends. There are about 50 children daily in school, some of whom can read the New Testament.

Death of a native Chief.

I regret extremely to state that we have lost our friend the Tambookie Chief, Kallagalla: he died of consumption about two months ago, having been delicate for some time. He had a family affliction which troubled his mind greatly, and we fear affected also his bodily health. We have scarcely found such a fine character among the native chiefs; as long as his strength allowed him he attended all the means of grace within his reach. Kallagalla was a man of prayer—he never left the house of God, or preaching any where, without going a considerable distance to the bushes for prayer; and often, at other times, he disappeared for that purpose; and in his sickness his servant told me, that as long as he could crawl out of his house to get away for prayer, he did it; but he was very diffident and backward in conversation. The last time he was ordered out by his superior chief, to go to fight against the Galakas, he requested to be excused, as he had a Missionary with him, and wished not to shed blood. What a joyful circumstance would it be to find such a man in heaven, and who can say that he will not be there? We cannot yet judge what effect his death will have upon his station.

Further openings among the Tambookies.

The successor of Kallagalla is a child, about eight years of age; his two wives are friendly to the Gospel, but no people will adhere to them. Many other Tambookies are in the neighbourhood, and as soon as

the difference between the Tambookies and Galakas is made up, it is expected many will come nearer to the station. The head Chief, Mapassa, has promised his protection to it; in fact, he often attends there with a number of his countrymen, though he has to ride about six miles. Our native teachers have a small school, and visit the neighbouring kraals to preach to the people. In my last communication I said, that we had an urgent call from a Tambookie Chief, named Jumba, uncle to Umtitaka, for a Missionary, and that in the first instance my second son, Joseph, was placed with him. Joseph has lately been here, and has brought invitations from two other Chiefs for Missionaries, one residing about eight miles from Luponda, who has many Tambookies under him, and is more powerful than Jumba. The other is a Chief of the Galakas, (tribe of Hintza,) residing on the Chumie River, about 30 or 40 miles S. E. of Luponda, not far from another Chief of the same tribe, who has been requesting a Missionary for more than two years, and it is only the war between the two tribes that has prevented us from trying, in some measure, to meet his wishes; thus with the Chiefs of Hackney, and the Amaponda Chiefs, we have five Æthiopians stretching forth their hands, and saying, "Come over and help us." We hope that the villages of Kedar will soon be visited with the Gospel.

Revival among the young at Kat River.

In the last two months there has appeared a great seriousness among several of the young people of this place. My youngest daughter but one, who has the charge of the infant-school, has had a prayer-meeting in the evening with the young females who are church members, ever since she became a member herself; and about two months ago, the appearances to which I refer originated at these meetings. What will be the result we cannot say, but a number of the young persons appear to be deeply impressed about the interests of their souls and the things of heaven. A little girl, eight years of age, has been just with me under great feeling. She said, "O Sir, my sins are very heavy upon me this evening; I wish I had sought and found the Lord from my mother's breast, then I should not have committed so many sins." I said, "Well, what must you do?" She replied, "I must believe, and give myself to Jesus Christ." I said, "Do you love Jesus Christ?" "O yes," was the answer. "And why?" I asked. "Because he shed his blood for me." The child here wept bitterly, and could say no more.

Happy death of two church members.

We have had two deaths lately out of our number. One of our departed friends had only been baptized and received about five weeks ago, and been once at the Lord's table. The native teacher belonging to the place where she lived and died, wrote as follows:—"Rev. Sir, I write a few lines to inform you of the death of Flora Jonkens, who died of dysentery and fever. Her last words were that she was ready to leave the world, that death would be gain to her, that it would bring her to her Lord and Saviour Jesus Christ, that she saw by faith he was ready to receive her. The other had been an apprentice, but after she obtained her freedom she came to this settlement with several of her relations and friends. Her husband remained behind, but was to follow her. She was not long here before the Gospel reached her heart, and I trust she became a partaker of its blessings. Her husband frequently visited her, but seemed not to wish to come to the settlement; at her own desire he left her here to enjoy the means of grace. But not long ago he came with a determination that she should follow him back to where he was living, a place of great wickedness, and where she had spent her former life. She was very reluctant, indeed, to leave the means of grace, and said she would rather die than go to witness what she had done and seen, and to be exposed to temptation. However, there seemed no alternative; they were not legally married, and she wished this to take place. While waiting till the banns were published, a fatal accident befell her. One day as a man was cleaning his gun, he had to put the barrel in the fire to melt the ball to get it out; he had warned all the people to keep out of the way, but this woman heard not the warning; and, passing by at the time the gun went off, the ball broke one leg, and shattered the other. A doctor was called, and he was recommended to amputate, but he thought she might recover without it. But on the 20th day she died of a locked jaw. I visited her a few days after the accident, she was in great pain, but in a sweet state of mind. She said, 'If I die, it is what I wished, and prayed for; I shall only go to Jesus sooner than I expected.'"

These, dear brethren, are scenes worth living and working for. May your lives be long spared to send out men to accomplish many more such triumphs of the Gospel!

(From the Rev. James Read, Sen., Aug. 4, 1841.)

We have abundant reason to bless God for the continuance of his blessing upon our weak endeavours. The ordinance-day before last I baptized 24 adults, and last Sab-

bath 25. I also baptized a youth about 12 years of age, who affords a striking instance of the grace of God in a child. One of the women was formerly slave to a boor in the Long Kloof, and was awakened by means of a pious Hottentot 20 years ago. She purchased her freedom, and that of her children, before the time of apprenticeship was expired, in order to enjoy the means of grace. She suffered much persecution from her master on account of her religion.

We are visited almost daily by persons from a distance, under concern for their souls, awakened chiefly through means of our native members, who are spread in different directions; every one teaching his neighbour, and every one his brother, so that a little leaven leaveneth the whole lump. The leaven is, we trust, working very generally round about us. Our Chapel is much too small even for our members on ordinance-days. On Wednesday last, the corner-stone of a new chapel was laid—a vast concourse of the people attended. As many as could be admitted, assembled in the old chapel, when a hymn was sung, "All hail the power of Jesu's name," translated into Dutch by the late Dr. Vanderkemp. Rev. Mr. Thompson explained the object of the meeting. The children of the schools then formed two lines from the chapel to the foundation of the new building, between which the people marched while the children sang delightfully, "O that will be joyful!" Our friend, Capt. Stretch, then laid the stone, in which were deposited a copy of the 50th ordinance, giving the Hottentots their civil rights; a paper containing the name of our beloved Queen, the Governor, Lieut.-Governor, Pastor of the church, stating the period of his labour in Africa, (40 years;) name of his son as co-pastor and superintendent of schools; name of his second son as labouring among the Tambookies; names of the schoolmasters and schoolmistresses; together with those of our magistrates, Field-Commandant, and Field-Cornets.

After the stone was laid, Mr. Calderwood gave a most impressive address in Dutch; our Fingoe native-teachers addressed the Fingoes, to whom the scene was quite new; and I concluded with prayer.

MAURITIUS.—MISSION-SCHOOLS AT PORT LOUIS.

(*From the Fourth Report*, 1840.)

The delay in the publication of the present Report has been owing chiefly to the protracted illness of the Rev. D. Jones, under whose superintendence, along with that of the Rev. J. Le Brun, the schools have been conducted. That illness terminated in Mr. Jones's lamented death on the 1st of May; and thus it has devolved upon his survivors to record the loss of one whose zeal in the cause of general education in Madagascar and this island was, for nearly a quarter of a century, unremitting; and whose name will long be held in grateful remembrance in connexion with this subject.

It is pleasing to perceive an augmenting degree of interest manifesting itself generally in this island favourable to the education of all classes of the community. We are now placed in that position in which none but moral means can be brought to bear efficiently upon the indolence and debased morals of our emancipated population. The restraints of our former system of domestic control can no longer be imposed; and every rule of life and conduct is in danger of being shaken off from the minds of the lower classes. Under these circumstances, religious education is a main hope of the Mauritius; and the superintendents of the Mission schools, in returning their thanks for the contributions of the year 1840, venture to express a hope of their continuance and increase.

It is with no less pleasure we have observed the happy change which is coming over the minds of the parents of the poor: every year they become more convinced of the advantages of education, and during the past year several of them, on the removal of their sons to the occupations of life, have addressed letters of thanks to the teacher for the instruction communicated to their children. Pupils thus removed from school have been furnished gratuitously with copies of the Sacred Scriptures, or portions of them, in their vernacular language. For the ability to confer these and other rewards upon the scholars we are under obligation to the British and Foreign Bible Society; the Religious Tract Society; and the British and Foreign School Society; and to various friends in England.

The day-schools, which continue under the superintendence of the Rev. J. Le Brun, are three in number, two for boys and one for girls, containing collectively 240 children, with an average attendance of 220. The local support has been very liberal and encouraging, amounting in the past year to 105*l.* 18*s.*

ARRIVAL OF MR. GILES IN NEW AMSTERDAM.

On Wednesday, the 2nd of June, Mr. Jas. Giles, appointed to the school department at New Amsterdam, Berbice, arrived in safety at his station by the ship *Marys*, Capt. Law.

ARRIVAL OF MRS. JONES FROM MAURITIUS.

On Saturday, October 9th, Mrs. Jones, widow of the Rev. David Jones, late of the Madagascar Mission, arrived from Port Louis, Mauritius, in the ship *Isabella Blyth*, Captain Lane.

DEPARTURE OF MRS. JOHNS AND THE MALAGASY.

Our friends sailed from Gravesend on the 12th of October, in the *Thomas Snook*, bound to Mauritius. They had a very rough passage down the Channel, but continued their course until the 26th, when through stress of weather the ship put into Plymouth sound. The following day they were visited by our esteemed brother, the Rev. George Smith, who found them much exhausted from the fatigue they underwent, and had the kindness to take them on shore. There they were most kindly and hospitably treated by Mr. Smith and his friends, and had their spirits refreshed with Christian intercourse and attention. In the afternoon of the 29th, they returned to the ship, accompanied by Mr. Smith, who, having commended them to God in prayer, bade them farewell. The vessel shortly after got under weigh, and proceeded on her voyage. After having reached through part of the Bay of Biscay, we are concerned to state, she was, from a slight accident, obliged to put back into Plymouth, when they again received the kind attentions of the Rev. G. Smith, and his friends, to whom the Directors of the Society desire to express their sincere acknowledgments. On the 7th November they finally sailed from the Sound about noon, and as there has been much fair wind and weather, a strong hope is entertained that they are now far on their way.

NEW AUXILIARIES IN DEVONSHIRE.

Brixham.—An interesting meeting was held, in September last, in this town, which is one of the recently adopted Home Missionary Stations, to form an auxiliary to the London Missionary Society, the first meeting ever held in Brixham for this purpose. In the absence of the minister, the Rev. T. Lewis, the meeting was addressed by the Rev. Messrs. Stenner, of Dartmouth; Drew, Missionary from Madras; Knill, from St. Petersburgh; Orange, of Torquay; Tarbotton, of Totness; Gough, of Paington; Welsh, Baptist minister, of Brixham; and George, of Dittisham. Mr. Stenner filled the chair. The collection amounted to 2*l.* 16*s.*

Dittisham.—This is another station belonging to the Home Missionary Society. In September a meeting was held there to form an Auxiliary to the London Missionary Society. The meeting was addressed by the Rev. Mr. George, the minister of the place; Rev. Mr. Knill; and Messrs. Bartrum and Tryst. Mr. Tryst presided. Collection, 18*s.* 8*d.*

REQUEST FOR COPIES OF THE REPORT FOR 1841.

Should any of the Auxiliary Societies have duplicate copies of the last Annual Report; or should any of the members of the Society, having read it, be kindly disposed to return it, the Directors will feel greatly obliged. Such friends are respectfully requested to forward them to the Home Secretary, at the Mission House, Blomfield-street.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1840-41.—Tahiti, Rev. J. M. Orsmond, Dec. 23. Rev. Messrs. Johnston and Joseph, April 10. Rev. G. Platt, Feb. 2. Huahine, Rev. C. Barff, Sept. 23, Nov. 16, Dec. 31, June 9. Mr. R. P. Barff, June 10. Raiatea, Rev. G. Charter, Nov. 16. Rev. G. Platt, Feb. 15, March 20, April 3. Borabora, Rev. J. Rodgerson, Dec. 2, Feb. 1, June 24. Rarotonga, Rev. C. Pitman, July

16, Dec. 30, June 9. Rev. A. Buzacott, Aug. —, Jan. 13. Rev. W. Gill, Jan. 14. Marquesas, Rev. R. Thompson, Nov. 24, Jan. 21. Savaii, Rev. C. Hardie, Jan. 29, Feb. 28. Rev. A. Macdonald, Nov. 26, Feb. 25 and 27. Rev. G. Pratt, Feb. 8 and 10. Upolu, Rev. W. Mills, Feb. 10 and 25, May 17. Mr. J. B. Stair, Dec. 29, Feb. 23 and 25. Rev. W. Day, Feb. 23, and 25. Rev. A. W. Murray, Feb. 12. Mr. Buchannan, Feb. 10. Rev. W. Harbutt, Nov. 20. Manono, Mr. J. B. Stair, May 15. Rev. T. Heath, Feb. 15, May 15. Rev. G. Drummond, Feb. 15. Tutuila, Rev. T. Slatyer, Jan. 15, March 1. Sydney, Rev. G. Charter, March 29. Rev. Dr. Ross, April 5 and 30, May 8, 26, and 28. Rev. A. W. Murray, May 4. Rev. H. Nisbett, May 22.

ULTRA GANGES, 1840-41.—Macao, Dr. Hobson, June 10. Messrs. Morrison, Lockhart, Milne, and Hobson, March 23. Malacca, Rev. Dr. Legge. March 8, June 8 and 15. Singapore, Rev. B. P. Keasbury, March 15 and 31. Penang, Rev. A. Stronach, July 1. Rev. W. Beighton, March 24. Batavia, Rev. W. H. Medhurst, April 12. Mr. W. Young, July 3.

EAST INDIES, 1840-41. — Calcutta, Rev. G. Gogerly, July 5. Rev. J. Bradbury, May 11. Berhampore, Rev. T. L. Lessel, June 23. Benares, Rev. D. G. Watt, Aug. 12. Mirzapore, Rev. R. C. Mather, July 5. Surat, Rev. W. Clarkson, Aug. 26. Poonah, Rev. W. Flower, Aug. 28. Madras, Rev. R. Caldwell, June 30. Bangalore, Rev. E. Crisp, July 9. Rev. A. Leitch, Aug. 21. Vizagapatam, Rev. J. Hay, Aug. 17. Cuddapah, Rev. W. Howell, July 5. Belgaum, Rev. W. Beynon, Aug. 27. Bellary, Rev. W. Thompson, Aug. 22. Bangalore, Rev. B. Rice, July 9, Aug. 21. Vellore, Rev. C. Campbell, Aug. 19. Coimbatoor, Rev. E. Lewis, July 5. Rev. W. B. Addis, Aug. 18. Quilon, Rev. J. T. Pattison, Aug. 6. Rev. Messrs. Thompson and Cox, Aug. 14.

MEDITERRANEAN, 1841. — Corfu, Rev. J. Lowndes, Aug. 23.

SOUTH AFRICA, 1840-41. — Cape Town, Mrs. Philip, July 3 and 15, Aug. 3 and 18. Uitenhage, Rev. J. G. Messer, July 9. Kat River, Rev. J. Read, May 26.

AFRICAN ISLANDS, 1840-41. — Mauritius, Messrs. Baker and Le Brun, June 22, July 9. Rev. D. Johns, May 31, June 2.

WEST INDIES, 1841.—Demerara, Rev. Messrs. Watt and Rattray, Aug, 21. Rev. C. Rattray, Aug. 22. Rev. C. D. Watt, Aug. 17. Rev. J. Scott, Aug. 27. Berbice, Rev. J. Roome, Aug. 20, Sept. 11. Rev. E. Davies, Aug. 25, Sept. 21. Rev. J. Waddington, Aug. 23. Jamaica, Messrs. Barrett and Jones, Aug. 18. Rev. W. Alloway, Aug. 22, Sept. 17. Rev. W. G. Barrett, Aug. 25, Sept. 16. Rev. E. Holland, Aug. 27. Rev. W. H. Wheeler, Aug. 28. Rev. R. Jones, Aug. 7, 17, and 31. Rev. W. Slatyer, Sept. 16 and 28. Rev. R. Dickson, Aug. 6, Sept. 30. Rev. J. Vine, Sept. 7. Rev. G. Wilkinson, Sept. 17, and 19.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of October, 1841, inclusive.

	£	s.	d.
Miss Morland, per Rev. J. Mulley	5	0	0
A thank-offering for the preservation of the life of a beloved parent	5	0	0
Anonymous, *per the Record*	5	0	0
S. D.	2	0	0
Mr. J. Weightman	1	0	0
A Baptist Friend	0	10	0
H., found in the purse of a deceased and beloved friend	0	6	7
S. M. M.	25	0	0
In answer to Mr. Birt's appeal for Fem. Edution in Caffreland	5	0	0
For the Chapel at New Amsterdam, Berbice	5	0	0
For the Mission School at Walthamstow—Building Fund	5	0	0
40*l*.			
An Enumerator	1	9	6
Received at the Patriot Office.			
P. B.	10	10	0
Mr. R. Brightman, Sheerness	1	0	0
For the Malagash, friends by Miss Trister	3	0	0
For the Wid. and Family of the late Rev. John Williams—			
T. G.	10	0	0
Mrs. Kigwick, Edinburgh	1	0	0
Dep. Com. Gen. Wemyss,	1	0	0
26*l*. 10*s*.			
For the Persecuted and Refugee Malagasy, Sundry Donations received by Rev. J. J. Freeman, and including 50*l*. 10*s*.			
Collected by the sale of Prayers for the Poor	353	9	6
Already acknowledged	241	0	0
	112	9	6
Ditto, Collection at the Weighhouse Chapel	40	0	0
Highbury College Students' Association, per Mr. Jackson	10	0	0
Adelphi Sunday-school	1	5	6
Old Gravel Pit, Homeron, on account	11	0	2
Holywell Mount Aux. do.	33	0	0
Juvenile Society, ditto	13	15	0
Maberly Chapel Aux. Soc. on account	20	0	0
Stoke Newington Aux. Soc. on account	58	0	0
Holloway Chapel, ditto	50	0	0
Surrey Chapel, ditto	55	0	3
Walworth, York-street— Ralph Lindsay, Esq. per Rev. G. Clayton	100	0	0
Missionary-boxes, half year	100	0	0
200*l*.			
Union-street, Southwark, Ladies' Branch, on account	38	0	0
Berkshire.			
Newbury, per Mr. J. Toomer, on account	30	11	7
Cambridgeshire.			
Royston District, per W. W. Nash, Esq. on account	117	17	4
New Meeting Sunday-school	1	2	6
Chatteris	16	2	0
Cheshire.			
Middlewich, Amicus	5	0	0
Cornwall.			
Aux. Soc. per J. Baynard, Esq.—			
Bodmin	20	7	11
Falmouth	56	8	10
Mr. Richards, Mylor	5	0	0
Rev. T. Wildbore	5	0	0
For Schools in India	9	2	6
For Mrs. Mault's Sch.	5	0	0
For West India Schs.	2	11	3
Helford	2	16	10
Launceston	46	5	8
Looe	4	6	8
Mevagissey	9	5	0
Penzance	64	7	1
For N. Tea. J. Foxell	10	0	0
For Mrs. Williams	0	5	0
Penryn	22	12	0
St. Agnes	4	0	0
St. Columbe	13	18	1
St. Issey	1	2	0
St. Ives	5	5	8
Truro	40	17	11
J. Baynard, Esq.	10	10	0
J. Paddon, Esq.	5	0	0
W. Tweedy, Esq. for Schools	1	0	0
Tregony	4	6	0
Fowey	3	0	0
Liskeard	0	16	0
St. Austel	1	0	0
Wadebridge	1	4	6
Lostwithiel	1	7	6
Less exps. 3*l*. 10*s*. 1*d*.*	352	17	4

* Including 300*l*. 11*s*. 6*d*. acknowled. last month.

Cumberland.

Collections by Rev. J.

	£	s.	d.
Stoughton, and Rev. Evan Davies—			
Alston	21	6	7
Aspatria	17	0	0
Cockermouth	16	18	2
Maryport	5	5	2
Penrith	40	2	3
Wigton	8	8	6
For Native Schools	0	5	0
Devonshire.			
Brixham, First-fruits, less hire of room and printing	1	13	0
Dittisham, First-fruits	0	18	8
Durham.			
Sunderland Aux. Soc. on account	49	2	8
Durham, Framwellgate Chapel	27	3	3
Barnard Castle, for the Malagash Refugees	2	6	0
Essex.			
Woodford, by the loan of Magazines	0	18	4
Gloucestershire.			
Aux. Soc. on account	166	10	0
Moreton in Marsh	9	0	0
Hampshire.			
North Warnborough, Legacy of late Mrs. Mary Wyeth, per Mr. J. T. Lodge	19	19	0
Kent.			
Sandwich	3	10	0
Chatham, on account	62	15	10
Lenham	5	0	0
Lewisham Congrega. Sch.	1	3	6
Margate	20	12	11
Ramsgate, on account	40	0	0
Produce of Coins, from a Widow	2	4	0
Greenwich Road, on account	30	0	0
Lancashire.			
Mid. Aux. Soc. per B. Eccles, Esq.—			
Blackburn, including 200*l.* from Messrs. Band, J. Eccles	455	12	9
Knowl Green	3	2	0
Colne	14	0	0
Darwen Lower Chapel	32	5	1
Clithero	10	17	4
Haslingden	5	0	0
Burnley	75	6	9
Darwen, Ebenezer Chapel, including 100*l.* from Eccles Shorrock, Esq.	391	18	1
Less exps. 12*l.* 16*s.* 3*d.**	878	5	9
* Including 600*l.* previously acknowledged.			
East Aux. Soc. per S. Fletcher, Esq. on acc.	250	0	0
Rochdale, on account—			
Providence Chapel	37	11	0
St. Stephen's Church	27	9	0
65*l.*			
Lincolnshire.			
Barton-upon-Humber	14	1	2
Long Sutton, on account	30	0	0
Middlesex.			
Hounslow, per Mr. A. Crisp—			
Miss Ashby, for a girl in Mrs. Crisp's Sch. Bangalore	3	0	0
Friends at Hounslow and Southampton, for ditto	16	5	6
19*l.* 5*s.* 6*d.*			
Uxbridge, in addition to 48*l.* 14*s.* acknowledged in October	33	8	3
For Nat. Tea. Thomas Stamper	10	0	0
43*l.* 8*s.* 3*d.*			
Highgate Indep. Sun.-sch.	2	10	0
For an orphan boy to be named Jos. Clarke	2	11	1
5*l.* 1*s.* 1*d.*			
Norfolk.			
Thetford, Mrs. H. Brown, for the Orphan Lucy	1	10	0
Northumberland.			
Newcastle Aux. Soc. per Mr. J. Finlay—			
Newcastle, on account	55	0	0
North Middleton	2	0	0
Swalwell	0	18	0
Horsley	1	16	0
Wooler	5	17	6
Haydon Bridge	1	1	6
Winlaton	1	0	0
Ryton	0	11	2
Rothbury	2	2	0
70*l.* 6*s.* 2*d.*			
Per Rev. M. Hill—			
Branston	16	9	5
Alnwick, Rev. J. Rate	26	0	0
42*l.* 9*s.* 5*d.*			
North Shields, on acco.	60	0	0
Somersetshire.			
Bristol Aux. Soc. on account	1100	0	0
Bath Aux. Soc.	169	1	6
Juvenile Association for a Missionary at Rarotonga	80	0	0
Collected by Mrs. Metcalfe, for Nat. Tea. College in India	10	0	0
259*l.* 1*s.* 6*d.*			
Frome	120	5	0
Horningsham	1	0	0
Chapmanslade	3	17	0
125*l.* 2*s.*			
Per Rev. M. Hill—			
Butleigh	1	0	0
Barton	3	5	6
Wincanton	9	10	0
Milborne Port	8	1	6
Chard	5	8	0
Milverton	3	0	0
30*l.* 5*s.* 2*d.*			
Surrey.			
Norwood, on account	12	0	0
Warwickshire.			
Warwickshire and South Staffordshire Aux. Soc.—			
Birmingham, King-st.	47	11	2
Ebenezer Chapel, on account	57	5	3
A Churchman	1	0	0
Mr. T. Parkes	1	0	0
Trinkets sold	1	8	0
Erdington	8	1	0
Handsworth	23	10	0
For N. Tea. J. Austin	10	0	0
For Orphan School	10	0	0
West Bromwich, Rev. J. Hudson and his friends	65	8	4
Ditto, Ebenezer Chapel	107	14	6
For Nat. Tea. J. C. Gallaway	10	0	0
Stafford	38	17	4
381*l.* 15*s.* 9*d.*			
Yorkshire.			
Leeds Branch	494	3	6
For Mrs. Turnbull's Sch. at Madras	24	0	0
For Mrs. Crisp's School at Bangalore	24	0	0
For Mrs. Cox's School at Trevandrum	7	16	6
550*l.*			
Scarborough, Legacy of the late Mary Hoppington, per Rev. G. B. Kidd	10	0	0
Sheffield Aux. Soc. per J. W. Smith, Esq.	116	4	0
WALES.			
Swansea, per Rev. T. Dodd, for establishing Schools by Mrs. Johns and Rafaravavy, at Mauritius	11	0	0
Pembroke, per D. Edwards, Esq.	10	0	0
SCOTLAND.			
Kelso, Relief Church, Rev. J. Jarvis	5	0	0
Grahamston, for N. Tea. John Craig	10	0	0
Leith, Kirkgate Chapel, For N. Tea. Wm. Marshall	10	0	0
Dundee, a widow by Rev. J. Blackburn	0	10	6
Whithorn, Col. at Missionary Prayer Meeting	1	0	0
Alford, Mr. W. M'Combie, Jun.	1	1	0
Spittal by Hawick, per Mr. J. Turnbull	2	0	0
Aberdeen Female Aux. Soc. on account	16	4	11
Edinburgh Aux. Soc. per G. Yule, Esq.—			
Dr. R. Huie	0	10	6
Mr. W. Tait, for the Erromanga Mission	10	0	0
Mrs. Dr. Wright, Stirling	1	1	0
Rhynie Parochial Miss. Association	2	0	0
Juv. Miss. Soc. in Sabbath-sch. in Secession Presbytery Hall, for Western Africa	1	0	0
Greenock Relief Chur. Rev. J. Jeffrey	8	0	0
Trustees of the late Mrs. Bennet, per Rev. W. Nicol, Jedburgh	3	0	0
Arbroath Second United Assoc. Cong. Rev. A. Sorley	3	0	0
Collection in Broughton-place Church, after the ordination of Rev. J. Dalgleish	6	18	9
West Pilton Sabbath Evening School	1	0	0
Nairnshire Bible Soc. for Printing Chinese Bible	5	5	0
Less exps. 1*l.* 14*s.*	40	1	3
St. Andrews Mis. Soc. for an Orphan in the Sch. at Berhampore	3	0	0

Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London.

W. Tyler, Printer, 5, Bolt-court, London.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE.

FOR THE YEAR 1841.

MEMOIR

THE LATE MR. DAVID WILBY,

OF OSSETT.

"In the midst of life we are in death." Never was an adage more applicable than the above to the subject of these remarks; who, (apparently of vigorous constitution and of a robust frame, afforded promise of many years of future devotion to the duties of life, and the interests of religion,) on the 16th of August, 1841, was suddenly removed, at the age of 52 years, to the rest that remaineth for the people of God. In the market and in the house of God, almost as much as in the circle of his own family and fireside, "Where is he?" was the natural exclamation, on his absence from the present state, and his translation to the world of spirits. The limits of a periodical would not allow of more than an outline of his character; but even that, faintly and feebly as it may be sketched, will furnish matter for much serious reflection.

1. In his own personal deportment there was much to be seen, admired, and imitated. His very personal appearance commanded respect; and that was very much increased by the influence of his character.

His conversation was always grave and serious. His remarks were weighty, as his words were measured and fitly chosen. His was sound speech that could not be gainsayed; his speech was with grace seasoned with the salt of truth, wisdom, and religion, ministering grace unto the hearers.

His walk, religiously and morally, was always steady, and consistent with his character and profession as a Christian. His devotional spirit was very eminent. He was a man of prayer; his addresses to the throne were always devout, ardent, rich, and pertinent to the occasion on which they were offered. He was such a person as a religious assembly would naturally and unanimously select to lead their devotions to the throne of grace. He thought, spoke, prayed, and acted with the experience of true wisdom.

2. In his family, he had his children in subjection, with all gravity. He ruled his family in the fear of God;

and he walked before his household with great exemplariness, commanding his children and his household after him to walk in the ways of the Lord. While he gave them good instructions, set before them the example of a holy life, led their morning and evening devotions in his own house, he never failed to bring his family with him to the house of God; not only thrice on the sabbath day, frequently, though living a considerable distance from the sanctuary, but also on the week evenings, there was no family of which there were so many members in attendance as of his own. And, as a rich reward, he had the felicity of seeing his wife, three of his sons, and three daughters-in-law, sitting down with him at the Lord's table; and one of his sons, with him, chosen to the office of deacon of the church of which he was a member.

3. In the house of God, his place was never empty. Whoever was absent, he was there. On no occasion, that the writer is aware of, did he leave the ordinary ministrations of his own place of worship for strange places and preachers. He saw and deplored the inconsistency, the irreligion, and the injury of such a course, and therefore never adopted it. He was as concerned that others should be in their places, as to be found there himself. He had a great anxiety for the credit and character of the house of God. He liberally supported the worship of the sanctuary; and was one of those who seem to be pillars in the temple and in the church of the Redeemer, as he will doubtless be in the temple above.

4. In the church of Christ, of which he was so distinguished a member and an ornament, the writer does not recollect his absence more than once from the Lord's table, for many years; and on that occasion he was far away from home. Among many candidates, in the selection of deacons, only one member of the church had a vote above him, and that one was his own son. That circumstance was a sufficient indication of the estimate the church had formed of his character and services. He was never absent from any church meeting; and many of those now in communion were recommended by himself, and visited prior to their admission. He had a deep concern for the welfare of all the members of the church. How often has he cautioned the cold, the wavering, and the inconsistent, as to the consequences of such a state; though he was not always a successful reprover on an obedient ear.

5. In the printed plan for prayer-meetings and prayer leaders, he was distinguished by seldom, if ever, missing, or changing his appointment. He attended in the neighbourhood of the appointed meeting prior to the time of its commencement, and sought out the people, and urged their attendance on the means of grace. From the regularity of his own attendance, his influence over the attendance of his colleagues, and his diligent gathering of worshippers together to the house of prayer, as well as from the copiousness and unction of his own devotions, he was very efficient as a prayer leader. He was always at the missionary prayer-meeting, and frequently engaged. The cause of Christ in the heathen world warmed his heart; and at such times, almost more than at others, his lips appeared to have been touched with a live coal from the altar. His zeal in collecting for the funds of that society, and his liberality in his own personal contributions, and those of his family, were an appropriate accompaniment to his prayers.

6. As the leader of a class of serious people, chiefly members of the church, who had chosen him to preside in their meetings for religious conversation and prayer, he was very highly esteemed. It was remarked that he never disappointed his pious friends by his absence, or by his late attendance; never having been known to be five minutes after the time of commencement.

7. He had been a teacher in the sabbath-school for above thirty years, during which long period two generations had passed under his kind care; namely, the parents in their early days,

and their children after them. Here, also, his punctuality shone as in all his other engagements; being never absent from the school-room when he ought to have been there, nor behind the time when its duties began. He was the treasurer of the school, and one of its most devoted superintendents, for the last seven or eight years; as he was also a visitor of the absentee scholars, when the parents and their offspring alike felt the force of his exhortations, as the circumstances of each case required. He never suffered a sabbath, during which he was engaged, to pass over, without addressing the teachers and scholars on their important duties and qualifications. He was scarcely ever absent from the regular meetings of the teachers; when his aid, and counsels, and prayers, were always ready in the service of the rising generation. There was much, in such a character, to be admired while he lived, and to be lamented when he died; for, in spiritual things, a prince and a great man fell that day in Israel.

Ossett. W. TYLER.

ON BAPTISM.

BY THE LATE REV. JOSEPH HUGHES.

The following sentiments of the late Rev. Joseph Hughes, A. M., the late valuable secretary of the British and Foreign Bible Society, in reference to the baptismal controversy, may not be generally known; and their circulation at the present time may not be unseasonable, when such unscriptural importance is attached to this controverted topic.

"It is my lot to bear a particular name, which I neither invite nor approve. Most of the names given to distinct parties of Christians are marked with impropriety. Lutherans, Calvinists, and Wesleyans, are so many designations expressive, apparently, of extravagant homage to men. Episcopalians and Presbyterians, as well as Baptists, take for granted, or at least, by requiring others so to mention them, appear to take for granted, respectively, the truth of their distinguishing tenets; while it is evident that many other Christians claim to be so mentioned themselves. The matter-of-fact name applicable to my class is antipædobaptists. In this, name, however, I consent to participate, merely as descriptive of the views taken by me of a much-controverted ordinance, and by no means as indicative of exclusive communion with an insulated sect.

"I proceed on the principle that essential agreement well comports with circumstantial differences, more especially as the latter affect things which are the subjects merely of opinion, and not of knowledge, and affect them as things merely practised by others, not imposed on ourselves. I do not know that antipædobaptism is the doctrine of Scripture; it is impossible for me reasonably to go farther than declaring that such is my belief; and my belief ought to govern none but myself. What strengthens this strain of remark is, the consideration that the sentiment opposed to my own has for many centuries been held by nearly the whole Christian world. I must frankly own that, relative to the point in question, I contemplate the controversy as one of a peculiarly infelicitous character; many of the antagonists on each side evincing more of the partisan than of the friend of truth, and consuming what they might once have had of brotherly love in the flames of unhallowed anger. Scarcely can the arena be named, which I should enter with equal reluctance. For the ebullitions which have escaped some Pædobaptists I account by referring to the practice of some close communionists, who, as soon as a person renounces infant bap-

tism, ply him with arguments intended to withdraw him from the pastoral care of a minister with whom, in every other respect, he is in perfect unison. All close communionists are, in my judgment, mistaken; but they are not, as a matter of course, illiberal. Their inflexible conviction may be the associate of the most benignant temper; and as for the class of Antipædobaptists, it furnishes, without disparagement to any other class, as pure and inviting specimens of candour and generosity, as can be found in this imperfect state of human nature. How far removed from meanness, severity, and the spirit of proselytism were Stennett, Dore, Ryland, Hinton, Pearce!

"Three times in the course of my life I have defended from the pulpit the reasonings of my denomination; twice I have adverted to them more concisely: and they may have been glanced at on five or six other occasions.

"I don't lay the same stress on the mode as on the subject, being prepared to give fresh consideration to the arguments which suggest the diversifying of the mode, under the direction of circumstances; it being obvious that circumstances may prevent the possibility, or at least demonstrate the impropriety, of immersion: while yet the desirableness of obeying the ordinance in the way proximate to the primitive way, by diminishing merely the quantity of the element employed, might be advocated with some show of reason."—*Vide Leifchild's Memoirs of the Rev. Joseph Hughes*, p. 425.

TESTIMONIES OF CHURCHMEN ON BEHALF OF DISSENTERS.

To the Editor of the Evangelical Magazine.

Sir,—On the 16th of January last, I took the liberty of addressing a letter to you, containing a few remarks on an article which had appeared in your previous November number, headed "An Ecclesiastical Curiosity." The receipt of my communication was acknowledged in your succeeding number, that for February.

I have not the most distant thought of complaining of the non-insertion of my observations in your columns—the editor of such a publication, I readily admit, should be quite unfettered in his judgment on, and disposal of, the articles which may be sent to him. I, however, perceive that statements continue to be occasionally inserted in your extensively-circulated periodical, in which sentiments held by members of the Establishment, of an ungracious character towards those not belonging to it, are placed in a somewhat prominent light. The object of my former communication was, to show that parties whose position, either in church or state, gave considerable importance to their opinions, had, at various times, uttered sentiments of a far different description respecting the religious communities in this country not connected with the Establishment; and I furnished you with proofs to that effect. It certainly had struck me as desirable, (not to say equitable,) that whilst the sentiments of individual members of the Establishment, unfavourable to dissenters, were brought into, perhaps, an undue degree of prominence, the opposite opinions of parties entitled to be regarded as speaking somewhat more of its general voice, should not be withheld from view. Changes have since occurred, in our public affairs, to give still greater importance to those opinions.

My sole object in drawing your attention to this subject was, to contri-

bute, if possible, a mite towards promoting a kindly and charitable feeling amongst the different Christian communities of our land. Unused as I am to public writing, no other object than this would have induced me to take up my pen. I now enclose a copy of the extracts with which I furnished you on the former occasion. I am not desirous that they should be communicated to your readers with any remarks of mine; but I should be happy, Sir, if you would introduce them to notice with such observations as you might deem likely to promote the important object which I believe you have at heart equally with myself.

I am, Sir,

Your obedient servant,

A Constant Reader,
and an Observer of the
Signs of the Times.

Oct. 16, 1841.

Sir Robert Peel—Speech at Glasgow, 13th January, 1837.—*Morning Chronicle*, 16th January.

"I say, in respect to dissent in this country, that I think we owe to it great obligations for the efforts it has made in the common cause of promoting sound education."

Archbishop of Canterbury—Speech at a Meeting of the National Society for Education on the principles of the Established Church, 1st May, 1839.—*St. James's Chronicle*, 2nd May.

"He did not mean to denounce the creed of any particular denomination of Christians. There were many persons who conscientiously differed from the doctrines and forms of the Church of England. Well, then, let those persons educate their children according to their own peculiar principles, and let their teachers explain, and endeavour to make them understand, what they read. But to give them an education, as to their religious and moral duties, by merely placing the Bible in the hands of children, and saying, 'There, read, and judge for yourselves,' did appear to him to be the most perfect mockery he had ever heard of."

Oxford University—Petition to the House of Commons upon Church Extension, March, 1839; reiterated 31st January, 1840.

"And the partial and inadequate, however laudable, endeavours of other religious communities to supply the deficiencies of the Established Church, even whilst they restrain demoralization, tend to multiply our unhappy divisions."

The object of this quotation is, of course, to give prominence to the respectful terms in which the efforts of religious bodies not connected with the Establishment are spoken of; and not to raise any discussion upon the qualification with which their expression is accompanied.

Bishop of London—Speech at the Colonial Missionary School Society.—March, 1839.

"Other Christian denominations have very actively (or laudably) exerted themselves."

Lord Stanley—Speech at Preston, at a Meeting for Education, same month.—*St. James's Chronicle*, 28th March, 1839.

"He considered other Christian denominations as co-operators.

"He regarded the Wesleyan body as approaching nearest to the National Church—and would never speak of the name of John Wesley, but with the highest respect."

Bishop of Llandaff—Speech in the House of Lords, 22nd May, 1840, on presenting a petition from Merthyr Tydvil, respecting the existing spiritual destitution.—*St. James's Chronicle*, 23rd May, 1840.

"There were conventicles of various kinds, some of them pure in doctrine and unobjectionable in their mode of proceeding; and he, for one, rejoiced in the aid they afforded in religious instruction. So far from being actuated by any hostile feeling towards those persons who undertook the instruction

of the common people under their own forms of worship, he has repeatedly said that he regarded many of those persons with a brotherly love, as fellow-labourers, and supplementary to the institutions of the country; inasmuch as they did that which, if he could not entirely approve, still he thought was better to be done, than that the thing should be left entirely undone."

SLAVERY IN AMERICA.

To the Editor of the Evangelical Magazine.

SIR,—To every person in this country, whose mind is enlightened by the pure and generous sentiments of the gospel, and whose heart is imbued with its benevolent spirit, nothing can appear more odious and revolting than the maintenance of Slavery in the United States, and especially, the decisive sanction and encouragement given to Slavery, by multitudes of professing Christians in America. It is a problem which British Christians are unable to solve; how members of churches in a country which boasts of its freedom, morals and religion, can ever dwell on the bondage of their fellow creatures, without feelings of unmitigated abhorrence being awakened. It is not only startling, but quite appalling, to contemplate the determination and energy with which Slavery is still upheld in America; and the connexion of the professing church of Christ there, with a system, as vile as it is cruel and relentless—unspeakably degrading to all who are associated with it. Should not the following statements, and undeniable facts, Mr. Editor, obtain all the publicity which you can give them? Comment is needless, they speak "with iron tongue" for themselves.

1. Thirteen of the American States out of six-and-twenty, are slave states. Of these, some are slave-selling states, and others are slave-buying, and slave-consuming states. Between the slave-selling, and slave-buying states, the slave trade is carried on extensively and systematically.

2. Ministers and office-bearers, and members of churches are slave holders; buying and selling slaves, not as the regular slave trader, but as their convenience, or interest, may from time to time require.

3. There are, in the United States, about two million seven hundred thousand slaves, and four hundred thousand free people of colour. Of the slaves, eighty thousand are members of the methodist church; eighty thousand of the baptist, and about forty thousand of other churches. These church members have no exemption from being sold just as other slaves are. Instances occur in which slave-holding members of churches sell slaves, who are members of the same church with themselves, and members of churches have been slave auctioneers!

4. There is no law in the slave states forbidding the several church authorities making slave-holding an offence, for which those guilty of it might be excluded from membership. The society of Friends exists in the slave states, but to its immortal honour, it excludes slave-holders.

5. The slave states make it penal to teach the slaves to read! There is no systematic instruction of the slave members of churches, either orally, or in any other way.

6. Little pains are taken to secure the attendance of slaves at public worship on the sabbath. The "house servants" are rarely present at family worship; the "field-hands" never. It has been remarked by a distinguished abolitionist, that "only one here and there seems to have any intelligent views of the nature of Christianity, or of a future life."

7. In many of the methodist, baptist,

presbyterian, and episcopal churches, the coloured people, during divine service, sit in a particular part of the building, now generally known as the negro-pew. They are not permitted to sit in any other, nor to hire or purchase pews as other persons, nor if invited, would they be suffered to sit in the pews of the white population. This arrangement, this disgraceful distinction, is almost as rigidly maintained in the free states, as in the slave.

8. In some of the older slave states, as Virginia, and South Carolina, churches in their corporate character, hold slaves, who are generally "hired out" for the support of the minister. The subjoined announcement was made in the Charleston Courier, February 12, 1835;—

"FIELD NEGROES. BY THOMAS GADSDEN.

"On Tuesday, the 17th instant, will be sold, at the north of the Exchange, a prime gang of ten negroes, accustomed to the culture of cotton and provisions, belonging to the *Independent Church*, in Christ's-church parish!!

"*February* 6."

Mr. Editor, when these startling, disgraceful, and even harrowing facts are considered, can you wonder at the determined energy of the noble band of abolitionists of America? can you feel surprised at the brutal assaults with which their exertions have been met? can you be astonished at the partial success which has hitherto resulted from their most Christian and generous efforts?

America can never have a general blessing, till slavery be abolished; and the American church can never prosper. Indeed a blight from Heaven will always rest upon it, until its members universally break into a thousand pieces the chains of the slave.

I remain, Sir,

Yours very sincerely,

T. W.

ON DANCING.

Christian Parents and Friends.—As the season is now approaching when friendly meetings are more generally convened, permit one who feels a desire to promote your best interests, and to preserve the cause of our Lord and Master from discredit and reproach, to bring before your notice the above-named subject, upon which, at the beginning of the year, a kind and pointed appeal was made to you through the same medium. Then you had argument; will you now give your attention to fact? That which we have seen declare we unto you, without exaggeration or misrepresentation; and our heart bleeds, and our cheek blushes, while we draw back the curtain, and disclose to view the evils which have followed in the train of this falsely denominated innocent amusement. And innocent, we are free to acknowledge, it did appear as first we have seen it introduced into a Christian household, under the plea, that, in a family circle, and as a juvenile pastime, there could be nothing objectionable in it, while restricted to the bounds of propriety. But alas! how soon has it broken through those bounds, and we have witnessed it by degrees insinuating itself under the same roof, into parties by no means confined to relative associations. We have seen it progressing step by step, and year after year, till at length juvenile assemblies have been convoked with no other object in view; and whole days have been employed in preparation for the all-absorbing amusement. We have seen in households, where no friendly meeting was ever dispersed without

family worship, the Bible, prayer, and praise all set aside, because there was no time for devotion, although hours have been spent in the dance; and even if time could have been found, the spirit of frivolity engendered, would have been utterly inconsistent with an engagement so sacred. Thus, at the shrine of this amusement, the service of God has been sacrificed, and unless his grace prevent, souls will be sacrificed too. Well would it have been, unspeakably well, had no such scenes as these ever occurred beneath any church member's roof, or within any deacon's dwelling. Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised triumph, lest the world say to the church, What maketh thee to differ? But to return, for more remains to be told. We have seen, alas! some of the young people in these families, after having tasted the sweets of this diversion at home, going forth to seek its gratification on a more extended scale in the ball-room, and at the public assembly. And what Christian parent does not shudder at the thought of having countenanced at his own abode, that which has issued in leading a son or daughter into these scenes of danger and temptation? But added to this, how much has the example of influential members in a professing circle tended to increase the evil? If dancing to any extent, and to any hour, has been tolerated in the families of these, surrounding connexions and friends have too readily drawn the conclusion, that it may safely be tolerated in theirs also, to an equal extent, and to as late, or even later hours;—and thus the contagion has spread, till the young, by twenties and thirties, have learned to trifle away time, to conform to the world, to disrelish edifying conversation, and to look upon religion as a garb which may be assumed or thrown off, just as convenience may dictate, and company require. And ought these things so to be? Christian parents, you who may unhappily be able to acquiesce in the truth of these representations, of what avail is it that you plead in prayer for your beloved offspring, as Abraham did, "Oh that Ishmael may live before God," while yourselves are the cause of your prayers being hindered? Of what avail is it that the ministry upon which you attend is constantly setting before them the vanity of the world, and with the apostle, urging them "to come out and be separate, and touch not the unclean thing?" Of what avail are these faithful appeals in the house of God, while you are counteracting them in your own? Oh, let considerations like these have weight with you! Let us affectionately entreat you to open your breasts to conviction. Arise without delay, and repair the altar that is in Bethel. Banish from your borders the siren which, you know, will not at all seasons, and under all circumstances, permit you and your households, your visitors and friends, to assemble around it. As you value your own spiritual improvement, as you aim at the salvation of the souls of your children, as you wish well to the cause of God, and the interests of his kingdom—and as you desire unbroken peace in a dying hour—allow us to conjure you, decidedly, and at once, to bring the whole force of your example and influence to bear upon the correction of a practice, the commencement of which, you perhaps unwittingly conceded, and the issue of which you may have already painfully regretted. Christian parents, beneath whose roof the enchantress of whom we have been speaking is still a stranger, after what you have heard, will you not continue more inflexibly than ever, opposed to her admission? Guard most carefully against her approach, nor suffer her, under any pretext however plausible, ever once to set her foot across your threshold. Young people, be persuaded to seek your pleasure in other more rational, and less hazardous amusements. We are not among those who would deny you the recreations and diversions in which you may be justly allowed to indulge; we only wish to guard you against those sources

of gratification which have poison in the spring. Above all we wish to see you seeking your delights, where alone true happiness is to be found, in a close, consistent, humble walk with God.

> "These are the joys which satisfy
> And sanctify the mind;
> Which make the spirit mount on high,
> And leave the world behind."

Christian ministers, come forward to the rescue of young immortals from this fascinating, this seductive snare of the wicked one. Raise your voice against it, cry aloud, spare not; till, by the blessing of Heaven upon your testimony, you shall have removed out of the way, one great barrier to the introduction of the young into the church, and among the people of God.

Yours in Christian sincerity,

November 5, 1841. AMICUS.

MINISTERS' LIBRARIES.

To the Editor of the Evangelical Magazine.

SIR,—In concluding your review of "Robinson and Smith's Biblical Researches in Palestine," &c., two hints that seem to me exceedingly important, are there thrown out; and I am anxious that they should not be lost sight of, or confined in their application to the valuable work which gave occasion to them. And I feel assured that such is your estimation of the importance of the subject, that you will cheerfully give insertion in the "Evangelical," to the very few words upon it, with which I now trouble you. And if other remarks and hints upon this subject should be called forth, it would afford me gratification, and I hope lead to advantageous results.

The growing mental vigour of the present age, and the wider spread of knowledge than has ever hitherto prevailed in our own or any other country; the intelligence, the general knowledge and the learning, that are arrayed on the side of old and new heresies, and I may add also, in union with some forms of infidelity, now make it almost essential that a minister of Christ should be a "well read man." The Christian minister of all men, must not stand still whilst all the world around him is moving, at an accelerated speed, onward. These sentiments, I believe, generally prevail amongst the religious public, and therefore their advocacy is not needed; and hence the noble efforts that have been made, and that are now making for the efficient education of the rising ministry. And in these efforts I rejoice.

But let us remember the ministry in the field, now bearing the burden and heat of the day. The great majority of them are in the country, with very limited receipts, and struggling to maintain something of a respectable appearance, and with such domestic calls upon their diminutive incomes, that every penny is required for family expenditure. Now if this view is correct, and I am inclined to think that it will not be questioned, how are they to be provided with books? therefore, how can they be "well read?" These are very important queries, far more easily suggested than answered. The present plan is, to pinch out the sum necessary to buy a book now and then, sometimes to borrow, but far oftener to go without the book needed altogether; and to have as the result, a very scantily supplied library. And the wonder in this state of things is not, that occasionally poverty of idea and general information is displayed, but the surprise is, that so little mental poverty, manifests itself, by the devoted and laborious ministers of whom I am now writing. Sometimes, indeed, a generous and thoughtful member or friend

will present a book to the minister; but this occurs only seldom, and when it does, it is, in many cases, a book which is of little or no value, and the book which he requires, and would be really useful, he has not the means to obtain.

Can anything to remedy this lamentable state of things be easily accomplished? I think it may.

Suppose two or three active people in the congregation, were to unite together, and at the coming Christmas, go round to every member of the church and congregation, and ask a small contribution—the penny, or shilling, or even pound; the smallest result of such an effort would probably be 2*l.*, in other cases 10*l.* Let the sum be presented to the minister for the only, single object of buying books; as a new year's gift. And if the smallest sum mentioned only should be realized, I am persuaded it would be received with joy, and be productive of good effects; and if the larger sum should be contributed, let it be well understood by all, that it will not go far in purchasing books. Ministers, whom I know, spend two and three times that amount annually, in that branch of ministerial expenditure. Large and flourishing city and town churches, from whom young ministers have proceeded into the country, might with advantage make to them, for once at least, a liberal contribution towards supplying them with such a library, as every country minister ought to be furnished with. I submit that a case is made out, that a necessity exists, and a remedy ought to be sought and applied.

I have suggested, I trust, a practicable plan, towards a desideratum. I would therefore affectionately and earnestly say to the churches and congregations, try it, prove it, and if it fail, I am willing it should be laid aside; and in that case, seek resolutely the attainment of the object in some other and better way.

I am Sir,
Your obedient servant,
ROGATOR.

November 5, 1841.

A WORD FOR YOUNG MEN GOING FROM HOME.

To the Editor of the Evangelical Magazine.

MY DEAR SIR,—A few months ago, I received a note from a much-esteemed minister in a neighbouring county, recommending to my notice a young man, who had attended his ministry, but who had come to reside in this town. I, of course, took the earliest opportunity of seeing him, and introduced him to the notice of some of our friends; and he now regularly worships with us.

May I take the liberty, through this medium, of recommending to my fathers and brethren in the ministry, the adoption of a similar course, when any of their hearers, and especially if they be young men, leave them to reside in other towns. I am afraid that many young men have been lost to us, for want of the adoption of some such means. A youth goes to a strange town; for the first Sabbath or two, perhaps, he goes to chapel, but he knows no one in the congregation; no one in the congregation knows him, no one notices him, no one speaks to him. He feels solitary, neglected, uncomfortable. The least temptation to stay away, is almost sure to overcome him. Perhaps in his occupation, during the week, he is associated with other young men who are gay, thoughtless, "lovers of pleasure," if not immoral or sceptical. They invite their week-day companion to be their companion on the Sabbath. He has no sympathy with the chapel; the minister, teachers, and people, are all strangers to him, and

have no hold on his affections. He complies, he neglects the house of God, he becomes a confirmed Sabbath-breaker, and goes on step by step to ruin. All this might have been prevented, if his former minister had given him a letter of introduction to the minister of his future dwelling-place, who might have taken a little notice of him, and introduced him to the attention of some of his people; and he might, at once, have felt that, though in "a land of strangers," he had a friend, an adviser, and a home. Our young men, Sir, are the hope of the church. We cannot afford to lose one of them. When they go to a strange town, their temptations often increase, their restraints are diminished, and consequently, their danger is augmented. Hence they stand more in need of Christian society, counsel, and friendship, to win them to the house of God, and save them from the paths of the destroyer.

Yours sincerely, &c.
JOHN CORBIN.

Derby, Nov. 2, 1841.

PROPOSAL OF A NEW SOCIETY.

To the Editor of the Evangelical Magazine.

REV. SIR,—Seeing that the Church of England has her "Parker Society," for republishing the works of her early ministers and members; and the Scottish church its "Wodrow Society," for the same purpose; I beg, through the medium of your pages, to propose the formation of a Society for the re-publication of the writings of the earlier nonconformists.

It may be called the *Owen*, or the *Baxter Society*; but that is matter for future consideration, and, under proper management, may be made the means of effecting an immense amount of good; unlocking spiritual treasures of vast importance; and making accessible to all, the works of those, of whom (if I mistake not) George III. remarked, "There were giants in the earth in those days."

Respectfully requesting you to call the attention of your readers, and the religious public generally, to this proposal, I am, Rev. Sir, sincerely yours,

JOHN FRASER.

G——, Oct. 14, 1841.

POETRY.

HYMN ON THE BIRTH OF A PRINCE.

Nov. 9, 1841.

Sung at Hanover Chapel, Peckham, Lord's-day Morning, Nov. 14, 1841.

ETERNAL Majesty,
A nation's hopes on thee
Securely lean.
Thou, who didst interpose,
When strife and anguish rose,
Assuaging nature's throes—
God save the Queen.

The sov'reign soon restore,
To guide, as heretofore,
The state machine.
Long live the illustrious pair,
Domestic bliss to share,
The royal offspring spare—
God save the Queen.

When they are call'd away,
(Far distant be the day!)
From things terrene—
For riches and renown,
And power and state laid down,
Confer a heavenly crown—
God save the Queen.

O'er Britain's weal preside,
Senate and council guide,
When they convene.
Suffering and want redress,
With peace and plenteousness
Princes and people bless—
God save the Queen!

THE CROSS IS MY ANCHOR.

Hebrews vi. 19, 20.

THE cross is my anchor, though wave follow wave,
Though frail be the vessel, this anchor shall save;
Let faith in full confidence, rest on the Lord,
'Midst dangers I trust to his life-giving word!

The cross is my anchor, 'tis stedfast and sure,
Within the veil holding, all storms I endure:
My Jesus has enter'd, a Priest on his throne;
I trust in his name, and in him alone.

The cross is my anchor: all storms soon shall cease,
And my vessel, though frail, reach the haven of peace:
No shipwreck or storm need I evermore fear,
When the danger's extreme, then my Saviour is near.

The cross is my anchor: I now hear his voice,
"It is I." Then I fear not, but trust and rejoice.
The last storm, with its trials, may speedily come,
I'll trust to the cross, and shall soon reach my home.

Westminster, 1841. S.

REVIEW OF RELIGIOUS PUBLICATIONS.

OXFORD DIVINITY *compared with that of the* ROMISH *and* ANGLICAN CHURCHES; *with a special view of the Doctrine of Justification by Faith, as it was made of primary importance by the Reformers, and as it lies at the foundation of all Scriptural views of the Gospel of our Lord Jesus Christ. By the Right Rev.* CHARLES P. M'ILVAINE, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio.

London: Seeley and Burnside.

OXFORD Divinity and Romanism are every hour approximating nearer to each other. This is evident from the growing dissatisfaction of the tractarian party with their own church, and which they do not affect to conceal; and from certain movements which they have made from the *via media*, not at all in the direction of Protestantism. Roman and Parisian Breviaries in considerable numbers, are imported every year by Mr. Parker, of Oxford, to be studied not merely as "matters of literature, but for purposes of private devotion."

Not contented with the saints' days in the calendar and the collects appointed to be read on such occasions, a thing of itself sufficiently Popish in a Protestant church, these Oxford divines have not only constructed "for *social or private devotion*," a full matin service for the commemoration of BISHOP KEN'S DAY;" and also a matin, vesper, and Laud service for "THE COMMEMORATION OF THE DEAD IN CHRIST;" but have followed most strictly the model and peculiarities of the Roman breviary as to nocturns, antiphons, and every other minute feature of order and mode, with as little reference to the peculiarities of the English liturgy as if it were not in existence. Because the Romish breviary introduces, here and there, little scraps of a homily by St. Ambrose, &c., therefore, the service for Bishop Ken does the same with a scrap of a sermon from Bishop Taylor. Because in the Romish services are legends of the saints, therefore, in the Oxford service is a legend of Bishop Ken, which tells where he was born and educated, ordained, &c.; how he brought Anabaptists to baptism; was self-denied, charitable, faithful, &c.; that he died in the holy catholic and apostolic faith, &c.; but has not one word by which may be learned any one distinctive doctrine or precept of the gospel of Christ.

In the *Univers*, a Roman Catholic paper, published in France, a London correspondent thus writes:—"Our hopes become every day brighter. Events progress with wonderful rapidity. The dispositions of the men who compose the new ministry are favourable to the Catholics; the Government will extend to them a protection very differently efficacious from that of the Whig Cabinet, and will favour the project of a reconciliation between the Church of England

and that of Rome. Some days since, I witnessed, with overwhelming joy, an Anglican ecclesiastic assisting in a Catholic chapel, belonging to one of his friends, at the offices of the Sunday, at the high mass, the procession, the vespers, the benediction, robed in his surplice and canon's mantle, according to the Anglican custom; he followed all the ceremonies with admirable piety and tender devotion. The Church of England returning to unity seemed to be personified in him. Two important brochures have just been published; the one, 'Juba Concordiæ,' is written in an excellent spirit by an Anglican minister; the other, 'On the Union of the Anglican Church with the Catholic Church,' is the work of the learned and pious prelate, the Right Rev. Dr. Wiseman. This latter one is, I am convinced, destined to produce a profound sensation among the English public."

We have just received intelligence which does not at all surprise us, that a clergyman, once celebrated as a preacher of evangelical doctrine, and who afterwards rendered himself conspicuous as an ultra-Puseyite, has joined the ranks of Romanism. This is so far honest. If, as we are told by the "British Critic," the Church of England has "sullied her baptismal robe, and will not be permitted to come into the Divine Presence till she has done penance," this gentleman has wisely left "the husks" for the "richer banquet," with which he may now satiate himself "out of the depth and richness of the ancient services." An Anglo-Catholic before, no transposition was necessary except a slight change in his costume to make him a Romish priest. Circumstances like these, we trust, will open the eyes of our people. Their clergy are deliberately leading them onward to Rome, or preparing them for worse thraldom, an Anglo-Papacy, where every priest, invested with the power of the sacraments, will be a pope in his own right. The crisis is at hand, and they will soon have no choice; they must succumb to priestly domination, and be poisoned by the most deadly errors of Rome, or they must renounce their present teachers, and as they leave them, thunder in their ears, "The Bible, the Bible alone, is the religion of Protestants."

A striking feature of Anglo-Romanism, and in which it is identified with the Church of Rome, is implicit faith in the church, without any reference whatever to the authority of the Scriptures, except in confirmation of what the church teaches. Mr. Newman contends that "the sacred volume was never intended, and is not adapted to teach our creed, however certain it is that we can *prove* our creed from it, when it has once been taught us." He contends for "the insufficiency of the mere private study of Holy Scripture, (*i.e.*, without the precomposed creed of the church as a guide,) for the arriving at the exact and entire truth which it really contains." "From the very first," he says, "the rule has been, as a matter of fact, *for the church to teach the truth*, and then appeal to Scripture in vindication of its own teaching." But why this appeal, and who are to be the judges, between the dogmas of the church, and the truths of the Bible, if there is to be allowed no private judgment in matters of religion? If the laity are to hear the church: it would be an impertinence in them to consult the Scriptures, of whose meaning the church is the sole interpreter. The way of heretics, Mr. Newman assures us, from the first, has been "to elicit a systematic doctrine FROM THE SCATTERED NOTICES OF THE TRUTH *which the Scriptures contain*." Therefore, the creeds of the church are said to be "*divinely provided*"—"a gift equally from God with Holy Scripture; this the record that SHE is the interpreter of necessary truth."

We have reason to be grateful to a merciful Providence for preserving to us this way of heretics. Were it not for this the people of these realms would soon be deluged with all the filth of Popery. For Bishop M'Ilvaine states, and also proves, that Puseyism is not only Romish in *root* and *trunk*, but so far as it has spread out doctrinally is Romish in *ramification* also; the difference between this divinity and the true divinity, for which our Reformers gave themselves to death, is no mere *logomachy*; no mere deferential expression, *a rebus ad voces*; but a difference of great vital doctrine, not of one doctrine merely, but of the system of doctrine, from corner-stone to roof;—a difference which makes so great a gulf between, that according to the belief of Oxford divines themselves, it makes the one side or the other "*another gospel*."

It is gratifying to meet so many able champions in the field, contending nobly for "the faith once delivered to the saints;" it is pleasing also to observe that they go to the same armoury for their weapons, and though they belong to different communions and are ecclesiastically separated, that they are all equally standing on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone—the Bishop of Chichester, in the Church of England; the Bishop of Ohio, in America; Dr. Bennett, the Congregational Independent; Dr. Morison, of the same denomination; and Mr. Sortain, who stands at the head in point of talents and acquirements, of the English Calvinist Separatists, familiarly known as the Countess of Huntingdon's Connexion. The Archbishop of

Dublin, we understand, has joined the standard of the Reformation, and, we doubt not, will win new honours for the Protestant cause.

In his introductory chapter, Dr. M'Ilvaine states the circumstances which induced him to take a part in this controversy. The "Tracts for the Times," it seems, were reprinted at New York, and the most zealous efforts made to commend the peculiarities of Oxford divinity to the diligent reading and confidential reception of the clergy and laity of the Episcopal Church of America. The mania was caught and spread, and is even now animated into increasing vigour, by the hierarchism which there, as well as here, is so congenial with its nature, and which seems but too indigenous to a thoroughly organized episcopacy. Dr. M'Ilvaine deems it now high time for him and his countrymen who think with him, to gird on their armour. "The controversy," he says, "has been forced upon those who, while the publications were confined to a transatlantic church, and only introduced among us by scanty importations, would have been content to leave it with those to whom it especially belonged, however deeply convinced themselves that Oxford divinity was most justly accused."

Not only as an admirable exposure and refutation of the doctrinal heresies of the Oxford school, is this work of the Bishop of Ohio to be hailed and valued; as a theological treatise on the grand fundamental doctrine of the gospel — justification by faith, it will prove an inestimable addition to our libraries of standard divinity. Professors might profitably and seasonably make it the text-book for their lectures. The students in our colleges may obtain such views of the subject, derived from the relative aspects in which it is presented as drawn from the Scriptures, and as brought out with a peculiar fulness and power for the purpose of being contrasted with the miserable perversions and scholastic subtleties of Anglo and Papal Romanism, as will amply repay the careful perusal of it. Never let the Tractarians deny again the identity of their views of the doctrine of justification by faith and those authoritatively taught by the Council of Trent. The eel that had wriggled through so many hands, the chameleon that had so often shifted its colours, that nothing certain could be affirmed about them, have both been caught and fixed, and subjected to infallible tests; and the result is, that the doctrine of Oxford divinity, and the present established doctrine of Rome, are really one in maintaining—

"1. That the righteousness by which we are justified before God, is, exclusively, internal and infused, a righteousness *within* us, wrought by the Holy Ghost.

"2. That, by the acknowledgment and strong assertion of Mr. Newman, this justifying righteousness is 'really one' with *inherent righteousness or sanctification*, so that the terms are convertible; the distinction afterwards attempted, instead of showing any difference, only making the identity the more certain, by its purely imaginary character, and rendering the sameness of the whole doctrine with that of Romanism, only the more certain.

"3. That the regenerate can and do, so fulfil the law, that their indwelling righteousness has in it a satisfying and justifying quality, and does satisfy and justify them before God.

"4. That this justification is progressive, increasing and decreasing according to the degree of sanctification."

Were we arguing this point, of a justification within us, we should take up the ground so ably occupied by a contemporary writer in the Eclectic Review, namely, "If there be such a thing as justification at all, and if man be a sinner, then justification can, in no sense and under no modifications, be effected by a righteousness *within* us. For, what is justification? *Man's being treated by God as if he were not sinful.*"

But not more Popish is the Oxford divinity on the matter and nature of justification, than it is on the subject of a justifying faith. Faith, in any proper sense in which the word can be employed, is no more an instrument of justification than hope or charity. Baptismal justification—the *opus operatum* of the priest; this is Oxford divinity, and this is the divinity of Rome.

Dr. M'Ilvaine has made this manifest to every unprejudiced reader. He says,—

"The doctrine of the nature and office of justifying faith, as held by the Church of Rome, is squared in entire consistency with her doctrine of justification by inherent righteousness. We shall see the same squaring, for the same reason, and with the same cardinal points in view, in the doctrine of Oxfordism."

The main points which the Bishop of Ohio, in his comparison of Romanism and Oxford divinity, on this branch of his subject, has thoroughly established, are the following:—

"1. That faith before baptism is not and cannot be a living faith, that which worketh by love.

"2. That faith before baptism is said to justify, or to be an instrument of justification, only as a *sine qua non*, only as a necessary preparation for, and that which leads to Baptism, which, itself, is the only real instrument of justification.

"3. This faith, so dead, is, nevertheless, a *divine*, supernatural gift, based on the testimony of God, through the creeds and

traditionary doctrines of the church, independently of a direct application to the Scriptures, as the primary and only authoritative rule of faith.

"4. That this faith before baptism, instead of being, in any sense, justifying, until after the sinner becomes justified *in baptism*, must, itself, be first justified, or made a *living* faith by baptism.

"5. That faith, when regenerate and justified in baptism, is not such a trust in the Divine mercy, as *apprehends* and *accepts* remission of sins through the mediation of Christ, and justifies the soul through his righteousness, accounted to the believer.

"6. That, after it has become a *regenerate* and *lively* faith, by the love of God shed abroad in the heart, *by baptism*, so that it is now joined with hope and love, it then only *continues* or *sustains* the justification already completed, in baptism, before it was *alive*; and even this, not in any proper sense, as an *instrument* applying the righteousness of Christ, but only as united to, and acting in common with, all other Christian virtues and works."

To establish a righteousness like this, we are called upon by the Oxford tractarians in the language and spirit of the tridentine fathers, to reject the righteousness of God, and to open the door for macerations, penance and merit, indulgences and purgatory.

Our limits forbid any further enlargement in our notice of this monument of theological learning, research, ingenuity, and Christian piety. We regret the bulkiness of the volume and its consequent heavy price. Yet, as the defender of the citadel of our Zion, we are confident all who wish the doctrine of justification by faith to be understood and to be grounded in the minds of the people, will acknowledge their obligations to this transatlantic prelate. When we look at this grand doctrine, perverted by Romish subtlety and wickedness, and trace its fearful consequences, we cannot wonder that Luther should have declared that its recognition or denial might be considered the criterion of a standing or falling church; nor are we surprised that the judicious Hooker calls it that grand question that hangeth in controversy between us and Rome. How long it will continue in this position, must depend upon the zealous and enlightened Protestantism of all the British churches. The church of England ought immediately to blot out from her Catechism and offices the doctrine of Baptismal Justification.

POEMS. *By* WILLIAM COWPER. *With a Biographical and Critical Introduction. By the Rev.* THOMAS DALE. *And seventy-five Illustrations, engraved by J. Orrin Smith, from Drawings by John Gilbert.* 2 vols. 8vo.

Tilt and Bogue, Fleet-street.

The chaste elegance of this edition of Cowper's Poems will, doubtless, secure for it a place in every large collection of books throughout the kingdom. But, however great its charm, as a unique specimen of typographical beauty, and however pleasing to the eye its appropriate and striking illustrations of the principal scenes of Cowper's muse; we confess that to us its chief value consists in the masterly critique which it contains upon the character and writings of our favourite poet. It is brief, but singularly comprehensive; and evinces a keen-sighted philosophy in developing the true phenomena of Cowper's mental history. Others have written, perhaps, in substance all that has fallen from the pen of Mr. Dale; but to him pertains the felicitous distinction of having placed in a clear, impressive, and just light, those particulars in the life and genius of the author of "The Task," which are of most abiding interest to the friends of religion, and the lovers of true poetry. The effect produced on Cowper's morbidly sensitive nature, by the event of his mother's death, is admirably depicted by Mr. Dale, and is shown to have more or less influenced the whole of his subsequent career. After quoting some of the poet's own touching references to his deceased mother, our author indulges in the following admirable reflections:—

"When the mother of a young family is prematurely removed, we are apt to draw consolation from the circumstance, that the children who survive her are only, or chiefly, of the other sex; on the principle, that nothing can supply to the youthful female the absence of a mother's tenderness and care. It is possible, however—and this is a case in point—that the bereavement may be attended with even more disastrous consequences to the motherless boy, when there are peculiarities in his temperament with which the mother alone could sympathize—frailties and infirmities which he could acknowledge to none but her; for to her alone could the acknowledgment be made without humiliation, since by her alone it would be received without reproach. A tender and sympathizing mother,—combining gentleness with judgment, and knowing when to apply the timely stimulant, as well as when to pour in the soothing balm,—may, under particular circumstances, do more to strengthen and impart a manly tone to the mind and character, than a

Spartan or a Roman matron, with her unnatural and impassive heroism, which, after all, is nothing better than 'pride, rank pride, and haughtiness of soul;' and a woman of sense, discernment, and gentleness, such as Mrs. Cowper is recorded to have been, possessing the unlimited confidence of her son, might have gently lopped away, one by one, those offshoots of a morbid and sensitive organization, which, in the absence of such maternal vigilance, grew with his growth, and strengthened with his strength, till they affected the vitality of the parent tree. That in her he had lost the only human being towards whom he could feel confidence, and who could feel sympathy with him, is manifest from the following lines:—

'My mother! when I learned that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,
Wretch even then, life's journey just begun?—
Thus many a sad to-morrow came and went,
Till, all my stock of infant sorrow spent,
I learn'd at last submission to my lot;
But, though I less deplored thee, ne'er forgot.'"

Mr. Dale's estimate of Cowper's poetic genius is deservedly high, but, at the same time, justly discriminating. Of "The Task," he observes that "the great charm of the work is its complete originality—originality even to the cadence and structure of the verse." It "has much of the stateliness of Milton, without being Miltonic; and much of the sweetness of Thomson, without being Thomsonian; but little or nothing of what we might term Cowperism; intending by that name, the harsh, irregular, and halting or stumbling lines, of which we have given specimens at page xli. In "Table Talk" and its associate poems, Cowper often soars; in "The Task," we might say, he never sinks. The tone of the poem is one of equable and graceful elevation, with occasional flights, in which he has followed Milton more closely than any successor in the same walk has tracked the footsteps of the majestic bard."

Mr. Dale attributes much of Cowper's sublimity of thought, and riches of imagery, to his great familiarity with the inspired writings.

"We know," observes our biographer, "that it has been the custom of a certain school of commentators and critics to ascribe Cowper's diastrous aberration of mind to his religions views and associations. We think it must be admitted, as at least equally clear, that Cowper's intense and enthusiastic study of the volume of inspiration has been mainly instrumental in raising him to the very highest rank among the poets, not only of his own country, but of human kind. And if evidence of this were wanting, we should find it in the fact, that from the time when he returned from Siloe and Mount Calvary to

'The dreams of Pindus and the Aonian maids,'

the splendour of his genius became obscured. His translation of Homer would have immortalized a poet yet unknown; but it added no fresh laurels to the poetic wreath of the author of 'The Task.'"

Mr. Dale's concluding remarks are so beautiful, and at the same time so just, that we cannot forbear quoting them, though they will occupy more space than we can conveniently spare:—

"The lessons which the poet reads, are lessons of virtue, while the language in which he utters them is the language of the heart; and not only in the wayward impulses and turbulent passions of our nature, but in those of its original brightness which linger still; those yearnings and aspirations after a higher tone of moral sentiment and feeling than is developed in the sordid and sensual world around us, which, reminding us of what we have forfeited, are made to throw light upon the path in which all may be retrieved; it is true, of every succeeding generation, that, as 'face answereth to face in the waterbrooks, so answereth the heart of man to man.' Those, accordingly, who have experienced, by whatever process, that moral training, that mental discipline, which can arise only from clear perceptions and just applications of the truths of Christianity; and are desirous to communicate the benefit to others, without participating in the suffering which is oftentimes its price, gladly avail themselves of the aid of this sweet melodist; and there are few among our poets (Milton himself is scarcely an exception) whom the Christian parent commits with such implicit confidence to the intellectual companionship of his child. In the first development of manhood, or of womanhood, to read Cowper's works without pleasure, is scarcely possible for a cultivated mind; and still less so to read them with pleasure, and, at the same time, to read them without profit. He declared, while living, that 'his sole drift' was to be useful; never was a purpose more honestly declared, nor, we believe, more abundantly and effectually fulfilled.

"We have purposely refrained from encumbering this brief notice with any remarks on the peculiar delusion under which Cowper laboured during a large portion of his life, and which caused him such protracted, and, at times, intolerable agony; which precluded him from even attempting to apply the consolations of the gospel, under the appalling notion that he had been, from the beginning, a vessel of wrath, fitted and destined only to destruction. This has been ascribed, by some of his biographers, to excess of religious feeling: whether it is not rather attributable to that defect of religious cultivation in his earlier years, which, when the desolation came upon him, left

him unprovided with a refuge and a comforter, may be reasonably inferred from other evidence, ***and is altogether conclusive from his own.*** But for the healing influence of the 'exceeding great and precious promises' of the gospel, (the effect of which he has so touchingly described, page xxvi,) it is highly probable that his whole existence would have been one period of intellectual darkness, unillumined by a single ray of mental light, and that no memorial would have remained upon earth to tell that he had ever been; that his worldly portion would have been through life the maniac's cell, and, in death, the maniac's grave. Whether delighting, as he did, in the beauties of nature, developed all around him, and drawn away by their sweet yet powerful attraction, from his own imagined misery, he did not himself enjoy more happiness, or, at least, endure less suffering, than he would have done in a state of mental aberration and insensibility to external objects, will scarcely be a question; but even were it otherwise, the suffering is over, and the benefit remains. We speak not of the immortality of fame, which is now intrinsically, and will, one day, be proved manifestly, worthless. The full extent of Cowper's usefulness, as a teacher of Christian morals, and a guide to Christian truth, will only, we believe, be known and appreciated in that day, when, however dark and perplexed may have been their earthly course, 'they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, for ever and ever.'"

SERMONS. *By the Rev.* T. TUNSTALL SMITH, M.A., Curate of St. Luke's, Chelsea. 12mo. 322. pp.

J. Hatchard and Son.

The parishes of Chelsea are now peculiarly blessed by the ministrations of a number of faithful pastors, who "shun not to declare the whole counsel of God." Could the late Hon. Mr. Cadogan, who laboured amidst so many discouragements to create a love for the gospel, in this once neglected district, look down from heaven and see five or six large churches or chapels, crowded with attentive hearers, listening to the precious doctrines which he delighted to proclaim, and the full value of which he now estimates in the light of eternity, such a vision, of a spot dear to memory, could scarcely fail to enhance the joys of his celestial state. As Nonconformists, we feel no difficulty in sympathizing in this highly improved condition of a neighbourhood, in which the population considerably exceeds the number of thirty thousand. We wish success to the faithful preaching of the cross of Christ everywhere, and reverence it as much from the lips of a clergyman in the Establishment, as from those of our brethren who may cherish the same views with ourselves in matters pertaining to the form and government of the church of Christ. Most heartily do we say, "Grace be with all them that love the Lord Jesus Christ in sincerity and truth;" and most fervently do we pray, that all who preach "Christ and Him crucified," may be honoured to convert souls, and to build up the church of the living God.

Mr. Smith we know to be a pious, devoted, and faithful minister of Jesus Christ, who labours "in season, out of season," to gather souls into the Redeemer's fold. The sermons, fourteen in number, which we now introduce with pleasure to the notice of our readers, are very creditable to the author, both as specimens of sound Christian theology, and as models of warm parish address. There is a vein of well matured thought runs through the whole, indicative of good reading, and discriminating taste in the selection and use of materials. The prominent doctrines of the gospel are largely insisted upon, in every discourse. Human depravity, salvation by grace, the atonement and Deity of the Saviour, the work of the Holy Spirit, and the office of truth in sanctifying the hearts and lives of believers, are fully and faithfully exhibited. Sermons better calculated to rouse sinners to repentance, and to edify Christians, we can scarcely conceive of.

It is not in anger, but in love, that we venture to express a difference of opinion from Mr. S. in reference to some of his church principles. They are higher far than can be sustained by any honest-hearted Protestant, fully estimating their legitimate consequences. We are distressed, not to say shocked, to find such a passage as the following, in a volume participating largely in the spirit of the meek and lowly Saviour; if we dared pass it by in silence we would, from respect to the worthy author. We hope he will yet expunge it, and, better far, that he will yet have recourse to Paul's "more excellent way." The passage is as follows: "We deny not, that there are pious men among the seceders from our communion; yet we cannot but fear that their carnal indulgence in the sin of schism proves, however unconsciously to themselves, a powerful hinderance to their walk with God here, and must be accounted for hereafter at the judgment-seat of Christ." There is much, both before and after this sentence, of a very objectionable character; but what a blot is it on the face of a volume otherwise so excellent in doctrine and spirit. We could weep over such a sentence, from such a quarter. Surely it was penned in haste, and in utter forgetfulness of that inspired appeal, "Who art thou that judgest another man's servant?" It may

suit the pretensions of Rome thus to sport the charge of schism, thus to hand over Separatists to the judgment of the great day; but it ill comports with the spirit of the Reformation, and is at variance with the written opinions of some of the noblest and wisest champions of the English Episcopate. Schism! why, does our reverend author recollect, that the majority of Nonconforming teachers never seceded from the National church, that they were born and educated Dissenters, and that with a sincerity not to be impugned, they receive their views of doctrine and church-order from an independent and honest examination of the word of God? If they err in their decision, who is to be their judge? Surely no church not laying claim to infallibility,—much less the church of England, which has acted for herself on Scriptural grounds, and which appeals, in her Articles, to the blessed word of God as the only infallible test of religious truth.

But we check ourselves; our Christian love shall have mastery over our criticism; and though we should rejoice to see Mr. Smith abandoning his high church notions, we will "esteem him very highly in love for his work's sake," and bid him God speed in testifying to dying men "the gospel of the grace of God."

NOTES, EXPLANATORY *and* PRACTICAL, *on the* GOSPELS. *By* ALBERT BARNES, Minister of the Gospel, Philadelphia. In two vols. Vol. I. 12mo.

Blackie and Son, Warwick Square.

This is an excellent and cheap edition of Barnes's Notes on the Gospels, one of the best of modern commentators. Such a work cannot be unduly multiplied.

The TRUE CHURCH, *viewed in contrast with Modern High Churchism. By* THOMAS FINCH, Author of "Assumptions of the Clergy calmly refuted;" "A Summary of Christian Principles," &c. &c. 12mo. pp. 202.

Jackson and Walford.

Mr. Finch has done good service to the cause of apostolic Christianity, by the enlightened manner in which he has here treated the spirit and attitude of modern Hierarchism. There is great lucidness in his modes of thinking, and close adherence to the word of God in his manner of treating the several subjects which come under his notice. There is no malice or bitterness in his exposures of the popish pretensions of these times; but great fidelity in rebuking those who can find no church on earth but "the Mother of Harlots," and the several Episcopal communities which profess to branch off from this lawless parent. The work consists of eleven chapters, which are severally handled with much ability. I. The Theory of Modern High Churchism.—II. On the Church of the New Testament.—III. On the Exclusive Pretensions of the English Church.—IV. On the Conscientiousness of Protestant Dissenters.—V. On the aversion of High Churchmen to Protestantism.—VI. On the Authority and Traditions of the Nicene Church.—VII. On the Efficacy of Christian Sacraments.—VIII. On the exercise of Charity in cases of Heresy and Schism.—IX. On the Unity and Prosperity of the Christian Church.—X. On the Political Influence of High-Church Principles.—XI. On the Present Duties and Prospects of the True Church.

This cheap and portable volume deserves a wide circulation, and will, we trust, realize it. It contains a vast body of well digested information on all those subjects now agitated by those who renounce the term "Protestant," and adopt that of "Anglo-Catholic."

MEMOIRS *of the Rev.* JOHN HESSEL, *consisting chiefly of Extracts from his Journal and Correspondence; including an account of the change in his Theological opinions, by which he was led to renounce the peculiarities of Calvinism, and to embrace those of Wesleyan Methodism: together with several sketches of his Sermons. By the Rev.* JOSHUA PRIESTLEY. 12mo. pp. 356.

Hamilton, Adams, and Co.

This instructive volume exhibits the pious musings of a mind accustomed to look on almost all topics through a perplexed and difficult medium. It is, at the same time, the record of one who thought deeply and originally upon most subjects, and who kept a close watch over the state of his heart. Mr. H.'s concern for the salvation of those around him, after he became a Christian himself, was truly exemplary, and is worthy the imitation of all who know the value of the soul, more particularly of young ministers. His career as a student appears to have been pursued with more than ordinary assiduity and zeal. Mental culture was to him a luxury. He devoured books; but he used them as instruments of awakening the energy of his own thoughts. He was really a student;—not a mere depository of the writings of other men. We cannot think of the early removal of such a promising young minister, without being awed by the sovereignty of the divine government. The volume before us is, in many respects, a very instructive one, especially that part of it which contains extracts from the diary of

the deceased. No one, seriously disposed, can rise up from its perusal without feeling that he has received a good impression.

We pass over Mr. H.'s conversion to Methodism. It was doubtless, on his part, a conscientious step; although the process by which he renounced the doctrines of Calvinism and the polity of Independency, is by no means, as we think, in keeping with the general vigour which pervaded his other efforts and decisions of mind. Indeed, nothing can be feebler than that part of the book, which develops his reasons for quitting his former religious connexions. His strictures, too, on Dissenting academies, while they display an amiable temper, are too shallow and sweeping to be regarded by sober and well disciplined minds, in any other light than as the rash judgments of a fervent but immature mind.

The REVIVAL *of* RELIGION; *a Discourse, of which the substance was delivered in Mosley Street Chapel, Manchester, at the Anniversary of the East Lancashire Auxiliary Missionary Society, June* 22, 1841. *By* RALPH WARDLAW, D.D. *Published by Request.* 12mo. pp. 48.

Jackson and Walford.

It must have been a singular felicity to listen to this discourse, as it fell from the lips of the eloquent and persuasive preacher. Rarely, perhaps, does it happen that so many weighty and spirit-stirring truths are grouped together in a single pulpit address. The preacher takes occasion, from the words of the prophet Hosea, chap. xiv. ver. 5—8, I. To present a general view of revival—its proper idea—its subsequent growth—its beauty, purity, and fragrance—its devotedness to God—its fruitfulness, its stability and extension; II. To consider some of the most eligible means of revival; and III. To ascertain the results by which a revival of religion must be tested.

In our humble opinion, no such tract has made its appearance in this country, on the subject of which it treats. It is so discriminating, and yet so fervent in its spirit, that it cannot fail to prove a blessing to those Christians who will take the slender trouble of perusing it for themselves. Ministers especially must read it, as it contains some just criticisms on the mode of conducting revivals, and solemnly warns the churches against the fatal snare of trusting to outward excitements, which are not the honest index of solid piety in the parties conducting or yielding to the excitement. We have been so much struck with the superior excellence of the suggestious contained in this Discourse, that we have inserted, in the December number of the Magazine, the whole of the third part of it, on the results by which a revival of religion must be tested. We earnestly pray, that this most seasonable effort of the author's prolific pen may be blessed to the spiritual interests of thousands of our countrymen!

The MISSIONARY'S APPEAL *to* BRITISH CHRISTIANS, *on* BEHALF *of* SOUTHERN INDIA; *comprising Topographical Descriptions of the Madras Presidency; Notices of the Moral Statistics of its Provinces; Observations on the Character and Condition of its Population; and Arguments in favour of Augmented Effort for its Evangelization.* By JOHN SMITH, *of the London Missionary Society.* Royal 18mo, pp. 240.

Hamilton, Adams, and Co.

We greatly commend Mr. Smith for the self-denial he has exercised, as it respects the size of the present volume. Were missionary works in general more condensed, their literary character would thereby be much improved, and their circulation greatly extended. The habit of spinning out narratives, which might be reduced within narrow limits, is lamentably prevalent. Our author has eschewed this evil, and aimed to express himself in a brief and comprehensive manner, and in a phrase the very reverse of dull or insipid. Yet the range occupied in his appeal is by no means limited or meagre. It embraces the vast field of Southern India, and furnishes ample information to the friends of Missions, both of what has been accomplished by the Christian church, and of what yet remains to be done. As the writer is evidently more anxious to stimulate the religious public to future effort, than to congratulate them upon past sacrifices and triumphs, there is a scantiness of missionary details in his work, which by some will be deemed a defect; but the oppressive feeling of the vastness of the field yet uncultivated has evidently checked the author's zeal in the minute narrative of the advantages already gained, and has led him to put forth his whole strength in depicting the claims which Southern India has upon the sympathy and vigorous efforts of the Christian world.

The statistical information supplied in the pages of Mr. Smith's little volume is extremely valuable. These statistics extend to Chingleput, Arcot, Salem, Coimbatoor, Trichinopoly, Tanjore, Madura, Tinnevelly, Travancore, Cochin, Malabar, Canara, Coorg, Mysore, Bellary, Cuddapah, Nellore, Guntoor, Masulipatam, Rajahmundry, Vizagapatam, Ganjam, Hydrabad, and Nagpoor; and are so clearly and well exhibited, that a person of the meanest capacity may fully comprehend them. "Independently," Mr. Smith observes, "of the subsidiary states of

Travancore, Mysore, Hydrabad, and Nagpoor, which collectively comprise a population of about nine millions, there are in the collectorates, properly under the Madras Presidency, 263 counties, 71,135 villages, 18,814,605 persons, on an area of 171,028 square miles." "Let," says he, "the Missionary Societies, and the Christian churches of Europe and America, note this fact, that there are 300 towns in the Teloogoo country alone, in which as many missionaries might be located: let them know, that on this side the ocean there is no real impediment to the settlement of three hundred missionaries in these towns, either from the government or the natives."

We are constrained to say, that this modest, unpretending volume is well deserving the patronage of all the friends of Christian missions. It is replete with interesting facts, and is written in a most catholic and engaging spirit. Some men would have made two large octavo volumes of the matter which Mr. Smith has contrived to furnish in 240 pages.

The SEED; *The* LEAF; *The* FLOWER; *The* FRUIT.

Tract Society.

These four little works, written in a simple and engaging style, and sold to subscribers at the cheap rate of three-pence each, will be found to be very valuable helps to parents, in an endeavour to awaken a love of natural science in the bosoms of their children. The moral tendency of these beautifully illustrated tracts is excellent.

PSALMS *and* HYMNS, *for the use of Surrey Chapel. Selected from Dr. Watts and various Authors. By* JAMES SHERMAN. pp. 450.

Stroud, Blackfriars-road.

This is a very complete hymn book, containing six hundred and forty-two excellent hymns, for almost all occasions which can occur in public and private worship. They have been selected and arranged with great care; are some of the best specimens of poetic composition; possess a pre-eminently rich, evangelical tone; and to those who are content to use only one hymn book, will be found very valuable. Moreover, they have the recommendation of being cheap. For other congregations which have used them, a local title page has been prefixed. We very cordially admire the selection, and warmly recommend it to the confidence of the church.

WORKS RECENTLY PUBLISHED.

1. *The Minister's Family.* By the Rev. W. M. HETHERINGTON, A.M., Minister of Torpichen. 12mo, pp. 328. Fourth edition. J. Johnstone, Edinburgh.

2. *Mariolatry; or,* Facts and Evidences demonstrating the worship of the blessed Virgin Mary, by the Church of Rome, derived from the testimonies of her reputed saints and doctors, from her Breviary and other authorized Romish Formularies of Devotion, confirmed by the attestations of Travellers. Second edition, with corrections and additions. 18mo, pp. 120. W. Painter, Strand.

3. *Three Lectures to Christian Mothers.* By JAMES CAMERON, Minister of the Gospel, Portobello. 18mo, pp. 88. Hamilton, Adams, and Co.

4. *An Exposition, with Practical Observations, on the Book of Proverbs.* By MATTHEW HENRY. Edited by a Christian Minister. 8vo, pp. 250. J. Snow.

5. *The New Testament, translated from the Original Greek.* The Gospels, by GEORGE CAMPBELL, D.D.; the Acts and Revelations, by PHILLIP DODDRIDGE, D.D.; and the Epistles, by JAMES KNIGHT, D.D. pp. 458. J. Snow.

6. *Manasseh.* A Prize Essay, on the Extension and Prosperity of the General Baptist Connexion, as a Half Tribe of the Israel of God. By JAMES PEGGS, late Missionary to Orissa. 8vo, pp. 126. J. Snow.

7. *The Christian Almanack for the Year* 1842. Being the second after Bissextile or Leap-year. 12mo, pp. 84. Tract Society.

This almanack is characterised by more than its usual excellence.

8. *The Sunday School Teacher's Class Register and Diary for* 1842. Sunday-school Union.

This is an invaluable companion to the Sunday-school teacher.

9. *Counsels to a Newly Wedded Pair; or,* Friendly Suggestions to Husbands and Wives. A Companion for the honey-moon, and a remembrancer for life. With an Appendix, containing Extracts on the Subject of Marriage, from the writings of several Christian divines. By JOHN MORISON, D.D. Eighth edition. 32mo. pp. 126. J. Snow.

10. *On the Sufficiency of the Parochial System, without a Poor Rate, for the Right Management of the Poor.* By THOMAS CHALMERS, D.D. and LL.D. 12mo, pp. 336. Collins, Glasgow.

PREPARING FOR PUBLICATION.

1. By MRS. MATHESON; *Memoirs of her late revered Father, the Rev. Greville Ewing, M.A., of Glasgow.*

We are very much gratified to find that Mrs. Matheson is engaged in performing this act of filial piety. When, in our notice of Dr. Wardlaw's funeral discourse for Mr. Ewing, we expressed a strong feeling that he should be Mr. Ewing's biographer, we had not the slightest conception that Mrs. Matheson was employed on this undertaking. From her intimate relation to the deceased, no less than from her well known literary talent, she is well qualified to do justice to the task.

2. A new and cheap edition of the *Works of the Rev. Wm. Jay* has long been called for by the public. The present edition will be entirely arranged and revised by the author, with Additions, New Prefaces, &c. A volume will appear every three months, beautifully printed from new type, cast expressly for the work, bound in cloth, price 7*s.* 6*d.* The first volume will be published on Wednesday, the 22nd of December, and will combine the Morning Exercises, and the Evening Exercises, complete, from January to March.

OBITUARY.

GEORGE BENNET, ESQ.

It is with feelings of deep pain and regret, that we announce the sudden death of our esteemed friend, George Bennet, Esq. of Hackney. The unexpected and mournful event took place on Saturday morning, the 13th of November, as the deceased was proceeding to town, apparently, in his usual state of health. On the morning of Saturday, he rose at an early hour, read a manuscript belonging to the Tract Society, penned a note expressive of his opinion of it, then breakfasted, and conducted family prayer; after which, at eight o'clock, he left for town. Nothing in his appearance or conversation, indicated the slightest indisposition. But he had only proceeded so far on his way to the city, as the Bird-cage-walk, when he was observed by a labouring man to falter in his walk, and to seize hold of a shutter, or door-post for support. The man instantly ran to his relief, and eased, though he could not prevent, his fall. But in a few moments he ceased to breathe; and before medical aid could be procured, the spirit had fled to the realms of immortal life. How loudly does such an event enforce upon all the Saviour's words, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh!" That our departed friend was not found without "the wedding garment," we have no reason whatever to apprehend. He had long fled for refuge to the Friend of sinners; and had learned to associate his highest earthly happiness, with the advancement and prosperity of His kingdom. His willing response to the request of the Directors of the London Missionary Society, some years ago, to visit their stations in all parts of the world, afforded evidence of the spirit of self-sacrifice by which he was animated in the cause of his divine Lord; while the zeal and assiduity, with which he and his fellow-traveller, the late Rev. Dr. Tyerman, fulfilled the arduous duties of their mission, entitle them to the gratitude and respect of the Christian church. That our friend should escape the perils of a voyage round the globe, in which he was more than once on the brink of eternity, and in which his companion fell a sacrifice, to realize in his own country so solemn a dismissal out of the body, is indeed mysterious. But those who knew him best, will entertain no misgivings as to his eternal state: to him, doubtless, sudden death was sudden glory.

REV. EDWARD HICKMAN.

We have this month the painful duty of recording the death of the Rev. Edward Hickman, of Denton, in Norfolk, who finished his course on Sunday, October 31st, in the fifty-sixth year of his age. He had been pastor of the church there during the period of thirty-six years; and the faithful discharge of his ministerial labours, and the lovely and holy character which he invariably manifested, had secured to him the affectionate esteem of an extensive circle of the ministers and members of surrounding churches. He was a man of great reading and research, and possessed a minute acquaintance with the principles and history of protestant nonconformity. His library, which we perceive from an advertisement in our present number, is to be immediately sold, contains a well selected and valuable collection of theological and ecclesiastical literature. We hope to be able soon to present our readers with a more extended account of his life and labours.

MR. GLOVER.

On Wednesday, September the 29th, died Mr. Glover, of Berners-street, London. He had sustained the office of deacon in the church assembling in Chapel-street, Soho, with great judgment and fidelity, for nearly forty years. He was born at Bungay, in the county of Suffolk, in the year 1766. His parents, though they attended the parish church, with considerable regularity, were strangers to the power of the gospel. Mr. G. occasionally attended the ministry of the Rev. Mr. Shufflebotham, and derived from him his first consistent views of himself—of God—and of the grace of God in Christ Jesus. Soon after his majority, he came to London, and was frequently a hearer at Surrey and Tottenham-court-road chapels, and also, occasionally sat under the ministry of the few eminently holy and faithful men, who, at that time, were labouring in the Church of England, in the Metropolis. After a short time he visited Sheerness and Chatham, at each of which places he resided for a period, but afterwards again returned to London.

It was about the year 1797, that he became a regular attendant at the chapel in Chapel-street, Soho, and in the month of January, 1799, he was received a member of the church, then under the pastoral care of the Rev. Thomas Stollery. He was called to the deacon's office, by the church, about

the year 1801 or 1802. For several years he had suffered from what appeared to be asthma, and, during the last two or three years, his complaint made rapid inroads on his constitution. Still his friends saw no indication of approaching dissolution. The infirmities of age seemed to be creeping slowly on, and no one thought that he was rapidly advancing to the end of his course on earth. He was at the chapel on the evening of Thursday, the 29th of September, in the enjoyment of more than his usual health, and his attentions to his friends were particularly marked. He spoke to many, and appeared to be in excellent spirits. During the night, however, his disease reached its crisis, and death began his work. From that night to Wednesday morning, he saw a few of his friends, and conversed with them; his mind was perfectly calm; his hopes were firm; and the same meekness and humility characterised his spirit, as had done, in an eminent degree, throughout his life. Occasionally he laboured under a considerable degree of stupor, and, at others, was absent; but in his wakeful and collected moments his friends had the unspeakable gratification of knowing that his hope was in Christ. He had passed his 75th year when he was called from our world, to join the glorified in Christ Jesus.

In his character, as a Christian, he was humble and devout. The foundation of his faith and piety had been well laid, in a deep sense of his sinfulness before God. His faith was thus rendered the act of one who felt that Christ Jesus was "all in all" to him. He sustained his profession with great consistency to the end of his course. As a deacon, he acted with great judgment and candour. He was a steady friend of the poor, and always ready to instruct and counsel those who sought his advice, and he obtained, as he deserved, the affection, respect, and confidence of the entire church. In society, he was cheerful and beneficent. Many received his help, of whom his friends knew nothing. In his principles, he was a nonconformist and a Calvinist: firm in both, but bigotted in neither. Though of late years his increasing infirmities had unfitted him for much service, yet the church feels that they have sustained a heavy loss in his removal. To them, however, it is an unspeakable satisfaction, that their friend and brother had reached a good old age; died in the faith and hope of the gospel; left behind him an honourable reputation for godliness and charity, and in the belief that he has entered into the joy of our Lord.

J. R.

MRS. WOOD,

Late of Lewisham.

Mrs. Ann Wood, relict of the late Henry Wood, Esq., of Lewisham, departed this life, in the full assurance of hope in Christ, August 22, 1841, at the advanced age of ninety-one years, the last fourteen of which she had passed in widowhood. Mrs. Wood was a native of Lancashire, and her mother was a near relative of the late Sir Andrew Chadwick, Knt. Her family is very ancient in that county, being able to trace up their pedigree about five hundred years. When only thirteen years of age, she lost her father, Mr. George Duckworth, but her mother was left in comfortable circumstances, and able to bring up her family respectably, on her own estate. Mrs. Duckworth survived her husband some years; not, however, till the marriage of her fifth daughter, Ann, who was united September 7, 1739, to Mr. Henry Wood, of London, formerly of Harlingden, in Lancashire.

Mr. Wood's mind having been drawn to the things of salvation, by the ministry of the Rev. Mr. Webb, a popular Independent pastor, at Hare-court chapel, Aldersgate-street, London, after his marriage, he resided in Southwark, and generally attended the nearest faithful preacher of the gospel, the Rev. Mr. Mann, of St. Saviour's church. Mrs. Wood had, in early life, been impressed with the word of God, by her excellent mother's instructions; but, by an evangelical ministry, she was lead to clearer views of the gospel of Christ, especially after their removal to Lewisham, in 1810, and attendance at the chapel there, supplied with preachers by the London Itinerant Society.

On the erection of Union Chapel, by her husband, in 1823, and the formation of a Christian church there, under the pastorate of the Rev. T. Timpson, in July, 1824, Mrs. Wood, with her husband, became two of its first members; and, from that period, she was constant and diligent in the house of God, while strength permitted, on week-day evenings as well as on the Sabbaths. Delighting in the "house of the Lord," she continued to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." During the last three years, Mrs. Wood was able but a few times to fill up her accustomed place in the sanctuary; yet her Sabbaths were kept holy, as she read several chapters in the Old or New Testament, sometimes in both, with frequently the "Psalms for the day," and the whole or part of a sermon, besides listening to the accounts of the sermons which had been heard, and repeated to her on the evenings of the day. In this she was happily aided by her faithful attendant, Mary Ryder.

Mrs. Wood was perfectly conscious that she was closing her pilgrimage, but her mind was fortified against the terrors of death, by faith in "the exceeding great and precious promises" of God, as they are, "all yea and amen in Christ Jesus," and by a large and familiar acquaintance with the descriptions of heaven, as contained in the Scriptures. Her mind had been much enlarged and delighted in looking forward to her eternal rest, by the invaluable discourses of Dr. Watts in his "World to Come;" prizing the writings of that great and eminent divine, as next in value to the Bible. She was prevailed on to sit for her portrait, when she was ninety years of age; but observed that it seemed to her "more becoming to have her coffin made:" she yielded to gratify her friends. Her feebleness continued to increase: but she was scarcely affected with any disease. On Thursday, August the 19th, she was very unwell, and fainted; but medical skill relieved her. On the Friday and on Saturday, she was able to rise and leave her room, to walk about her parlour without assistance, and to converse with her pastor for an hour, in her usually cheerful manner, in the afternoon, expressing her gratitude to God for his goodness, and unshaken hope of salvation, by the glorious redemption of our Lord Jesus Christ. Besides ordinary topics of conversation, he directed her attention to three of her favourite texts of Scripture, as the means of her spiritual consolation: the first, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," 1 John ii. 1, 2. The second text was, "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 25. The third was the joyful declaration of immortal hope of the apostle Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 8.

These delightful exhibitions of the character and grace of Christ, called forth the humble but joyful testimony of her confident hope of eternal life. She retired to rest at her usual time; but soon after, alarming symptoms appeared; her medical friend sat up with her during the night, in which she frequently blessed God for his goodness. Her minister saw her twice on the Sunday morning, when she was perfectly sensible; and, about an hour before her departure, she repeated to him, "Henceforth there is laid up for me a crown of righteousness," &c., as the confidence of her departing spirit, and so "entered into the joy of her Lord." That instructive text was used for her funeral sermon, on Sabbath evening, September 5th, by her pastor, who could testify, in perfect sincerity, that she had eminently "adorned the doctrine of God her Saviour;" and, by her amiable, Christian temper endeared her memory to all who knew her, as a true disciple of Jesus Christ.

Home Chronicle.

NOTICE TO TRUSTEES AND WIDOWS.

Our ministerial brethren, who reside in the country, and who are Trustees of the Magazine, are hereby respectfully apprised, that the January Distribution of Profits to the Widows of Evangelical Ministers, will take place (D.V.) at Baker's Coffee House, Change Alley, Cornhill, on Tuesday, the 11th of January, 1842, at eleven o'clock precisely. The Widows entitled to relief at the January distribution, are requested to forward their letters of application on or before the 25th of December.

REFLECTIONS ON THE BIRTH OF THE PRINCE OF WALES.

On the morning of the ninth of the past month, the beloved Sovereign of these realms gave birth to a son, the hope of the nation, the heir of a throne, and destined probably to sway the sceptre of this, the mightiest empire upon earth. Great were the rejoicings of the people, the court, the city, the land. Loud the acclamations of joy which arose as the intelligence flew from house to house, and was conveyed to every portion of

this favoured isle. Smiles and greetings awaited the illustrious babe as soon as he made his appearance in our world, and thousands exulted in the tokens of a gracious Providence with which this event was attended, and in the pledge it afforded, if that Providence continue to favour us, of the stability and perpetuity of the British throne. All hail to the illustrious stranger, and joy, in him, to his royal parents, and to his native land, seemed the spontaneous ebullition of every heart, and the wish expressed by every tongue. Most cordially do we join the general cry, and echo the announcement, which, we trust with more than the formality of the occasion, filled the gazette of the day, when it recorded. "The Queen and the Infant Prince, God be praised, are doing well." Long may this fair scion of the house of Brunswick live, and at a distant day, rule over us, a blessing to this, and to other lands!

But what pious mind can avoid, or but wish to cultivate, a few reflections, naturally suggested by such an event, and incumbent upon us to cherish at such a season, as one mode of its devout and proper improvement: and what patriotic mind but will share in them, and yield to the influences, which, under a divine blessing, they are calculated to supply. Great are our obligations to the God of nations,—to Him, "by whom kings reign, and princes decree justice;" and as we have not for a long period received such a blessing from his hands, let our adoration and gratitude rise proportionably high. "He is Lord of all." Let the nation, assembled at His footstool, give Him glory.

How should our charities at such a time be awakened, and our tenderest sympathies be excited on behalf of the many thousands, even in our own country, born into the world at the present period, but not to all the joys and greetings which awaited the august infant of the house of Hanover, nor amidst the conveniences and comforts, not to say affluence and splendour, which marked his birth. All that kindness and skill can furnish, and every indulgence that princely state can command, will properly be his. But oh how many at this happy hour, are pining in the cells of poverty, destitute of all the comforts and even the necessaries of human life, a prey to destitution, anxiety, want, and all but despair. Parents weep over their beloved offspring, and these to them return an imploring eye, but no comforter is near, nor friend to soothe, nor hand to supply the wants which infancy feels, and which the maternal heart would be fond to relieve. The father is absent because he cannot endure the sight, and the mother weeps, (oh, strange reverse of suffering humanity!) not because her children "are not," but because they are, and she has not wherewith to minister to their welfare! Awake philanthropy, patriotism, christianity, benevolence of every name,—awake, at this joyous season, to feed the hungry, to clothe the naked, to supply the destitute, and to save the dying within the borders of our own favoured land.

The royal infant, should it consist with the all-wise purposes of Heaven to spare his life and prolong his days, will probably at a future period ascend the throne of his ancestors, and sway the sceptre, which, by hereditary right, will fall into his hands. To what times, and to what an empire is he born! —times the most eventful of the Christian era; an empire the most important beneath the circuit of the sun! on him, and his occupation of the British throne, how much in the destinies of mankind may depend! To his honour, and by favour of a gracious Providence to him, is he heir to an empire on which the sun never declines, in which freedom lives, and throughout the vast extent of which no slave can breathe. In his days Britain seems destined to take the lead, or at least be a powerful coadjutor, in the emancipation, the amelioration, and evangelization of mankind. Already the benign influence of Christianity is diffusing far and wide, and war, and slavery, and rapine, and conquest are beginning to hide their dishonoured heads. What manner of princes will Europe and the world soon require! Yes, we trust the day is approaching, when the nations of the earth shall learn war no more; when, though all its trophies were consumed, none will lament, for righteousness, peace, and mutual confidence shall prevail, and the olive-branch be the emblem of every land. Who will not find, what heart will not feel, in all this, a motive to earnest prayer, that our beloved prince may be spared to be a blessing, and be raised to the throne of his fathers to give an example of what the princely character should be in days to come.

Finally, at his birth, as soon as the intelligence spread throughout the royal domain and its vicinity, thousands thronged to do him homage, to testify their loyalty, and to reiterate their cordial salutations and benedictions on his head. The nobles pressed around, and the great men, and the captains, and the counsellors of the age, flocked to the palace of royalty as if emulous first to greet him, and willing to place their coronets at his feet. Affluence, rank, and splendour vied with each other to do honour to the day, and merchants and statesmen blended their acclamations and eulogies in the first city of the land. But what are these, and what are all earthly glories! O thou great Immanuel, Prince of the kings of the earth, compared with thy state and dignity in the world above! "Thy throne, O God, is for

ever and ever!" Long since hast thou received the kingdom of thy Father, and thousands and tens of thousands stand around and minister to Thee in unearthly majesty there. Cherubim and seraphim, principalities and powers, and the glorious hierarchy of heaven, delight to do Thee honour, and stand and wait, or fly at thy bidding, as happy only in doing thy will. Angels, and all the redeemed from among men, are incessantly shouting thy praise, and crying, "Worthy is the Lamb." To their strains let earth soon reverberate, and this, and every land respond. Blessed in Thee, let all the nations of the earth soon call Thee blessed, and triumph beneath thy universal reign. "Come forth out of thy royal chambers, O Prince of all the kings of the earth! put on the visible robes of thy imperial Majesty: take up that unlimited sceptre which thy Almighty Father hath bequeathed Thee; for now the voice of thy bride calls Thee, and all creatures sigh to be renewed."

M. C.

N.B.—It was an interesting circumstance to Protestant Dissenters in connexion with the infant prince, (and perhaps not unworthy of being recorded,) that the first public prayer and praise was offered for him in the venerable sanctuary in New Broad-street, in the city, a place consecrated in the recollections of Nonconformists, and in which numerous supplications were offered by our forefathers for the house of Hanover, at its first accession to the throne. The Rev. G. Clayton, who was preaching the Monthly Lecture at the time, was apprized of the event by a note sent to him in the pulpit, the import of which, after the sermon, he announced to the people, and closed the service with appropriate supplications and thanksgivings, earnestly commending the royal babe, and his illustrious parents, to the Divine benediction.

GROWTH OF POPERY IN ENGLAND.

The defection of so respectable an individual as Mr. Sibthorp, of Ryde, from the Protestant ranks, cannot fail to awaken pensive reflections in the bosom of every Christian patriot. Can it be that a minister whom we have heard denounce the Papal church as Antichrist, and from whose lips we have listened with delight to the most forcible statements of almost of all those precious doctrines which Rome impugns, has himself merged in the great apostacy, and taken part with "that lawless one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?" It is even so. The once honoured champion of evangelical truth is now a priest of Rome, a dispenser of absolution, a reverend believer in transubstantiation, a celebrator of the mass, an advocate of infallibility, and an avowed subverter of the system of doctrine which he so long and so ably defended! It is, indeed, a sad instance of human instability, a severe humiliation to the Protestant cause, and a signal triumph to the proselyting zealots of the Romish church. Would that truth would permit us, with the array of facts before us, to look upon this instance of unhappy departure from the truth, as an isolated case, in no way indicating a growing sympathy with the spirit of antichrist! But we dare not hide from ourselves the facts, that two or three other clergymen have recently conformed to Rome; nor can we blink the honest truth, that there are scores of ministers in the Establishment, who have shown as strong leanings to Romanism as did Mr. Sibthorp, one week before he received mass at the hands of a Romish priest. The most appalling feature of this case is, that very many are now subsisting on the revenues of a Protestant church, while they are every whit as far gone from the doctrines and spirit of the Reformation as the late minister of Ryde. His honesty, somewhat tardily developed, makes us tremble for the destinies of our country, when we know that the same feeling of conscience would compel a formidable circle of clergymen to follow his example. The avowed conversion of hundreds of Protestant ministers to the faith of Rome is not the thing most to be dreaded in this country; such conversion would almost annihilate their influence; it is the insidious working of the Popish leaven within the bosom of the Establishment, we have reason most to fear, by which the Protestant energy of the nation may be gradually sapped and undermined, and such political changes insidiously effected as may crush the spirit of liberty, which has been bequeathed to us by the blood of martyrs, and which can never be intrusted with safety to the keeping of such men as the leaders of the Oxford heresy.

Could our feeble voice reach that portion of the bishops and clergy yet free from the taint of those errors which have been revived in the Establishment during the last ten years, we would say to them, with all affection and respect, that upon the course they adopt, at the present critical juncture, must mainly depend the future destiny of the English Episcopal church. They are the salt, which, in these evil times, are to preserve it from Papal corruption; if they are wanting in fidelity, the leaven of Romanism, which now begins to spread, will diffuse itself among the rising clergy, and, through them, among the people, until the power of organic change has been acquired by the antagonist party, and the voice of truth has been silenced amidst the clamour of priests, and the triumph of "those Church Princi-

ples," now, alas! boldly advocated. We entreat the real lovers of gospel truth in the Establishment, of whom we believe there are multitudes, to put on that courage and wisdom, which the aspect of the times demands of them, and to exert that energy in defence of the Reformation, which may yet repress the new forms of Jesuitism which now indicate themselves in the length and breadth of the land. Let them not imagine that their safety from Papal ascendency consists in their imitating the ecclesiastical tone of the Tractarians, in their putting forward extreme views of the exclusive validity of episcopal orders, in their withholding fraternal sympathy and fellowship from other bodies of evangelical Protestants. A course such as this will strengthen the hands of their enemies, while it will weaken their own defence of the doctrines of the Reformation now assailed. High church notions have never been unfavourable to the triumph of Rome. They are indeed an emanation from it; and where they become popular in a country, Romanism may look for a speedy and golden harvest. We suggest, with great respect, to our evangelical brethren in the Establishment, whether the lofty ecclesiastical claims urged by some of them, of late years, has not ministered in a considerable degree to the success of the Tractarians? and whether a return to the moderation of the more illustrious of the Reformers on this subject, will not be a necessary step towards a consistent and manly resistance of the heresies of the day? In times like these, it is imperatively demanded of all spiritually-minded and enlightened Protestants, that they should unite their energies in resistance of the common foe, and if unhappily, through mutual jealousy or party feeling, they should fail to do so, there is reason to apprehend that Romanism will benefit, directly and indirectly, by so deplorable a defection from the spirit of the early Reformers.

MAYNOOTH COLLEGE.

Those who have read some of the articles which have appeared of late in the *Morning Post*, and other ministerial organs, must have perceived a tone of fraternal affection and gentleness in reference to the Papal church, but ill-assorting with an honest adherence to the doctrines of our early Reformers. We refer particularly to a leading article which appeared in the *Post*, on the 17th of November, the obvious intention of which is, to persuade her Majesty's ministers, to take Maynooth College into the paternal embrace of Government, and make themselves responsible for the better education of Catholic priests. The whole article is so loving and gracious, and so unlike the "No Popery" cry of former times, that we cannot help suspecting that something of a very anti-Protestant tendency is hatching behind the scenes. The Roman Catholic bishops of Ireland have begun to agitate for a larger grant to Maynooth, and their Anglo-Catholic friends in England are putting forth their feelers, day by day, with a view to ascertain the state of national feeling on this important question.

Now, we are the last persons in the world to aid in any thing like a proscription of Romanists, or to deprive them of a single political right on account of their religious tenets; but we do say that it is high time this great Protestant nation should leave Popery to support itself; and we cannot help expressing an ardent hope that Sir Robert Peel will see the impolicy, the injustice, and the religious peril, of taking one additional step in affording government patronage to Popish institutions. For our own part, we see no substantial reason why existing grants may not be dispensed with; and we should be glad to see such a spirit rising in the nation as would render the passing of all such votes in Parliament a thing impossible. But at a time when sympathy with Rome is manifesting itself in this country in so many threatening forms, the mere surmise of a disposition to increase the grant to Maynooth College, is an event which ought to rouse the jealous watchfulness of many sound-hearted Protestants both in and out of the Establishment.

FURTHER SUGGESTIONS ON PRAYER MEETINGS FOR STUDENTS.

MR. EDITOR,—Allow me to suggest the propriety of extending the proposed plan of Beta, for students' prayer meetings. I think it would be quite practicable in the metropolis, for the students of all the evangelical colleges to meet together for devotional purposes. Those of each college might meet every week, and those of the united colleges once a quarter. These colleges might embrace all of the same denomination, or, what would be more lovely, all of every denomination, holding the essential truths of Christianity. The meetings might be held in rotation at the various colleges, and the students of each should pray in rotation from the senior downwards, one or two of each college at each meeting, till in their turns, all the juniors should alike unite in the sacred exercise. It would further be an improvement of the plan, if at the annual meetings in May, one grand meeting wese held, which should be open for pious students of every college in the kingdom, episcopalians or presbyterians, independents or baptists. The place of meeting should be announced in the Evangelical Magazine,

in the month of April; the arrangements being made, and invitations given to their brethren in the country, by the leaders of the college meetings in town. There would be no difficulty in country students gaining admittance, if they brought a note from their professors, whose signatures would be known, and one note admitting a few, would give them the opportunity of recognizing the rest. In certain cases, any brother might introduce another, the former being acquainted with any of the town members.

The advantages of such a movement would be great. It would unite the rising ministry more closely together, by making them less strangers to each other: it would lead to the formation of many valuable friendships for life. It would show the world that there was a regard to devotion, as well as learning, in the new race of students for the ministry; and that science and piety can go hand in hand. It would be a public exhibition of that beautiful character of pure religion and undefiled, "See how these Christians love each other!" It would kindle devotional feelings in the bosoms of the united supplicants; and it would give additional zest to the other meetings, awaken the most powerful energies of the young servants of Christ in the cause of missions, and in other great and benevolent objects, and bring down a pentecostal influence, which would be more or less felt in every Christian circle.

The monthly plan, if properly conducted, is also valuable; but let there be no partial selections of the seniors, or the most talented; let all in turns lift up their voices and their hearts to God; and the quarterly, besides the advantage of promoting brotherly intercourse among the students of different colleges, would be of service in increasing their gifts, by preventing that sameness of style and expression into which students always associating together, are apt to fall, and by enriching each other with those devotional trains of thought peculiar to the several students of their respective colleges.

Yours in sincerity,

A WORN-OUT OLD STUDENT.

Camberwell, Nov. 10, 1841.

MISSIONARY PRIZE ESSAYS.

It will be in the recollection of our readers, that, more than two years ago, we announced the generous offer of two sums, one of *Two Hundred Guineas*, and another of *One Hundred Guineas*, for the two best Essays on Christian Missions,—the adjudicators, if we mistake not, Drs. Chalmers and Wardlaw, and the Rev. Henry Melville, M.A. After long delay, occasioned, we understand, mainly by the number of valuable MSS. submitted to the inspection of the adjudicators, a decision has at last been come to, and we rejoice to find that our esteemed friends, the Rev. John Harris, D.D., President of Cheshunt College; and the Rev. Richard Winter Hamilton, of Leeds, are the successful competitors. It will be no affliction to the noble and generous mind of Mr. Hamilton, to stand second to the great prize monopolist of the age.

HACKNEY ACADEMY.

In our report of the examination of the students connected with this seminary, our readers may have perceived a strange erratum. They are requested to read, the first book of the Æneid, instead of the first book of Euclid.

LITERARY HONOUR.

The Senatus Academicus of Middleburg College, in the State of Vermont, have conferred the degree of D.D. on the Rev. Thomas W. Jenkyn, president of Coward College, and author of "The Extent of the Atonement," &c. &c.

DEAN AND CHAPTER OF WESTMINSTER.

The Dean and Chapter have lately introduced in their leases, among other prohibitory clauses, the following:—

"Or shall build, or erect, or permit, or suffer to be built or erected, any chapel or meeting house for any separate congregation of people, dissenting from the church of England, as by law established, or the said messuage or tenement to be used for any such chapel or meeting house."

This speaks volumes as to the animus of the Dean and Chapter, and as to the spirit of the times.

ST. ANNE'S, LIMEHOUSE.

On Wednesday, Oct. 6, a neat and commodious chapel for the accommodation of congregational dissenters, was opened in this populous parish, where there is no other place of worship connected with that body. The Rev. A. Reed, D.D., preached in the morning, and the Rev. G. Clayton in the evening. After the morning service, dinner was served in a neighbouring room, to which above twenty pastors of the surrounding churches, with a number of their members, sat down. The infant cause was commended to the support of the company by the Rev. J. Fletcher, D.D., A. Reed, D.D., J. West, J. Burnet, &c. The cost of the building, the ground being a gift, is about 1,800*l*. The chapel, which is greatly admired for its elegance, was built by Mr. J. Little, from his own plans, and is put in trust in the names of fifteen trustees.

PROVINCIAL.

ORDINATIONS.

Rev. J. Stockbridge.

On Thursday, September 30th, the Rev. J. Stockbridge, late student of Homerton College, was ordained pastor of the newly-formed church and congregation assembling at Guilden Morden, Cambridgeshire.

The services of the day were commenced by the Rev. John Medway, Mr. Stockbridge's pastor; the introductory discourse, from 1 Cor. xiv. 33, was delivered by the Rev. Henry Lea Berry, M.A., Classical Tutor, of Homerton; the questions were proposed by the Rev. Samuel Thodey, of Cambridge; the ordination prayer was offered by the Rev. William Chaplin, of Bishops Stortford; the charge, from 2 Tim. iv. 1, 2, 5, was delivered by the Rev. J. Pye Smith, D.D., F.R.S., &c., Theological Tutor of Homerton College; the concluding prayer was offered by the Rev. J. Flood, of Melbourn.

In the evening, after reading and prayer by the Rev. Henry Madgin, of Duxford, the Rev. J. Frost, of Cotton End, addressed the church and congregation; and the Rev. Frederick Neller, of Royston, concluded the services of the day by prayer.

Appropriate psalms and hymns were given out by the Revs. F. Pollard, S. Thodey, D. Richardson, F. Neller, S. S. England, and E. Dewhirst.

Rev. G. Eustace.

On Wednesday, September 29th, the Rev. G. Eustace, late of Highbury College, was ordained to the pastoral charge of the Independent church and congregation assembling in Zion Chapel, Nuneaton, Warwickshire.

The Rev. J. Harrison, of Stretton-under-fosse, introduced the solemnities of the day, by reading the Scriptures and prayer; the Rev. J. G. Hewlett, of Coventry, gave a lucid and scriptural view of a Christian church, and asked the usual questions of the young minister; the Rev. T. Dix, of Bedworth, offered up the ordination prayer; the Rev. W. Gunn, of Aylesbury, (the pastor of Mr. Eustace,) delivered an affectionate charge.

In the evening, an appropriate and impressive sermon to the church and congregation was preached by the Rev. J. Sibree, of Coventry. The Rev. Messrs. Miller, of Atherstone; Salt, of Hinckley; and Gunn, of Aylesbury, took parts in the devotional services. The hymns were given out by the Rev. Messrs. Sheffield, of Hinckley; Dyall, of Hartshill; and Spooner, of Addleborough.

The day was one of the liveliest interest to all Christians present, and each of its services was numerously attended. The young minister feels encouraged by the amount of good that his labours have been instrumental in effecting. Since his settlement among them, more than twenty have been added to the church.

Rev. David Thomas.

The Rev. David Thomas, late of Newport Pagnel College, was ordained to the pastoral office over the Independent church at Chesham, Bucks, on the 29th of September.

The services were commenced by the Rev. W. Tomlin, of Chesham; the Rev. J. S. Bright, of Luton, delivered the introductory discourse; the Rev. J. J. Freeman, of Walthamstow, asked the usual questions; the Rev. L. Hall, Poyle, offered the ordination prayer, with imposition of hands; the Rev. N. M. Harry, of London, delivered the charge to the minister; the Rev. J. Harsant, of Beaconsfield, concluded the morning services.

The evening service was introduced by the Rev. W. Slater, of Odiham; the Rev. Caleb Morris, of London, preached to the people, who also concluded with prayer.

The Rev. Messrs. Hayden, Davies, Payne, Aston, Holmes, Hodge, Bartlett, and Newlyn, took part in the services, which were peculiarly interesting and impressive.

Rev. J. Wilkinson.

On Tuesday, September 21st, the Rev. J. Wilkinson was ordained to the pastoral office over the Congregational church at Keld, a village situated in a beautiful and romantic spot on the banks of the Swale, and surrounded by a scattered population, most of whom are regular in their attendance at the house of God.

The Rev. Mr. Walker, of Northallerton, commenced the service by reading the Scriptures and supplicating the divine blessing; the Rev. G. Croft, of Pickering, delivered the introductory discourse, and after the usual questions had been proposed by the Rev. J. Harrison, of Barnard Castle, offered the ordination prayer; the Rev. S. Bell, of Lancaster, gave the charge to the minister; and the Rev. William Sedgwick, of Ravenslovedale, concluded with prayer.

In the evening, the service was introduced by the Rev. C. H. Bateman, of Sedburgh; and the Rev. J. Harrison preached the sermon to the people.

The services of the day, which were of a very hallowed and interesting character, were well attended; and presented, in that remote part of the country, a scene which was truly gratifying. May the blessing of Heaven be shed upon minister and people, and may their union be long and happy and productive of the most glorious results!

Rev. Josiah Clarkson Harrison.

On Wednesday, September 15th, the Rev. Josiah Clarkson Harrison, late student in Homerton College, was ordained to the pastoral office over the church assembling in Edmonton and Tottenham Chapel.

The Rev. S. A. Davies, of Enfield, commenced the services, by reading the Scriptures and prayer; the Rev. Algernon Wells, of Clapton, delivered the introductory discourse, from John i. 19—22, showing that Dissenters possess a valid and orderly ministry; the Rev. Dr. Henderson, of Highbury, asked the usual questions, (to which the Rev. H. Pawling, of Winchmore Hill, replied, on behalf of the church,) and received the confession of faith from the young minister; the Rev. Dr. Pye Smith, of Homerton, offered the ordination prayer; the Rev. John Clayton, of the Poultry Chapel, (Mr. Harrison's pastor,) gave the charge, from Isa. lxi. 1; and the Rev. J. J. Davies, Baptist minister, of Tottenham, concluded with prayer.

In the evening, after reading and prayer by the Rev. W. S. Palmer, of Hare-court, the Rev. James Hill, of Clapham, preached to the people from Rom. xv. 30.

The addresses were all marked by appropriateness and beauty, and all the services possessed a very tender and solemn interest. May the prayers then presented, be abundantly answered, and the impressions produced be never effaced!

Rev. F. Pollard.

On Wednesday, August 25, the Rev. Frederick Pollard, late of Homerton College, was ordained to the pastoral office over the church and congregation assembling in the Independent Meeting, Saffron Walden. On the evening preceding, the Rev. George Clayton, of Walworth, delivered an introductory discourse. A meeting for prayer was held in the vestry on the morning of Wednesday at seven o'clock. The ordination services were commenced by the Rev. Josiah Wilkinson, Baptist minister of the same town; the Rev. Joseph Morison, of Stebbing, explained the nature of a gospel church; the Rev. J. H. Hopkins, of Newport, asked the usual questions; the Rev. Dr. Pye Smith offered the ordination prayer, with laying on of hands; the Rev. Robert Vaughan, D.D., of Kensington, gave the charge, from 1 Tim. iv. 16; and the Rev. Samuel Thodey, of Cambridge, concluded with prayer.

In the afternoon, nearly one hundred gentlemen dined together. Thomas Spurgen, Esq. mayor of the borough, and a member of the church, ably filled the chair. Interesting speeches were made by Drs. Smith and Vaughan, the Rev. Messrs. Morison, Thodey, and others.

In the evening, the Rev. George Clayton preached to an overflowing congregation from Col. i. 7.

All the services of the day were numerously attended, and many proofs of the divine presence and blessing were, it is hoped, enjoyed.

REMOVALS.

The Rev. Alexander Fraser, of Alloa, has accepted the call of the congregational church, assembling in Chapel-street, Blackburn, and will commence his stated labours, (D.V.) on the third Lord's day in December.

The Rev. Robert Jones, of Darwen, having accepted an unanimous invitation from the congregational church at Henny, Montgomeryshire, entered upon his new sphere of labours on the 3rd of October last. This minister's testimonials from his former connexions were very satisfactory; and we hope that his efforts in this English district of the Principality, will be attended with great success.

OLNEY, BUCKS.

In May last the Reverend Isaac Vaughan, (then of Brickstock, Northamptonshire,) accepted an unanimous invitation from the Independent church and congregation at Olney, formerly under the pastoral care of the Rev. John Morris, now of London, to take the oversight of them in the Lord.

The Recognition Service took place on the 28th of September; the Rev. J. Frost, of Cardington, near Bedford, stated the nature of a gospel church; the Rev. Mr. Reynolds, of Wellingborough, having called upon Mr. James Adkins, one of the deacons, to state the circumstances under which Mr. Vaughan was invited to Olney, Mr. Adkins gave an interesting narrative of the past and present state of the church, in which an affectionate tribute of respect and esteem was offered to the Rev. John Morris, who had with much activity, zeal, and unblemished reputation, presided over it twenty-five years. Mr. Vaughan having declared his acceptance of the invitation, Mr. Reynolds commended him and the people, in solemn prayer, to the care and blessing of the great Head of the church.

The Rev. T. P. Bull, of Newport Pagnel, addressed the minister, and the Rev. Josiah Bull concluded the morning service with prayer.

In the evening a discourse was delivered to the people by the Rev. Thomas Kennerley, of Mitcham.

The devotional services of the day were

conducted by the Rev. Messrs. Phillips, Brown, Lord, and Messrs. Maitland and Adkins (Independents), and the Rev. Messrs. James, Butterworth, and Killingworth, (Baptists.)

At the close of the morning service, a numerous party of the friends dined at the Bull Inn, where some interesting particulars of those admirable men, John Bunyan, John Newton, Erasmus Middleton, Legh Richmond, and the father of the esteemed Independent minister of Newport Pagnel, were given.

The day was wet, but the attendance was numerous. The enjoyment was great, and all quitted the scene with the feeling that it was good for them to have been there.

Much regret was expressed at the absence, through illness, of the Rev. Dr. Leifchild and Rev. Thomas Adkins, both of whom had been expected to be present at the solemnity.

It is an interesting fact, that for a century only three ministers have presided over the Independent church at Olney; namely, the Rev. John Drake, forty years; the Rev. Thomas Hillyard, forty-three years; and the Rev. John Morris, twenty-five years.

During the ministry of Mr. Drake, some delightful scenes were witnessed. Mr. Newton, who was then the vicar of Olney, frequently heard Mr. Drake at the Tuesday evening lecture. When that lecture was occasionally preached by the late Rev. William Bull, of Newport, (the intimate friend of Cowper, the poet,) it was the custom of Mr. Newton to invite Mr. Bull to his table, and afterwards to accompany him to the Independent chapel. When the late excellent John Sutcliffe, (one of the Secretaries of the Baptist mission,) was ordained pastor of the Baptist church at Olney, Mr. Newton was present the whole day.

When the late Rev. Mr. Stevenson was vicar of Olney, he was seen occasionally walking arm in arm with good Mr. Hillyard, either to the church or the chapel; and at the commencement of each year, Mr. Stevenson most kindly presented to Mr. Hillyard, who had a large family and a limited income, a liberal donation.

In those golden times, too, the most strenuous and combined efforts were made by the Churchmen, Independents, and Baptists, at Olney, to convey to the surrounding villages and hamlets the light of divine truth. The friends of the Redeemer were then of one heart and one mind, and their united efforts were productive of the happiest and best results.

The writer of this article begs merely to add, that the greatest harmony prevails in the Independent church and congregation at Olney, and that the prospects of their newly elected minister are highly cheering. May great grace rest upon them!

NOTTINGHAM.

Adjourned Meeting of the Eleventh Annual Assembly of the Congregational Union of England and Wales.

These very interesting services took place, agreeably to previous announcement, at Nottingham, on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st days of October. They were attended with good success, and well sustained the interest produced by the similar meetings held previously at Birmingham and Bristol. The pastors and churches in Nottingham cordially united to welcome the brethren. Their arrangements were ample, and excellently conducted. Their hospitality was most abundant and kind.

A numerous assembly of brethren convened. It was, no doubt, less numerous than it would otherwise have been, from the circumstance that the opening of Dr. Raffles's new chapel, at Liverpool, was unavoidably fixed for the same week. These autumnal meetings of the Union, in the principal cities and towns of the provinces, are evidently of great importance and value. They excite much interest in the places where they are held: they afford opportunity for fraternal fellowship and counsel, which cannot be secured in London at the annual assembly, amidst the pressure of the meetings and engagements of the Missionary week. They have been proved to be equally delightful and edifying. We venture to predict that they will become the principal medium of the usefulness and influence of the Union. We hear, therefore, with the highest satisfaction, of the probability of a similar meeting next October in Liverpool.

The first in the series of services was the delivery by the Rev. Dr. Vaughan, in James-street chapel, (the Rev. J. Wilds',) on the Tuesday evening, of a very able address "on Congregationalism, as adapted to the institutions and prospects of modern society." We are happy to add that Dr. Vaughan encouraged the brethren to hope he would comply with their urgent request for the publication of this address.

The morning meetings of delegates and brethren, on Wednesday and Thursday, were held in Friar-lane chapel, Rev. J. Gilbert's; they opened at nine, and closed at three o'clock. The chair was occupied by the Rev. R. Elliott, of Devizes. The time was devoted to deeply interesting fraternal discussions, opened and concluded with devotional exercises. The topics discussed on Wednesday morning, related to the interests of the Independent body; and issued in the adoption of two papers for

publication—one on the best methods for improving and extending the Union—the other, a declaration of views on the present position and duties of the Congregational brethren in respect to the public interests and discussions of the times. The meeting on Thursday morning was devoted to a consideration of the affairs and interests of the societies engaged in British missions. Papers for the consideration of the meeting were presented from the Committees of the Home, Irish, and Colonial societies:—these documents originated very important discussions, and were adopted for publication.

On Wednesday evening, a public meeting was held in Friar-lane chapel, when the Rev. Dr. Morison and the Rev. W. H. Stowell delivered highly interesting addresses to a crowded audience—Dr. Morison, on "Congregational Church Polity," founded on the principle, that the 'Bible, and the Bible only,' is the religion of Protestants;" and Mr. Stowell, on the "Purity of Evangelical Doctrine secured by Congregational church principles."

The proceedings were closed on Thursday evening, by a public service in Castle-gate meeting, the Rev. Dr. Alliott's, devoted to the interests of British missions. All the evening meetings, of course, opened and closed with prayer. Most able addresses were delivered to a numerous assembly, whose attention remained fixed to the close, by the Rev. J. Stratten, on behalf of Home Missions—by the Rev. J. Burnet, in aid of Irish Missions—by the Rev. G. Smith, for Colonial Missions. The Rev. J. A. James, in seconding a resolution founded on the addresses of the evening, which had been moved by the Rev. D. Redford, most appropriately wound up the proceedings by a solemn appeal to the audience on personal religion, and personal salvation.

Thus ended a series of devout and affectionate proceedings, of which, it is hoped, the results may be as beneficial and lasting, as the enjoyment at the time was satisfactory and pleasant.

GLOUCESTER CHRISTIAN UNION.

The members of the Gloucester Christian Union, a society whose leading object is the diffusion of the gospel, by means of open air preaching, have in the last three years preached to fifty-seven thousand persons in the open air; eighteen thousand of whom, it is computed, never, or very occasionally attend divine worship. Forty-three thousand tracts also have been distributed. It is to be regretted that a similar movement is not made by the ministers of the two denominations in the other counties of our land. Upwards of fifty ministers are connected with the society. The treasurer, the Rev. J. Burder, of Stroud; or the secretary, the Rev. N. T. Cross, of Thornbury, will be happy to afford any information that may lead to like efforts, in other parts of the kingdom.

SILCOATES GRAMMAR SCHOOL.

Tenth Anniversary of the Northern Congregational School for the Sons of Ministers and Missionaries, held at Silcoates House, near Wakefield, on Wednesday, July 7, 1841.

The classical department of the School, was minutely investigated at the previous quarterly examination, in order that more time might be reserved on this occasion for such branches as were likely to interest a public auditory. Out of several subjects with which the pupils were expected to be familiar, the following were selected for review:—Grecian History, Modern Biography, Popular Astronomy, Figurative Language, and the composition of simple Themes; Political Geography of the British Empire, and Geometry, on each of which the youths were closely interrogated. The remainder of the time was occupied with recitations in English, French, Latin, and Greek, and the reading of original compositions and translations; of the latter, a prose translation of Livy's account of the combat of the Horatii and Curiatii, read alternately by the pupils of the first class; and a poetical translation of one of the Choral Odes in the Hecuba of Euripides, with an essay on the Effects of Eloquence, both original productions of the senior pupil, were much admired. Prizes were then distributed by the chairman, Rev. I. Stringer, of Idle, to such as had distinguished themselves during the Session; after which the Rev. J. Pridie, of Halifax, as one who had in former years regularly attended the anniversaries of the Institution, congratulated the friends present on the satisfactory nature of the examination, and in very encouraging terms, exhorted the pupils, whose attainments he highly commended, to persevere in the path of honourable emulation.

The annual Meeting for business was held immediately after, when George Rawson, Esq. of Pickhill-hall, the former highly esteemed Treasurer, took the chair, and expressed his warm and unabated attachment to the Institution, in a speech full of ardent solicitude for its important objects, and of confident anticipation of its future success and prosperity; dwelling especially on its peculiar recommendations to the support of such as, from circumstances, might resolve to bequeath any part of their property to charitable purposes. The Report was then read, and the several resolutions were

passed unanimously; after which the visitors dined together in the hall of the Institution, and separated, apparently much gratified by the proceedings of the day. We give the following extracts from the concluding part of the Report:—

"A comparison of the preceding statement with that published in last year's Report, will bear out the anticipations then expressed of both the numerical increase of the pupils, and their progressive advancement in useful learning. At the same time, we may venture to appeal to the gentlemen who have conducted the periodical examinations, that no attempt has been made to hurry the scholar through a multiplicity of authors, in order to induce an apparent rapidity of progress. We are aware that it is no difficult matter to impose in this way, upon superficial observers; while at the same time, we are firmly convinced, that to lay a solid and accurate foundation—a foundation on which any desirable superstructure may afterwards be reared, has ever been, and ever will be found to be a task requiring incessant labour, skill and perseverance. Not pledged to any particular system of discipline, yet believing that it is the duty of every one intrusted with the education of rational and moral beings, to endeavour, as far as possible, to bring into operation the higher and nobler principles of action, in preference to the severity of coercion, we have sought to avail ourselves of every legitimate stimulus to application and industry. With this object, a form of a periodical report, containing an account of the relative progress, deportment, and classification of each pupil, and intended to be forwarded to his parents or guardians, when practicable, was drawn up and printed about the middle of the session; and the operation of this plan, as an incentive to laudable exertion, has been such as to justify the anticipation that its advantages will more than repay the additional labours involved in its preparation.

"In the collective and individual conduct of the pupils during the session which terminates this day, there has been much to encourage, and to merit commendation. A desire for religious instruction has been generally elicited; and two juvenile societies for the purposes of private devotion, and the perusal of the Scriptures, have been formed amongst them, and attended weekly during the year; together with a Youth's Missionary Society, the contributions to which amounted to the sum of 5*l*., at the close of the Session. The senior pupil, who leaves the school with a well-earned reputation for literary as well as moral excellence, has been accepted as a student at Spring-hill College, Birmingham, and will enter on his studies there, preparatory to the work of the Christian ministry, at the commencement of the ensuing session; while others of his schoolfellows are known to entertain aspirations after the high and sacred honour of being engaged in ministerial or missionary labour. May all who periodically complete their course of education within the walls of this Institution, ever look back to its employments with satisfaction and delight, and regard it with feelings of veneration and love! Especially may each prove a living testimony, legible by all, that in him the great object of the conductors of his Alma Mater, has been secured,—the union of solid learning with true religion."

General Chronicle.

CONTINENT.

UNION OF CHRISTIANS IN SWITZERLAND.

Translated from the Paris Archives du Christianisme, Sept. 11, 1841.

At the annual meeting, last year, of the Evangelical Society of Geneva, it was resolved to publish an exhortation to all genuine protestant Christians; to adopt means, by some sort of public testimony, for declaring their unity in the essentials of faith and piety. Messrs. Burnier, Merle d'Aubigné, and Gaussen, were appointed to draw up a document. This they did, and brought it forward at the annual meeting of the religious societies of the Canton of Vaud, in August 1841. The subject was afterwards considered at Geneva, whence has emanated a judicious and affectionate address. "Unto all, in every place, who call upon the name of our Lord Jesus Christ, their Lord and ours, grace and peace be multiplied unto you! The communion of saints is a reality, since there is upon earth, a church of persons redeemed, adopted in Jesus Christ, washed in his blood, living by his Spirit, acting by his grace, and looking to him for the blessedness of the world to come; there does exist also a unity, binding together all the members of that church

—a unity real, living, imperishable, in one and the same hope, love, and faith. How dear to the people of God should this communion of saints be!"

This strain of holy tenderness and animation, is continued at considerable length. It is entitled, *Profession of the Unity of the Church of God.* Then follow the *Declaration* and the *Resolutions* here translated.

Declaration of Principles.

We believe that the Holy Scriptures, being entirely of divine inspiration, are the only infallible rules of our faith.

We believe that one only God is to be acknowledged and adored. The Father, the Word, and the Holy Spirit, to whom the Holy Scriptures equally attribute all the divine operations and perfections.

We believe that in consequence of the disobedience of our first father, we are all born in sin, incapable of ourselves to do any good thing, and bringing upon ourselves by God's righteous judgment, condemnation and death.

We believe that the Eternal Word, who was in the beginning, who was with God, who was God, and who created all things, was made flesh, in order to seek and to save those who were lost.

We believe that this Jesus, Emmanuel, Son of God, and Son of Man, the only mediator between God and men—like to us in all things, but without sin—has suffered death, as an expiatory victim in the place of sinners, that all those who believe in him, may be reckoned righteous before God, and receive everlasting life.

We believe that we must be regenerated by the Holy Spirit in order to have part in the kingdom of heaven; and that this is an act of grace which God, by his power, accomplishes in those who believe, thus making them pass from death unto life, and from the power of Satan unto God.

We believe that none of these privileges come from ourselves, or are the effect of our own works; but they are all the gift of God. The true believer having been elected in Jesus Christ before the foundation of the world, according to the foreknowledge of God the Father, to be sanctified by the Spirit, to render obedience to Jesus Christ, and to the sprinkling of his blood.

We believe that without sanctification, which is one of the fruits of the believer's regeneration, and of the union of his soul to Christ, no person shall see the Lord.

We wait from heaven for the Saviour, the Lord Jesus Christ, who shall transform this body of our humiliation, and render it like to his own glorious body; and we believe that there will be a resurrection of the dead, as well the just as the unjust, the one to enter upon eternal blessedness, the other into eternal misery.

We believe that now God commands every man to repent, and be converted; that Jesus Christ will never repulse any who come to him that they may have life; and that all those who sincerely call upon his name shall be saved.

Such are the principles of our hope, according as the word of our God has revealed them to us, and as the Holy Spirit has confirmed their testimony in our hearts. We here profess them, in order that our brethren may extend to us the hand of fellowship, and that they may themselves know by what marks we recognize the children of God. But we know that this expression of our faith must be read even yet more clearly, if possible, in our lives than in our creed. It is by this, above all, that we shall obtain the confidence of the church, and shall bring down upon it that Spirit which is its uniting bond, as it is its life.

Persuaded then that the surest way of advancing the great cause of unity is, to become more faithful to Jesus Christ, and to unite ourselves more closely to his disciples, by loving them as he has loved them; we feel it a duty, after this profession of our faith, to declare three *resolutions* with regard to it.

1. We declare, imploring for that purpose divine assistance, that we are resolved to conform to these holy doctrines all the actions of our lives, and of our public or private ministry in the church of God, and to take no part knowingly, in any act which would be contrary to them.

2. We declare, that we hold as members of the holy church universal, all men who, openly confessing these truths, show themselves desirous to conform their lives thereunto, whatsoever they may otherwise be, whatever name be given them, and however various the forms of their worship, and even their disagreements upon doctrines, of secondary importance. We hope to be united with them in that kingdom which is to come, and we desire to be so here below in brotherly communion of heart and thought.

3. We declare finally, that in our judgment, the duty of Christians ought to carry them still farther. Called to own their brethren, and to love them even at a great distance, they should desire also to be visibly united in the church, by communion in works and worship; and although we do not make union to consist in uniformity, since our spiritual communion subsists without a sameness in outward observances, nevertheless we declare that in our eyes, it is one of the duties of brotherly love, and for the interest of the church of God, that we

should exercise towards each other a spirit of association, and that acts in common, mutual confidence, and visible bonds of communion, should draw us together as often and as near, as our respective convictions on secondary points will permit; remembering always the exhortation of the Holy Spirit; "Let us therefore as many as be perfect, (or sincere disciples of the holy and the just One) be thus minded, and if in anything we be otherwise minded, God shall reveal even this unto us. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing," Phil. iii. 16. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind. live in peace; and the God of love and peace shall be with you. Amen." 2 Cor. xiii. 11.

WALTHAMSTOW SCHOOL, FOR THE DAUGHTERS OF MISSIONARIES.

Contributions to the Building Fund.

	£	s.	d.
Collected by Miss Hullah, Ryde	0	10	0
Ditto, by Miss Jolliffe, ditto	0	5	0
Capt. James Masters, ditto	1	0	0
Mrs. Stunt, ditto	0	10	0
W. Drake, Esq., Walthamstow	10	10	0
Mrs. Page, Trowbridge	5	0	0
Mrs. Davy, by Mrs. William Fletcher	1	0	0
Miss Collins, Stamford Hill, by Mrs. Wm. Wright	2	0	0
Mrs. Cheeseman, Dorking, by Mrs. Holdsworth	1	0	0
From the Young Ladies at Misses Stint and Summers' School, Dorking	1	15	0
Miss Harris, by Miss Lucomb	0	5	0
Capt. Elder	1	0	0
Mrs. Sewel, by Mrs. W. Fletcher	1	5	0
Young Ladies at Miss Brewer's School, Brighton, by Miss H. E. Morrison	0	8	6
Friends at Walsall, by Mrs. Hill	0	17	0

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